VOL. XXXI.

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

BOSTON, SATURDAY, JUNE 22, 1872,

{\$3,00 PER ANNUM,}

NO. 15.

For the Banner of Light. THE REVIVALIST. BY E. R. PLACE.

[From a manuscript poem," The Gospel of Nature."] Come, view with me a picture of the day, Where God, in person, meets with those that pray; From his "white throne" steps promptly down at

Runs here or there, obedient as a thrall; Sends dire disaster on our foes, but when? We suffer-!tig "mysterious Providence" then! Neglects he now the faithful preacher's toil, Who long hath wrought upon a niggard soil, Begs God to march a mighty army down Ere Satan's horde has carried all the town? Alas, no help; no signal of relief Proclaims advancing succor from the chief; Alone he's doomed the tide of "sin" to stay, Yet wonders daily God should keep away. And

At length there bursts upon the drowsy fold A bot revivalist, glib-tongued and bold. Now deacons yawn; class-leaders stretch and shake.

As if aroused an early train to take. Had come the news, that, in a neighboring town, This new Eijah brought rare blessings down; How skeptics knelt, and infidels were floored. As brethren prayed or Boanerges roared: How smitten souls around the altar pressed. And hell, impending, melted every breast. Now start the brethren, shouting as they run: 'The elder 's come! God's work will now be done Who always visits where his servant stays. Our brother tarries only three short days; With our strong help he 's sure 't will do. To-nigh He'll reconnoitre for to-morrow's fight. God will arrive on time-at least he should, For skies and roads are passing fair and good, He's apt, we know; to be somewhat behind; Sometimes, Indeed, doth fail the town to find. We'll guide him hither with stentorian tones, And haste his footsteps with our eighs and groans. "Oh, God," they cried, "come down in mighty

Ob, do, Lord, come, though but for half an hour !" Thus spoke their tongues, or felt their honest

bearts;
I but translate, without the glazier's arts. The elder opens; cool at first and clear, Some common things in simple phrase appear; Yet soon, as if displeased with common sense, He springs to horse, and leaps o'er reason's fence A shower of metaphoric arrows came Headforemost, or head after, all the same: And traps and figures thickly flew and fell, Yet what was meant was more than you could tell Ha'd clinch a thesis with his foot, and smash Your argument to flinters, with a crash. Or, feels he om'nous trembling of his ground? He louder roars, and glares in triumph round. Kindly he tells you who'll be saved, and how, Quite sure your only chance is here and now; So well knows he whose name for heaven is booked,

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He, doubtless, o'er the official list has looked. His word to take, by bold; besieging prayer, . God had been coaxed his secrets to declare; While common folks, to gain celestial news, To him must listen humbly in their pews; Open your heart to catch some random good, Ha'll hold you bound to swallow all as food. Some merit grant him, and the virtue found, Proves how complete within doth "grace" abound. While sinners' virtues sinners' hearts do harden, The sins of saints a gracious God will pardon: Yat mal-adroit, to steal a last support, Suborns the witness he'd impeached in-court: Appeals to reason, (up to reason's line,) And smiles on virtue, (but not yours, nor mine.) Right well knows he what secret cord to pull; The man of sense what thought, what quirk the

fool Requires, that all his artful plans may stand As God's own work, too much for human hand. His deep humility to prove, he plays His guilty self for monstrous erring ways, Till honest minds, unused to pious arts, Suspect, reluctant, his a knave of hearts; But soon his candor, if not sainthood, doubt, As they observe no theft nor murder out : Yet all alarms that fluttered in the breast Of simple souls, are timely laid at rest: This boast they hear: "The vilest wretch on earth. Atoning blood transformed to Christly worth." Whoever else is saved or lost below, That he's God's child, an orphan world shall know.

\* \* \* \* \* \* \* From bonds of error, cells of doubt or grief, Great Nature's Gospel brings a glad relief. The weary hearts, unmoored from galling creed, Here find a joy full-measured to their need. How rich with peace her truthful tidings are-The break no chasm, and the shock no jar!

Deem'st thou my method too severely plain? I would not cause one needless throb of pain. When stubborn Error rules no more the day, And calm-eyed Science bears a welcome sway: When from the wrangle called "The State" shal

rise A social order, borrowed from the skies; Enscored below, the rapture of all ears What sages heard—the Anthem of the Spheres-Harmonious blending in the vast accord, Will Worship's choir in Nature sing its Lord. Till that fair morn hath broke millennial day, Error and Truth must clash in many a fray. These boist'rous times do rudely well attest A rough-cast vigor in the human breast, Which riper days with thoughtful joy will see Wrought into lives of finer harmony; As on thy farm, where rankest grow the weeds, Through tillage wise a wholesome crop proceeds

• A literal quotation from an actual prayer.

# Witerary Meyartment.

# INDEN

# THE MOTHER'S TRUST.

A Mirror of Facts in the Robe of Fiction. BY MRS. H. GREENE BUTTS,

Author of "Vine Cottage Storles."

CHAPTER I. "Good evening, Emma; I'm so glad to see you, for I have something important to relate."

"Have you, indeed?" said Emma. "Well, what "You know, Emma, that our minister has been

absent some time; he returned home last night. Now, I hope, we shall have preaching again. "Preaching, Lucy! why, I thought the desk had been supplied during his absence.'

"Nobody but Mr. A.," replied Lucy, half contemptuously. "I do not like his preaching; he is too mystical to suit me. I want a speaker to explain things, and simplify a little more. It's too much like work to go to church, and be obliged to give your undivided attention to the preacher, or lose the whole thread of his discourse."

Well, Lucy, I must disagree with you. I think Mr. A. is an interesting speaker. There is originality in his discourses, power of thought, imagery, and deep spirituality. Many of them touch upon scientific and progressive subjects, which, to me, are very important and instructive. Besides,

he is called one of the most exemplary of men." "I know," said Lucy, "that he is called a good man; but then he is not considered sound in the faith; and Deacon R. says he is all the more dan-

gerous because of his goodness." "Not sound in the faith! what do you mean, Lucy?"

"Why, Mr. A. does not believe in the Trinity. He does not think Sunday any more holy than other days, for he is in favor of opening the public library to all the people on that day. He is not quite certain but that the marriage institution was ordained of man rather than of God. He does not believe in disfellowshiping sinners, but calls it Phariseeism; and, worst of all, he is a confirmed Spiritualist, and believes that God has inspired prophets in all ages of the world."

Indeed! those are rather serious chargestried by Deacon R.'s standard; but I am not sound in the faith, Lucy. I agree with Mr. A. on all the points you have mentioned. Had you not better go back eighteen hundred years, and criticise some of the sayings of Jesus? I believe he All truths he finds, and finds them where he will; fellowshiped 'sinners,' even went so far as to eat iich was verv unlawf Jews. So I can defend Mr. A.'s position; his character needs no defence. He is not only a fine scholar, but a practical philanthropist, sympathizing with the poor and unfortunate, and not afraid to stoop down and lift up his fallen brother. I know he is not a favorite among creedmakers and law-makers, but he acknowledges the 'higher law,' and his voice will be heard though every church door may be closed against him. You cannot shut the mouths of God's prophets. In the hearts of the people they build their sanctuaries, and invest their capital in banks that never fail."

"Really, Emma, I had no idea of calling you out in this manner. You are eloquent in your eulogy of Mr. A. He would be flattered, no doubt, did he know that he had such a champion."

"Mr. A. is not easily flattered, Lucy. He seems to walk with dignity among his fellow-men, never despising the lowliest and most deprayed, or fawning to the highest." ..

"Well, you must acknowledge that Mr. A. is very eccentric; and I have heard some say that

they considered him a little insane. Goodness as well as genius is quite apt to be called eccentric," said Emma. "It is a rare thing to see either of them personified. Even the 'Sermon on the Mount' was thought, by the Jews, to be the language of an eccentric impostor. I doubt not if the author of that sermon lived in thesetimes, he would still be considered an impostor, and a little insane. He would find the doors of our popular religious sanctuaries closed against him. Let me say, then, that when you know more of Mr. A.'s personal history you will respect his many noble traits of character and honor him for his devotion to humanity."

"Well, Emma, I must say I am becoming quite interested in your friend. Who knows but I may one day become one of his converts? Then I could advocate the cause of temperance, woman's rights, and I don't know what else. Would n't it be grand!"

"It might not be safe," replied Emma, "as Mr. A. is an unmarried man."

"Not safe for you, Emma. Ah! I begin to perceive the secret spring of your admiration for the noble Mr. A.!"

Emma smiled, and here the friends parted. She sat long after the departure of Lucy, communing with her own heart. "Perhaps I have been too earnest," she said, " in defending the position of Mr. A.," or Lunell Allston, as we shall hereafter call him. Emma was not aware, until his reputation was assailed, how high the comparative stranger stood in her own esteem. She had often met him in society; he was always genial and polite to her, but appeared thoughtful and reserved. She had heard him spoken of by her acquaintances as cold, stoical or intellectual, but deficient in sentiment and feeling.

But when a few weeks later she was conversing with him upon the new spiritual gospel, the magnanimous eyes of her friend were fixed upon her. As she met their luminous radiance, and gazed into their dreamy depths, she felt con-

the depths of their hallowed solitudes, yet unprofaued by the tread of irreverent feet; breezes the angels may freely:congregate." She was fast lesing her self-possession as these thoughts crossed her mind; her heart began to beat wildly. What was Lunell Allston about to say to her? He surely could have no personal interest in her. Was he but trying to read her for his own amusement? I will break the mystic spell," she exclaimed, mentally, and then said aloud:

" Mr. Allston, I once looked into the dark and dreamy eyes of a friend, while my own seemed to grow dimmer and more doubtful as I gazed into in spite of all such invendoes she could not break 'I will break the spell!' Now it is broken, may 1 not place your name on my list of friends?"

Lunell, who now perceived that Emma was really addressing himself in a third person, arose, and, with a smile radiating his features, approached the chair where she was sitting. Taking her hand, he said:

"Miss Linden, I dare not claim to be your friend, there is so much meaning in that word. You know that when a thoughtful Frenchman introduces his life companion, he sometimes says, as the highest and holiest compliment he can give:

This is my friend."

Emma was disconcerted, and almost overwhelmed in view of her temerity, and the response it brought forth. But commanding herself she said:

"But the personage to whom I referred is not Frenchman!"

"Then he must have been alone in the worldmost solemnly alone," said Lunell.

"Alone, Mr. Allston! He had talents which the proudest might envy. He could command friends at his will, and yet he seemed to overlook Miss. N. and many other misses, who, I am sure, would each have gladly become the ministering angel of his solitude."

"Yes, Emma; but these young women may have sought to flatter your friend, or may have admired him for his talents or reputation merely, or because he was a professor, or public speaker. A friend of yours would doubtless seek a higher companionship -a cruer appre dation-some congenial, free spirit, who could interpret the mysteries of his being and abide in his love in spite of

his numerous faults."
"Faults! Mr. Allston;" exclaimed Emma, almost forgetting that she was talking in the third person singular. "Faults? Why, many deemed you-him-faultless; or if not quite faultless, yet superior to thousands who think themselves the 'elect of God.'"

"And this mistaken idea may have been very painful to him. It surely would have been so to must walk in separate paths for a season. I am side of hue. Indeed it is so: I know the w man nature, and hence I crave a soul companionship—the higher counterpart of myself."

"Higher, Lunell?"-and she classed his hands in both palms of her own-"higher? you do not speak in irony in the presence of those who look I would not have you go with me till your father up to you! There is Miss R., the organist; I know. you would not despise her sincere and devoted that our love for each other is deep and reverenfriendship."

being below me; and none, therefore, of whom Ican speak in irony. I believe in the oneness-in for us to walk in. This separation will test the the solidarity—in the divinity of the human race. Let irony, therefore, be exchanged for reverence, power of that spirit of bigotry and intolerance so that I can address you worthily-not, perhaps, as above me, but as certainly superior, by nature, to my faults. You ask me to place your name upon my list of friends. May I answer you by asking you to place my name upon your list? I have ever considered you my friend, because you are a friend of my friends—a friend of the friendunderstand such friendship-I will not say love!

She felt that she was in the presence of a superior man—a man who had exalted views of wo- my father, who has ever been a stern, unrelentman's nature, and must know the value of true. unselfish love. She had looked upon him as a darling little sister. Perhaps I need this discibenignant star, but never had allowed herself to pline. Izany lead me nearer to the door of the suppose its peculiar brightness would ever illu- spirit-world-so near that perchance I may hear mine her shadowy pathway. Probably Lunell the voice of my ascended mother as she bends saw that Emma was somewhat disconcerted, and her scraphic form over my sleepless pillow, and taking his hat he said, while a fascinating smile | blesses me for my care of her beloved Flora. Luradiated his countenance-

you; answer me at your leisure," and with a slight my mother died the earth seemed draped in deepinclination of his head, he left her to her own re-

Emma Linden meditated a long time in the Lunell had made. Half entranced by his mag-Sweet musical voices whispered words of appro- that you may be guided by wisdom angels." bation, and besought her to cherish the flowers ofjoy which were soon to be scattered at her feet.

Several weeks more had passed away when dear to the hearts of both.

subject to be dissected on this occasion. Deeply his lonely heart. interested in whatever related to him, she heard, Two eventful years have passed away. The strained to say to herself: "Here is a world of Mr. Allston was a radical reformer, and Spiritu- and who drew the lightnings of justice from the

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ment rivers of impassioned song wandering in had said he favored the "Free Love" theory; and considering all these grave offences, she thought -he ought no longer to be tolerated, not withstanding of inspirational love sighting wound the base of his talents, as a fit person to move in a respectamountains on whose invisible summits only ble and virtuous community! Much more was said, by the benevolent ladies, which we will not repeat. Emma had heard enough to satisfy her that the work of persecution and intolerance had commenced. She knew that Lunell would receive no favor from her own filther. He belonged to the old school of Presbyterians, and could see nothing but evil in the new Spiritual Philosophy.

From that hour Emma Linden's friends gave her no peace. They called her hallucinated, infatuated, and even hinted at insano asylums. But their midnight. But recollecting myself, I said, 5the invisible chain which seemed to link her destiny with that of Lunell Allston. In his absencehis spirit seemed to be perpetually present-a spirit of such simplicity and purity that she could: not for a moment regret the singular Providence which had indissolubly united her fusire happiness with that of her persecuted friend. The most tolerant of her acquaintaness acknowledged that Mr. Allston led a disinterested life, that his character was above suspicion; yet, marvelous to say, for that very reason he might be all the more dangerous. So they generously cautioned Emma not to confide her happiness to his keeping. After all-he might be a " wolf in sheep's clothing "

Poor Emma Linden! Dark and stormy clouds were fast looming up in the sky of her future, and the mournful winds whispered of the coming ill.'

#### CHAPTER II.

The night was flark and stormy in the month of March. Weeping clouds canopied the lieavens, and not a glittering star hung out its beacon light to guide the traveler on his lonely way. On such a night Lunell hade Emma a solemn good-by, and she felt that the cheerless storm was ominous of her unread future. Her friend was more hopeful; yet he sat with folded arms and looked through mournful eyes into the pleading face of his cherished companion, who sat by the window and seemed like one struggling with some momentous thought.

"Emma!" It was Lunell's calm, magnetic voice which spoke. "Come and take a seat beside me. wish to talk with you."

Emma needed no second invitation, but seated herself on a low ottoman at his feet, and confidingly laid her trembling hand in his. Dreamy, ove-lit eyes rested affectionately upon the weep

"Do you not know, dear Emma, that our Heavenly Father will shed his glorious light upon us in the darkest hours of our separation? Surely we can trust him, and not despair, resigning our-Felves heroically to unavoidable privations. We o go; you are to remain. Nothing could have given me greater joy than to have had your society in the solitude of this great world of self-interest. But I can use no undue influence to break the tie which hinds you to your childhood's houre. is reconciled. But we cannot conceal the fact tial. We have opened the mysterious volumes of "I speak soberly, Miss Emma. I see no human | our hearts; we are irrevocably united, even while the stern hand of destiny marks out different paths

strength of our attachment. It will also try the

which would drive me from the spot where I

would gladly linger, or else compel me to retract

principles which are dear to me." "Lunell!" It was now Emma's voice, musical and sad, that fell upon the ear of her friend: "! would go with you wherever fate might lead, had I not made a solemn promise to my mother, onless. You speak of Miss R.; I fear she could not her dying bed, that I would take charge of my younger sister until she arrived at an age when Emma knew not how to answer Lunell Aliston. she could care for herself. Our pet, Flora, is now but five years old. Oh, Lunell, I could leave ing parent; but I must fulfill this duty to my nell, my past life has been full of shadows. The "Emma, I have no desire to force a reply from spiritual gospel had not dawned upon me. When est mourning. But when you came light dawned upon me; your soul-cheering doctrine lifted the dark pall from my burdened spirit. I soon learndim twilight, upon the strange revealment which ed to love you with all the strength of a trusting heart; I had almost said my soul worshiped you netism, she felt herself surrounded by roble and for your eloquent pleadings in behalf of the poor harmonious beings from the heavenly spheres, and uncared for. I shall ever bless you and pray

Thus closed the solemn meeting of Emma Linden and Lunell Allston. There-was apparently but little hope of a reunion in the mortal form. Emma and Lucy again chanced to meet at the Resolute and alone, went forth the philanthropist house of a friend. During this period Lunell and to hattle with the stern realities of life, without Emma had mutually plighted their vows, and bitterness or repining-even blessing those who henceforth were to labor together in the cause of had, in their ignorance, persecuted their friend. spiritual and human elevation—a cause that was In leaving Princeton he resolved to renounce his profession and devote his entire life to the cause The occasion which brought Emma and Lucy of humanity. But he was little aware of the again together, was the "Ladies' Aid Society," strength of his interest in Emma, until he was which met monthly for benevolent purposes. All wholly deprived of her society. He sometimes will bear me witness, who have attended like sought to banish her from his memory; but her gatherings, that the "latest news" is pretty gen- letters, filled with womanly love and heroic devoerally discussed. Emma had not been reated tion, cheered many a weary hour and dropped long before she found that Luuell Allston was the golden sunbeams into the welcome chambers of

with nervous anxiety, that he had lost his situal anti-slavery struggle, which began a mere speck tion as Professor of Elecution in the Princeton of cloud in the political sky of the nation, had Institute, a position which he had long filled with grown to such proportions that the entire heavens credit. It was said that the Trustees of the In- were darkened. Among the moral heroes who stitute had been informed, on good authority, that bore the odium of the ploneers in the struggle,

unwritten poetry, here are deep wells of senti- alist. One of the ladies remarked that Deacon R. [impending cloud, was Lunell Aliston. But amid these stirring events he longed at times to behold the dear face of his absent Emma once more. In one of his letters to her he says:

" I am conscious that we sometimes communicate by impressions; but the heart is buman, and I long to belold you again. I want to thank you, many times, for the new world of beauty and serenity your love has opened to me. We shall some time meet again, when all will be right. I desire much that our attachment may prove superior to all obstacles; that the real attractions nay transcend who temporary prejudices which must inevitably attend, for a season, the pathway of all who would live and act divinely.

Dear Emma, may-illis sheet communicate to you the peach 'which passeth understanding,' and hear on its wings a message of love. With the currents of my soul-life responding to them, I must close this brief communication of inade duate words.

I have thought seriously of visiting the great Prairie Land, this season, lecturing as I go upon the cause of freedom and spiritual progress. This would lengthen the distance between us. How gladly would I see you before I leave. Yet, would it be best, under all circumstances, for me to visit you? Write me soon, and prorinme of your wishes."

The painful reply of Limina to the above communication determined Lunell's course Westward, and many were the subsequent weary months that passed before she again received a line from him. His fate was veiled in uncertainty. Life at Linden Mansion was growing more and more trying to the faithful guardian of little Flora. Mr. Linden was more cold and austere than formerly. The housekeeper-his malden sisterwas gloomy, bigoted and unlovable. She coincided with her brother in all his purposes, and commended him for the part he had acted toward Mr. Allaton. Little Flora was the only genial friend that was left to cheer Emma in her lonely hours, a Less and less frequent came letters from Lunell, until she was left almost, ignorant as to his welfare. At times, his uncertain fate seemed to prostrate all her energies. She was often on the point of seeking him, regardless of couse ouences. But the helpless condition of Flora would intervene, and her course of action, was shaken. The child was delicate and sensitive, and her sister alone understood how to unfold her powers of mind and heart. She know that if Flora was harshly treated-if her warm, loving impulses were coldly repelled, serious consequences must inevitably ensue. Often, when the tiny arms of the child were wound lovingly around Emma's neck, and while the little curly head rested trustingly upon her sheltering bosom, did she artlessly

"I do love you, sister Emma, and I will never make you cry, at papa does. I shall live with ir good little girl, shan't 1?

At other times she would pause suddenly and look up from the picture book she was reading, and ask when Mr. Allston was coming back. Then, in an animated voice, she would exclain:

"Oh, sister Emma! do you-remember how he thed to put his hand upon my head and call me his little sis? Why do n't be come back, and play and sing to us again? I thought he loved us; I liked him, did n't you, sister?"

Emma Linden was glad that there was one heing to whom she could talk of her absent lover without restraint.

Several weary months had passed away, when Mr. Linden wrote Lunell Allston a letter in regard to his correspondence with Emma. He said that he had observed that his daughter was more unhappy after receiving a message from him, and therefore he desired him to refrain from further correspondence with her. He had talked with her on the subject, she understood his wishes, and no doubt would comply with them.

It is true that Mr. Linden had foroidden Emma any longer to correspond with Lunell Allston: but that she had promised not to do so was quite another matter. His genial letters, so long as they were received, had cheered many a desponding hour, and she felt it was her right, as well as her privilege, to silently commune with her revered friend. So she continued to write.

But Mr. Linden's letter affected Lunell differently. The thought that Emma must be changed. if a single word he had ever written caused her pain. So he wrote but seldom, without explaining the cause. He supposed that Emma had conceded to her father's wishes, and his proud spirit would not allow him to interfere, though love eloquently pleaded for his right to do, so. It was not often that he received any tidings from her. Her letters were now intercepted, as the father doubted, from his child's appearance, whether she intended to obey him.

As Mr. Allston was passing an artist's gallery one day, while stopping in Chicago, he said to himself: "It is not possible that Emma has forgotten me. I have been requested not to write her, but'I have not been forbidden to send her a shadow of myself." And he remembered that in the very last letter he received from her, she entreated him to send her his likeness. So now he improved the opportunity, and the next day the picture was on its way to Linden Mansion, Emma's joy on receiving the picture may well be imagined. Noletter came with it, but the dear image of Lunell . was before her. On the margin of the wrapper she found his address, and she knew there must be an unselfish cause for his long silence. In writing to him she said concerning the picture:

"Your miniature is before me. It is, at the same time, a good likeness, and a beautiful picture! It precisely fills my ideal of what that tyle of face would be when truly represented. The eyes, so deep-set and earnest, have a world of poetic meaning in them. In expression they seem like those of Shelley, as I remember them in a portrait of him. As I write here alone in my chamber, at the mystic hour of midnight, and look up into the kind, loul-searching eyes of the.

picture they seem fixed upon me, and in ellence express more than the most powerful eloquence could do. Here, alone with the miniature, I can letting heart go out as weer I could in presence of the origina? At this a oment I realize that, in spiritual form, you are here beside me. This I feel most perfectly. Oh, how solemn and mysterious are the relations of mind! How foreibly do such hours of night recall the 'Night Thoughts.'

Dear Limell, why are you so silent? Are you as self-possessed and sevene as formerly?, The time has been when I, too, thought you as cold as the Arctic regions. But many of your words seemed to gush from a warm beart, like those boiling springs we hear of in the far North, surrounded and concealed by perpetual ice, but warmed by the internal fires of the earth, and ever ready to impart their heat and warmth when the bey crust isopenetrated! Hence, when first I knew you I did you great ir justice. But you have pardoned all this lorg ago. When, oh when, shall we meet again?

P. S .- I intend visiting Elindale to morrow, and shall mail this at that place. Please write me soon, and direct at that Post office.

Though will ignorant of the cause of Lanell's Bilence, Emma grew more hopeful after receiving the image of her absent friend. Flora was the sunshine and pet of the near heighborhood, as well as that of her own home. One day, as she was stralling out of doors, she paused at the garden gare of a near residence, and spring, through the lattice, an aged gardener at-work among the flowers, she said, in an artless and half-comical

"What are you doing there?" The old man looked up, with mingled wonder. and pleasure, as he caught sight of the little bright eyes and waving ringlets behind the enclosure, As if applicating for her intrusion, the safil:

"Are you afraid of me? Daint afraid of you!"

" No, I mint alraid of fittle girls," said the old "Have you got any little girls at your house?"

asked Flora." "Not my little girls are all big girls," said the gardener, "I wonder where this nice little girl

Why, don't you know? I live with sister "And where does your sister Fanna live?" said

the old man Oh, she lives with papa and Aunt Clarissa." "Well, where do they live?"

"They live with the," said Plora, laughlug

rougishly. -"Yes, but where do you all live?"

"Why, don't you know yet? We all live over there in that lag house," pointing to a large, lightle some dwelling, adorned by climbing roses, and divironed by stately frees and shrubbery. "Won't you come and see us sometime? We are lonesome since Mr Allston went away; I mean sister Emma and La

"Mr. All-ton! Mr. Allston! What Allston do you mean; little girl?"

Why, don't you know? It's Lunell-that is his name. What is your name??

My name is Bobert Barton; but all the little hoys and girls called me Uncle Robert, where I used to live."

That's fanny," said Flora. "Can I call you toh, yes; but I want you to tell me where Mr.

Allston lives." I can't tell you, Uncle Robert; I don't know; I guess sister Emma knows. But I must go lome,

"Well, good-by, little girl. But walt; you have not told me your name yet."

"My name is Flora," Which Uncle Robert,
"What besides Flora," Which Uncle Robert,
"Why, Flora Adelaide Linden,", said the child, as she tripped lightly through the flower-wreathed

gate that led to the Linden Mansion. "Allston? Allston?" said Robert Barton to himself, after Piora left him, "It must be thesame; the very man to whom I owe so much gratitude. But how came this child to know any thing about that college chap; or rather how comes the sister to know anything about him?

al guess I must inquire into this matter." "Oh, Uncle Robert?" exclaimed Elora, a few days later, as she ran out to meet Mr. Barton, who was coming up the avenue that led to the mansion. She took bold of the old man's hand and led him to the presence of "Sister Emma," who sat upon the plazza, half concealed by the

overhanging todes. This is Uncle Robert sister Emma. Did n't I tell you he would come and see us?"

"But you must not be rude, Plora," said Emma-"Oh, she's all right, Miss Linden; I like this li tile sis," said Uncle Robert turning to Flora. "Perhaps I'm a little rude myself, in coming up to this grand may sion without an juvitation. But. you see, I wanted to bequire something about one Allston that I used to know."

All ton!" said Emma, Starting and coloring slightly. "Do you mean Prof. Lunell Allston?" Yes: duite likely ho's a professor or reverend by this time," said Uncle Robert. "But to come to the point. Do you know anything about where he is now?"

"He was in Chicago a few weeks ago," replied

Emma. "How came he to stray away off there, I wonder?" said the old man, musingly,

"He is engaged in lecturing, I believe," said Emma looking at the inquirer with surprise. "Lecturing! what does he lecture about? I may seem inquisitive, but I have some reason for

remembering that Allston." "I hope you have good reasons for remembering him," spoke Emma, with a little tremor in

her voice. "That's too long a story to tell now; but you t told me what he lectures about Well, he sometimes lectures on Anti Slavery, Temperance, Woman's Rights, and also on—on—"
"He never l-ctures on Spiritualism, I suppose;

that, you know, aint popular."
"Yes, I have heard that he did sometimes," replied Emma. "I suppose you are not a Spiritual-list, Mr. Barton."
"Well, I aint anything class. I don't know Well, I aint anything else. I don't know whether it will do to say it bere; but it 's my opin

ion that's about all the religion that's good for I am glad, Mr. Barton, that you came to see me this morning. But tell me what you know of Lunell—Mr. Allston,"

At this moment Flora came running up on the plazza, and said—
"Uncle Robert, come with me into the garden and see my flowers; and then I want you to see my lambs and chickens. Did you know that we

had ducks, bees, peacocks, rabbits and squirrels? and besides, we have two little ponies. Come; I can't wait apy longer"

"Why, Flora," said Emma, "you seem half crazy this morning."

"Well, you won't scold at me, will you, sister

"Well, you won't scold at me, will you, sister Emma? Uncle Robert said, when he came into the gate, he could not stay long, and it seems to me that he has been here a go is long while," "You are right, little girl," said. Uncle Robert,

Emma looked after the old man with wistful eyes, as Flora led him down the graveled walk

the conservatory.
[To be continued in our next.]

# Nanner Correspondence.

Missionary Report.

To the Officers and Members of Merrinac and Sulli-South Association:

Having received numerous letters from New Hampshire, inquiring why a report of my labors in your respective counties, during the spring months, as agent, had never been published, I would inform you, at the present, why you have failed tasee the same in the columns of the Banner. Such a report was written some time since, and amid hurry of departure left in the hands of a friend, with other letters, to be posted; whether it was never mailed, or was mailed and failed to reach its destination, I am unable to say. And again I will pon a few notes, giving you a general idea of the work done in your vicinities. I held meetings three Sundays in Bradford, greeted by meetings three Sundays in Bradford, greeted by fair audiences. Lectured in Contoocookville three week day evenings, at a private house. Mine writes May 27th: "Our two Spiritualist societies were the first regular lectures ever delivered upon spiritualism in this locality, but, judging from the interest manifested at that time, I feel assure the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the society known as "The Young People's Spiritualist at the societies were the first regular lectures ever delivered upon are progressing favorably. Mr. Jamieron has just closed a course of very able lectures before the society will be societied at the societies were the societies were the societies are progressing favorably. Mr. Jamieron has just closed a course of very able lectures before the society known as "The Young People's Spiritualist at the societies were the societies were the societies and the societies were the societies at the societies were the societies at the societies were the societies at the societies are progressing favorably. Mr. Jamieron has progressing favorably at the societies were the societies at the societies are progressing favorably. be a that other speakers will some time receive a braring there. I bectured in Sutton, Sunapee, Newport and Unity, one Sunday each; in Lemps ster, two Sundays; only three Sunday suring the three months but what I leatured as agreed upn by contract. Rested over one Sunday on account of some misunderstanding in regard to an appointment at Newport; one Sunday's appoint-ment postponed on account of illness, and the third Sunday gave upon appointment for the purpose of attending the Manchester Convention in April. How well or low poorly I performed the work enlisted in last February remains for those who cooperated with me to decide. If I failed in the attempt I did not in purpose. I did not take the task upon me because I thought it an easy or enviable one; I did not engage myself to your committee because I thought, in a pecuniary sense, it would be profitable, but there are many things that repay us better than dollars and conts. The cause has been and is dear to my soul.

Many times within a few years have I resolved I would settle into a quiet life, and let the many workers brave and true—those who have battled long, and those who are forming in rank—do the trhole work; but the great voice of humanity sends up its pleadings everywhere. More laborers are wanted; and not yet do I feel I can lay down the burden, which, for nearly seventeen years, with the angels' help, I have borne. I am fearful, my dear triends, that the few weeks', "leave of absence" you have granted me will seem all too short. I am revisiting friends and places that have been dear to my soul these many years. Last month I lectured three Sundays in Lynn; formed some pleasant acquaintances that I trust never will be

fergotten. Two weeks ago I attended an entertainment, given by one of the Lyceums in this city, at E lot Hall; the singing and speaking were very time indeed. Much credit is due the noble Conductor, whose soul, I know is in his work. I have frequented the Ecce Circle Rooms since my sejourn here, and the gentle invocations, the veracity of communications, given through the instrumentalcommunications, given through the instrumentativity of our beloved sister, Mrs. Conant, are living evidences, of the spirit's return. The truth is mighty, and will prevail—and how tenderly she leads poor tried souls from the darkness of creeds and dogmas, out into God's pure, free sunlight. Amid home, scenes and old triends, dear souls in New Hampshire, I do not forget you. Your dies and homes live in my nightory; your kind words have all been treasured up with the priceless is wells of the past. My earnest, petition

less jewels of the past. My earnest petition arises to the angel world for your success. May you hope and trust. In the meantime I would be femembered as your loving sister,

Boston, May 29th, 1872. Mr E. B. SAWYER. Boston, May 29th, 1872.

Tennessec.

MEMPHIS—"J. G. S." writes, May 20th, as follows: It is with inexpressible feelings of pleasure that I attempt to convey to your readers an idea of the happy effects of the spiritual philosophy upon a large number of our good citizens, and the rapid spread of its truths in our midst. and the rapid spread of the truths in our indust.

Bro, Moses Hull, during his stay with us lastwinter, organized a society, which was, by unantmons consent, named "The Young People's Spiritual Association of Momphis." This Society has been gradually guiolog strength up to the pres-ent hour. The members have succeeded in leas-ing part of a building known as the "Webster Block, on Main street, where they meet twice a week—on Tuesday night for the transaction of business, and on Sunday for services, which are always conducted in the most dignified manner; having a choir composed of Spiritualists, which was organized under the hand of Bro. J. M. Peebles, who, by the way, is remembered by many of our people with the warmest feelings of respect, admiration and affection. But the highest and longest step our society as made since its inception, is that of giving a "Grand Strawberry Festival" and social entertainment, which took place last week, continuing for three evenings, and closing Saturday night at 12 o'clock, with the clatter of nimble feet, keeping time to the most excellent music. Dancing on each previous even ing was kept up from 9 P. M. until 1 o'clock A M. Many new faces appeared on each evening, and every countenance was wreathed in smiles during Their May telling of a happy heart within each breast. No doubt-every cone-felt\_tfle\_truth\_fulness of the beautiful expression of Jesus—"The Klugdom of Heaven is within you." The Spiritualists are highly clated at the success of this their first enterprise in this line, for which they are indebted almost cutirely to the noble women who worked with the greatest assidulty to accomplish what is now declared to be a complete success. Long will the first festival given at Spiritual Hall be remembered with the most

deasurable emotions.

I take pleasure in stating that the press of our city have shown a disposition of fairness and udor in speaking of our festival not met within. many other cities.

Items of Travel.

Fatracts from a Letter of Mrs. R. W.S.-Buigus Alter weeks of success, ideasant associations and growth with Hattle J. Freigh, I fer Washington, Maich 15th, for Baltimore, where many true-noble Spiritualists live, whom it has been my good fortune to know for several years. Tattended and took part in their Lycenum and Conference. The exercises were very interesting; Bro Levi Weaver presided. Laura De Force Gordon gave a letture in behalf of women, on the 20th. The 22d we came on to Philadelphia together, where she lectured that evening, to a good andience, giving the best that evening, to a good audience, giving the best of satisfaction. The Philadelphians seem to be alive and prospering. There are many first class mediums there, and all seem to have plenty of business. There one can find a pleasant home, with a congenial host and hostess, at 241 North 11th street. The day before our twenty fourth an-niversary I went to Vineland, N. J. I was more than pleased with the people, and meetings; they were the pleasantest of the kind I ever attended all seemed happy. I spent a pleasant evening with Dr. L. K. Condey and companion, also an afteroon and evening with Sister Ellen Dickinson Pre-ident of their Society at Plum street hall. I visited Aucora, Dr. Haskell's pleasant home. He as spent six years of labor and \$30,000 in mone in hopes to build up a Lome and school for mediams and those who wish to become teachers; in our beautiful philosophy. I know of no better place to live; it is a beautiful climate, with fruit, and groves fragrant with trailing arburns and ther flowers. A man with \$500 or \$1000 can go here and buy a comfortable home. A merchant and blacksmith are needed there very much. April 27 h found me in New York, after a short stop in Philadelphia and Newark, N. J.

Missouri.

RANSAS CITY.—Mrs. S. J. Crawford, Secre-ary of the First Spiritualist Society, sends us the ollowing items: Our Society for the last year has heen growing steadily and substantially. We have many brave, noble workers among our number, men and women too that help make the bone and sinew of our fair republic. We have a large liberal element in our young city-notwithstanding its twenty-five chutches-which is plainly laying his hand caresqually upon her curly head—demonstrated by the large attendance at our lec"I must go right away; I will talk with you some other time about my friend Allston."

March; April, D. W. Hull; May, Eif F. Brown, who assisted us in 'organizing a Children's Progreasive Lyceum, for which a liberal amount had already been sub-cribed. We were entertained humanity shall stand purified a the previous three months by our young and tal-

ented brother, R. G. Eccles, the longest term any one speaker has been employed by us. At a meet-ing held by our Society March 19, 1872, the following preamble and resolutions were unanimously

adopted:

Whereas, Bro. R. G. Eccles has labored faithfully and efficiently as a lecturer on the "Harmonial Philosophy," exhibiting a high order of talent, historical and scientific research and argumentative powers; therefore,

Resolved, That as a Society we appreciate his labors and influence in sustaining the cause while here, and we take pleasure in recommending him to other societies as an able electurer in the cause of truth and progress, and as a discussionat with few compeers.

Resolved, That a copy of these resolutions be forwarded to the Religio-Philosophical Journal and Banner of Light for publication.

It may be well to add that previous to his engagement here he was known to the public as a

Kentucky.

Christian minister."

inst closed a course of very able lectures before the society known as "The Young People's Spirtness and the conrequent failures in that department throughout the society known as "The Young People's Spirtness that the corner of Fifth and Walnut streets; the instance of the labors, receipts and expenses of the "First Spirtness Society" meets in Wedekind Hall. The latter has very flourishing Lyceum, and grows rapidly. On last Sunday event, ingit was favored with a lecture by W. M. Connelly, whose discourses are alike able and effective in advancing our glorious cause. Bro. Connelly does not seek to build up our temple by showing the bad bricks in other people's houses. He does not go out of his way to arouse antagons is me, and wherever he speaks he makes converts. His discourse on Sunday night treated of the verify of the spiritual phenomena and the method where the speaks is under the spiritual phenomena and the method where the spiritual phenomena and the method where the spiritual spiritual phenomena and the method where the spiritual spiritual phenomena and the method where the spiritual spiritual phenomena and the spiritual spiritual phenomena and the spiritual spiritual phenomena a His discourse on Sunday night treated of the verity of the spiritual phenomena and the methods of development; the harmony of spiritual philosophy with reason and admitted truths; the desirable result of Spiritualism, and the need that exists for all possible agencies to secure the world's advancement and the elevation of hu-

manity. Bro. Connelly has been lecturing recently in Kentucky and Tennessee, and his labors have made Spiritualists in many places. Wherever it is desired to build up our cause and make converts from orthodoxy, the services of Bro. Con-nelly should be secured."

Massachusetts.

GREENFIELD.—James Madison Allen writes Jude 3, 1872: "I have commenced my labors in this lovely place, and continue through the month. I would like to engage for week evenings at places within easy reach. I want to be busy. Expect to speak in Lockport, N. Y., the first Sunday in July. Can make a few stors on for near) the line of the New York Central Railroad. After July I shall probably be located for several months in one place, or on a "circuit." Parties desiring my services, should apply at once at this place, care Dr.

J. Beals, I. G. Stearns, the psychologist, is in town. Mrs. Blair, the artist, is expected. So we may have a lively time here among the conservatives of this gubernatorial" village before the month is out."

Minuesota.

AURORA, STEELE CO.—J. L Potter writes, May 24th, as follows: My report for May must necessarily be very short, on account of sickness. Cold and bronchitis have prevented my speaking this month. Have given but one lecture. One person has joined the Association. Received in dues two dollars. The 16th of May, at the bride's sister's, Mrs. Stapleton, Henry H. Richards and Miss Cynthia Wait were joined in marriage by your humble servant. I shall be ready for work in June, or at least hope to be.—Will get around as fast as possible.

Ohio.

SPRINGFIELD. — George M. Taber writes:
"The Spiritualist and Liberalist Society meets at
Allen's-Hall-every Sunday, at 11 A. M. and 8 P. M.
President, John P. Allen; Vice President, Mrs.
Sarab J. Lewis; Treasurer, G. W. Dallie; Secretary, George M. Taber. Mrs. Addie L. Ballou has been engaged for six mouths, commencing June 2d. By the energetic efforts of the present officers, the society has increased in numbers, and much good has been accomplished."

CHARITY.

BY CEPHAS B. LYNN.

" Heaven-born art thou, Charity."

The world is full of sin and woe, and blessed are those who; in kindness and love, seek to lift the weak and down-trodden up into marvelous who err are not always the worst of mankind, It is the sacred office of religion to enter into a careful observation of the condition of society, and alleviate its sufferings, bind up its wounds, and prepare the way of happiness. Spiritualism teaches us all a most tender charity. Not that we are to forget the demands of justice, but that we are to study the phenomena of life, in order that we may penetrate the most secret places, and finally enter the domain of causation—actually go beneath the surface of things.

What a revelation awaits us here! What a hange will come over ust. From a cold, careless observer, and heartless judge, we shall become a kind, genial and mpathetic friend. The old methods will be cast aside. The word reform will begin to have real significance.

Reader, are you prepared to adopt the upw regime? Can you understand that the charity of the coming religion is to have a different foundation than that which obtains at large to-day? Let us point out the lines of the new departure.

1. The coming religion will emphasize the point of the existence of sin in the world with as much power as do the conservatives of to-day. The difference lies here: the modern mind already refuses to believe that sin is fundamental to the human soul. The idea now is that sin is incidental to life—an excrescence—something that can ie overcome. We all reject the idea that there is discord in the very constitution of things.

2. The old systems—nearly all—affirm that sin is a fundamental element in man. Hence, purely on an emotional plane, is charity called into being. It is nothing more ner less than a sentimental commiseration for certain individuals or societies. It begins in sympathy, and ends there. It accomplishes nothing. It assumes the patronizing air. It insists that you shall know it is doing you a favor. Whereas, on the other hand, the new system will (even now does) declare that, as sin is only incidental to life, charity for the erring is but a matter of justice-something that all should exercise.

3. And more than that. Charity on this plane has its roots in the intellect, not in the emotional nature. Science takes the place of sympathy. Science always labors and wins. Science imme diately goes to work to ascertain the causes which have produced certain results. All the conditions, immediate and remote, which have contributed toward a given end, are considered. Then the udgment comes.

4. Mark the judgment, Sentimental Charity says, Go thy way, I will overlook it all. The Charity based on intellect, says, Go thy way, but

the disasters. Live in the sunlight. And finally humanity shall stand purified and self-poised, NEW JERSEY.

Meeting of the State Association of Spiritualists and Friends of Progress.

In pursuance to call, the Convention met in Union Hall, fersey City, on May 8th, at 10 o'clock A. M -President L. K. couley in the chair. The call for the Convention was read by the Secretary, Mrs. Ellen Dickinson, of Vineland. The President then addressed the meeting at some length:

FRIENDS AND CO-LADDRESS—It is thought advisable to urgo again your prompt and energetic action to secure more funds, or we shall not be able to prosecute the advance of spiritual and reformatory principles before the minds of the priest-tidden, monetary and politically accursed people of this State. Unless more means can soon be commanded, it is feared we will follow in the trail of the lost energies of our states flates. is leared we will follow in the trail of the lost energies of our sister States. Some professors of our philosophy appear to think that the State Association can and will pay all the expenses of missionary labor, or that efficers give the time and pay the traveling fees; and it is presumed just here will be found the reason why it is so had for the missionary to accomplish the object desired in that field of needed labor, and the consequence of the content to the open of the consequence of the content of the co and the consequent failures in that department throughou

d inhterily due to that great advance of spirit power resulting in the control, as mediums, of so many hitherto almost ing in the control, as mediums, of so many litherto almost slaves of despotsim—I mean the feminine element of our nature. With the return from spirit life of our mothers, eleters, companions and daughters, comes the infusion of more love, affection and sympathy, and consequently clearer perceptions of human rights and needs, ultimately resulting in the equalization of the race, so far as natural law will permit, with the complete protection of the weak rgainst the assumutions of the strong.

the assumptions of the strong.

If my apprehension of the Spiritual Philosophy is approxi-If my apprehension of the Spiritual Philosophy is approximately correct, then the objects of this Association are not so much to animal vertupon the honest opinions of others as to aid in the development of everything tending toward harmony in all the departments of human life. The wrong of to-day may become the right of to-morroy.

How the world has been deluged with human blood by the assumptions of some despot that he was heller than his neighbors; and how remarkable the fact that so many of our theorists forget the kind of house occupied while throwing stores at others. But we home the naged so the better

ing stones at others. But we hope the angels of the better

our theorists torget the kind of house occupied while throwing stones at others. But we hope the angels of the better
life are learning us more lovely ways.

What are the thousands of reformers in the State of New
Jersey doing to educate the people in the plinciples of social
justice? We have wealth enough in this State to employ a
nuffling of missionaries, to preach the gospel and distribute
tracts and theral documents in every home.

We ought to use some energy to encourage the most noble
efforts of the Precident of the American Association of Spirtualists, so that she might, call together some of the best
ralent in our ranks, that something could be accomplished
to enlighten the people on the imminent need of political
and social regeneration, so that honesty could be found in
government, virtue in social and business relations, and integral sexually be the excelsior star of every household.

"Every atom in Nature is pregnant with the Genesis of that
love which, it not obstructed, would ultimate in justice to
every human being, and obliterate the dividing lines separating families, states and nations. Internationalism, fraterrization and social equality must become the watchword ternization and social equality must become the watchword of every lover of truth and justice, until nations, as well as individuals, dwell injecace and joy on earth, as do the sa-gels of our better life in heaven.

The President then introduced Miss Susie A. Willis, of Lawrence, Mass., who made an earnest appeal to all to move energetically in the matter of promulgating the truth as delivered to them. The right, though embedded in temporarily unpopular forms, would gradually assume the supremacy as it became understood by the mass of humanity. Combined and carnest effort, however, was the thing accessary to put the truth before the people.

Mr. Higgins, of Jersey City, then followed. The Convention was of importance to the Spiritualists of New Jersey, because it showed them the states of the cause. He also strongly urged cooperation for the work.

Mrs. Johnson, of Lynn, Mass., then favored the audience with a beautiful song, entitled, "While the days are going On motion, the following Business Committee was ap-

pointed: G. C. Stewart and Mr. Drake of Newark, N. J., Peter Good of Plainfield, N. J., John Gage of Vincland, N. J., Miss Susic A. Willis of Lawrence, Mass., Mrs. Johnson of A Committee on Resolutions was also elected, consisting

of the following persons: Mrs. Ellen Dickinson of Vinciand, Miss E. L Bush of Belviders, Horace Dresser and A. M. Higgins of Jersey City, and Mr. Hall of Newark.

Remarks were made by Mrs. Strong of Dayton, O., Peter Good of Plainfield, N. J., and G. C. Stewart of Massachusetts, further enforcing the need of persistent work, respiritual light. All cannot stand alone. And those counting the opposition which Spiritualism inevitably must to reasonable conviction with regard to any new matter, lowever strange it might at first appear.

Mr. Mitchell, of Maine, observed that Mr. Good spoke of our reputation. I think, as Wendell Phillips said, there are on many of us who have good reputations and a good name in society, and are hampered by fear of their loss. Mr. Giles, of Boston, said, when we see our friends are

growing cold and shun us because of our belief, it is a sure ign that we are becoming more spiritual. The morning session adjourned with the beautiful hymn Nearer, my God, to thee," by Mrs. Johnson, Miss Willis and

Mr. Mitchell. Afternoon Session .- Meeting called to order by the Presilent. The preliminaries disposed of, Mrs. Victoria C. Wood-

hull being introduced, spoke as follows: "I mind before the community charged with using the "I stand before the community charged with using the influence of my position as President of the American Association of Spiritualists to form a new political party. Now, if by forming a new political party is meant one after the fashion of those that exist to-day, and I am gultry as charged, the crime. I confess at the outset, is sufficiently helmous to call forth all the thunders of anothermas and readings-out that have been hunged at me. But may it not be just possible that politics do not necessarily always mean such stuff as is hawked about and tabe ed thus in this exceedingly progressive generation? It indeed, it does mean only this, then I must hasten to find another name for what I am looking after.

only this, then I must hasten to and another name to: what I am looking after.

The political action to which I desire to bring the support of Spiritualists is composed of three elemental principles. Its theory is builded from these, with no admixture of any other element foreign to their nature. Its basis is that laid by our foreign the when they said: These trains we hold to be self-evident, that all me are born equal; that they are endowed by nature with certain 'inalicuable rights, among which are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

The principles to which I re'erred follow as a legitimate The principles to which I re'erred follow as a legitimate sequence from the fundamental character of this humanitarian declaration, and they are—first, freedom; second, equality; and, third, justice; neither of which is any more than accidentally related to our present political machine. From the first clause of the supreme law of the land to the last law of Congress and State, they are utterly ignored. Neither the National nor State Legislature ever stops to ask whether the measure upon which they are at work contains these elementary principles. They only think how much support and strength it will bring to our party, or how much money to its individual promoters.

For my part I am sick of such barefaced, such pretentious hypocrisy, professing freedom, equality and justice, and practicing the very reverse... And since I am a citizen, having an interest in and a dity to perform to Government as such, I must, per force, act in some manner to express

as such, I must, perforce, act in some manner to express that interest and to perform that duty. And I say, if I nexisted ette there my interest or my duty. I am false to the most important things which belong to me as an individual, as a human being.

important things which belong to me as an individual, as a human being.

It will not do for me to excuse myself from just political action, as thousands pretend to do, by saying that I see no hope for any good to result from acting with present political organizations. It is for this very reason that I urge the formation of a new political party, built upon those principles which must be the ones that will regulate a perfected state of humanity. It is for this reason that I urge Spiritualists everywhere to rally to the support of such a party. I have never, as some have charged, called upon them as a religious sect to form a sectarian party, but as humanitarians, to join with all other humanitarians not Spiritualists, and together work for and attain the desired end.

But'say some, 'Spiritualism has nothing to do with politics.' What I Spiritualism nothing to do with Freedom,

Charity based on intellect, says, Go thy way, but remember—what? Certain restrictions will be laid down; advice will be given; the shoals will be pointed out; the streams will be bridged; the hidden snares will be—revealed; the individual will be called to himself; in fact, instruction will precede pity, and supplant anger and contempt. The world is growing stronger. Those who stumble are being taught the better way. Let the good prevail. Remember the victories. Forget the disasters. Live in the sunlight. And finally humanity shall stand purified and self-poised, honoring the very universe itself.

But, say some, Spiritualism has nothing to do with politics. What! Spiritualism nothing to do with politics. It toaches mo to demand for myself, and to extend t claiming that Spiritualism has nothing to do with politics,

that their politics do n't want to have anything to do with

that their politics do n't want to have anything to do with their Spiritualism.

But let us examine their side of the question for a moment. They put forth lengthy preambles and resolutions, the point of all of which is that Spiritualism teaches that spirits communicate. Now, if this be all, there is of Spiritualism, its mission will soon be ended. When, it shall be no longer necessary to teach that spirits communicate, when in fact the whole world will know that they not only communicate, as that word is, usually interpreted, but that they are with me resurrected in form, what will then be the mission of Spiritualism.

Now I want a Spiritualism that will leave me something after that grand fact shall have passed to general acceptance, and I take it that something must relate either to the intercourse of humanity with itself, or with the denizons of both spheres, and if that does not mean the better regulation of the relations of individuals to each other, of individuals to

of the relations of individuals to each other, of individuals to the community, and of the community to the individuals of whom it is composed, I am at a loss to know what it can

whom it is composed, I am at a loss to a now what it can mean.

It is to inaugurate a condition in humanity fit for spirits to come in contact, that I labor to establish political or governmental justice. I think this not only a legitimate part of the work of all Spiritualists who really are more devoted to humanity that to any special ideas, but that it ought to be considered of the very first importance. None of the higher departments of human life can lever be best developed so long as they are subjected to an imperfect form of government, to political despotism. Therefore I desire that every Spiritualist in the world shall see the propriety, sy, the nocessity, of beginning at the foundation to build a perfect governmental structure, which may afterward be adorned as the intellect, the affections, and the moral and religious natures of man may suggest." natures of man may suggest.

The next speaker was Horace Dresser, of Jersey City, who made a very able and original address, which for historical research and broad, free thought was a masterly production. The President then read the Report of the Business Committee, which was followed by the reading of the following resolutions by the Secretary, which were unanimously

adopted: Resolved. That the New Jersey State Association of Spir-itualists do hereby denounce as unworthy the countenance and support of all notle men and women, every State Leg-islature, Common Council or Board of Realth which shall attempt to make or administer any law licensing prostitution, thus sinking to lower depths of infamy the unfortunate women of our land, and fastening upon the civil sation of our country one of the most infam. us institutions of Europe, Resolved, That we, as Buiritualists, cease our consorship upon the antecedents and surroundings of any noble, carnest inspired persons who throw their time, talents and souls into the mighty reforms now agitating the world.

Resolved, That we as suggests, with upon the tablets of

Resolved. That we, as speakers, write upon the tablets of our hearts this determination, that in our relations with our hearts this determination, that in our relations with each other we aid instead of injure, assist rather than oppose, be charitable rather than censorious, and, in fact, in place of the old words jealousy, eavy and ambilion, write over-the temple of our spirituality love, charity and equality. Residued, That, as Spiritualists, we do hereby acknowledge the necessity of a more united effort on the part of references in the reconversion of individual rights and the sovereignty of the people.

Mr. Higgins, of Jersey City, presented a preamble and esolution endorsing the revolutionary principles of Nictoria C. Woodhull, which called out much discussion. G. C. Stewart of Newark, Mr. Fish of New York, Mr. Mitchell of Maine; and Mr. Baker sustained the resolution; Dr. Wright of Washington, D. C., Mrs. Strong of Dayton, Ohio, and John Gage of Vineland, spoke against it. As it was getting late, the matter was laid over until the evening session, the Convention adjourning until that time.

Evening Session .- At 7 o'clock the Convention re-assembled. Mr. Higgins's resolution was taken up and discussed at great length. A motion was made to lay it on the table, whereupon the President called Mrs. Dickinson to the chair, and most energetically advocated the adoption of the resolution. Let us, said he, commend the honest utterances of Mrs. Woodhull for their nobleness, if we do not endorse the entire philosophy they proclaim.

After a slight amendment by A. A. Wheelock, the pream-

ole and resolution was adopted, reading as follows: ble and resolution was adopted, reading as follows:

Whereas, Society as it at present exist, it but a complexity of interest improperly governed, and that a false conception of man's origin and destiny, the attributes and character of Deity and psuedo divine law have been, the materials out of which man has construed the past and present system of despoitem under, different names from Theograpy and Democracy, disorganizing instead of organizing the integral man and woman, cultivating the animal at the expense of the spiritual, and inducing the cunning of the few to absorb the rights of the majority, thus introducing a premium on idleness and crime and a disgust for honest labor, even tending to concentration of power and monopoly of wealth in the hands of the few with inhuman disregard to the absolute want of the body politic, manufacturing orime through the instrumentality of unavoidable poverty, thus indirectly punishing industry and suppressing honesty and crushing punishing industry and suppressing honesty and crushin out the spiritual and mutual life of the nutionhood by a

punishing industry and suppressing honesty and crushing out the spiritual and mutual life of the nutlenheed by an incubus of labor without just remuneration on the one hand, while aristocracy, luxury and licentiousness fatten on the other, depriving woman of her inalienable right to responsibility and accountability, the workman the reward of his wealth-creating energy, and children, the future citizens of the world, the proper and legitimate means of equal education and training.

Resolved, That the Spiritualists of the State of New Jersey endorse the revolutionary principles of Victoria C. Woodhull, and leave cavilers to play with words while we approve of principles so logically and unanswershy set forth in her masterly pronunciamente. To all objectors, we answer, we have two horns of the dilemma, right or wrong, truth or error, freedom or tyranny; there can be no compromise in the philosophy of truth. Policy is the evil genius of religion and politics, and we praise and bless her that she has dered to wipe it from her stand trd. The moment the was done Spiritualism became pregnant with great possibilities. bilities. It was a change of base from the defence to the attack. The genius of Spiritualism has cast its swaldling clothes, and dares to be true to the inspiration of the hour. New Joresy Issaggressive, and, in unison with Victoria C. Woodhull, means reform and nothing but reform.

The audience was then favored by a fine song entitled, 'In the sweet By-and-By," by Miss Susio A. Willis.

A. A. Wheelock, editor of American Spiritualist, was then introduced, and announced for his subject, "The Definition of Spiritualism?" There is much difference between Spiritualists and Spiritualism. Spiritualists are those who believe that the spirit exists after the body is dead, and that it has power to return and communicate with friends. Spiritualism is in no sense Christianity. Spiritualism means all that over has been in the past, and all that is to be in the future. All human beings in a cortain sense were mediumistic, though they might be unacquainted with the fact. The great power of Spiritualism is spreading over the earth and making itself felt everywhere. The speaker continued in an eloquent manner to relate the work Spirithalism was doing for the world, and closed by giving some incidents of the wonderful manifestations daily occurring at Dr. Slade's

The President gave some events in his life, setting forth he protecting power of spirits.

Miss Susio A. Willis then came forward and addressed the adlence on the blessings of Spiritualism. She related many trying events in her experience, showing that the life of a public speaker was a thorny path. She called attenion to the financial condition of the society, and urged upon il its members, and Spiritualists of whatever type, to give enerously of their means to help on the work.

The President then closed the Convention by a few wellmed remarks. He thanked the kind friends who had aslisted him, and gave notice that the next Quarterly Convenion would be held at one of the watering places in this State during the summer mouths. Adjourned.

ELLEN DICKINBON, Secretary. Vineland, N. J., May 31, 1872.

OFF-HAND THOUGHTS ON PRAYER.

DEAR BANNER-I have of late been "exercised," as the Quaker would say, over the Invocations purporting to come from our friends in spirit-life. Yet I believe they do emanate from them. But even the more advanced of the "Orthodox" sects admit that praying to God to do

simply brings the petitioner and his hearers into a more receptive condition to holy influences. But although the Invocations appearing in the Banner are much more reasonable than the prayers of old theology, which are little less than commands to fad to perform certain things, as if ommands to God to perform certain things, as if commands to God to perform certain things, as in he was either ignorant of the situation or dere-lict of duty, would it not be more rational, instead of reminding the soul of the universe that he, she or it, is "altogether lovely," and closing, as in the Banner just received, dated May 18th, with, "Be-Banner just received, dated May 18th, with, "Bestow thou upon us whatever we need. Chasten
us, if we need chastening. Overcome all the evils
within us; and finally redeem us from darkness,
and gather us to thyself. Amen."—would it not
be more rational, I say, for Thendore Parker, or
anybody else, as he does not expect to change the
unchangalle. instead of aneaking as if he did exunchangable, instead of speaking as if he did expect to vork some change in the infinite, to address us finite changelings, to portray to us the infinite love and wisdom of the Supresse, and enjoying the supresse of the Supresse and enjoying the supresse of the supresse treat us in burning eloquence to turn from our evil

ways and "come up higher"? As the matter now stands our ascended brother Seems but little in advance of the dearon who was wont to open prayer thus: "Oh Lord, we would not presume to dictate, but beg leave to

STEPHEN YOUNG.

offer a few suggestions." Mechanicsville, Iowa

# Spiritual Phenomena.

A SEANCE WITH DR. SLADE, BY WIL-LIAM DENTON.

DEAR BANNER-I remember an old English adage, "a fact is worth a cart-load of opinions." The various religious teachers din the ears of their thus; congregations, Sunday after Sunday, with their opinions on the subject of future life-many of them absurd enough. Allow me to present your readers with a fact relating to this subject, not a whit more remarkable than many that you have recorded, but worth more than all the mere opinions that were ever written.

I called, on Sunday morning last, upon Dr. Slade, at the residence of Mr. Gibbs, Springfield, Mass, and sat down with him in a room welllighted-no other persons being present-near a plain parlor table, destitute of a cover. On the table lay a common school slate. I examined it and found it clear on both sides. After I had examined it the doctor immediately laid it on the table, placing at the same time three or four frag- wealth." They are nothing very extraordinary, ments of pencil under it, each about as large as a as any one will see by reading them; but a fact grain of wheat. The slate lay in full sight; no connected in part with their execution may be one touched it; we both sat at a distance of about | worth noting. I was proposing to write a little three feet from it. In less than a minute I heard sketch or fact in natural history, and, in the way the sound of a pencil moving on the surface of the of decoration, I thought I would begin with a few slate, and then two or three short raps, indicating that the writing was done. On turning the slate over I found the following note written upon it:

"MY OLD FRIEND—I meet you here, and shall meet you on our shore. E. SMEDLEY." The name signed being that of an old friend, who passed to the other side some years ago.

Here is a fact for our Orthodox brethren to ponder. My friend Smedley was a heretical Spiritualist, and according to Orthodoxy ought to be beginning last, when I write an article. I did so in a very hot place gnashing his teeth, instead of in this case, and substintially as printed below, being in Springfield using his fingers.

This is a fact, too, for our Harvard professors, who circumpavigate the globe to find a new bugior make the acquaintance of a strange crab, and allow such facts as these to go unnoticed, or sneer at the "credulity" of those who dare to tell what their eyes have seen and their ears heard. If they were not a set of miserable cowards, they would investigate such facts and then write an unprejudiced report concerning them.

This is a fact, too, for Mr. Cox and our "psychic" friends to consider. What a curious force that must be that can write on the under surface of a slate in a space that could not have been more than a quarter of an inch deep, the slate in the hint and went to bed. Towards morning I found meantime being held down with a power sufficient to prevent the slighest motion, during the time of the writing. One "psychic force" must have been thinking what to write, and that must have been an intelligent "psychic force;" another "psychic force" must have placed upon the slate what the first thought, and, that must also have been intelligent; while a third must have held the slate down to prevent its motion; and this must also have been intelligent, since it was governed by thought. Were there three intelligent "psychic forces," or was there one intelligent force, and these three forms of its manifestation? No explanation short of the spiritual one can explain these things. And this all think-

ers must acknowledge before long. Our materialistic friends, who consider all Spiritualists dupes or rogues, would do well to consider this fact that I have presented. Did it stand-alone, they might-consider me deranged, and dismiss my statement; but when thousands of oredible witnesses declare the truth of facts just as wonderful, and just as demonstrative of spirit existence, it is time that we heard some other remark from these gentlemen than "pool! I have no doubt you think so, but you are deceived" —WILLIAM DENTON. June 4th, 1872.

#### EXTRAORDINARY MANIFESTATION:

From the Religio Philosophical Journal. BRO. S. S. JONES — I received the following from a brother-in-law of mine, who is not a Spiritualist, but whom I have been endeavoring to convert with my pen and the influence of your paper. He writes:

" Clarksville, Tenn., March 25, 1872. "We have had quite a spiritual phenomenon to our house, or rather in our family, within the hast seven days, the medium being our son Bennie, who is ten years old: To make a long story short, I will proceed to give items in brief:

Monday, March 18th, about 8 o'clock A. M. while Bennie was getting water at the cistern, he saw a boy about ten years old, and a little smaller than our Robert, dressed in a white suit, standing near the chicken house, and only about six or seven feet from him. He asked him what he wanted. He answered, 'Nothing,' and then dis-

appeared.
"After bringing the water into the house, Bennie's mother noticed his agitation, he looking very pale, and on buing asked the cause, he told her what he saw. She asked if he was afraid. He "On Tuesday, March 19th, he saw the same ap-

partion in the basement, near the upper window, while he was getting some shavings, but did n't be write something and could not seem to sucspeak, and when he looked for it the second time ceed." "But he will," said Marion to her, "for

it had gone,
"On Wednesday, March 20th, about 5 o'clock P. M. Bennie was sent by his mother to get the slop pail, which was hanging on the garden fence, below the side portico steps. While getting it down the boy appeared ag in, telling him he wanted to speak with him. When Bennie asked, 'What about?' he said: 'I saw you with a knife the other day. It is a dangarous, thing for how the other day. It is a dangerous thing for boys to handle. I ran down the hill with an open knifein my hand, and fell and killed myself; so you had better be careful.' On being asked his name, he answered, 'Charlie Roth.' Bennie then went up stairs and started to take milk to customers on Main street, the boy going with him, and tell-ing him he liked him (Bennie), because he did n't curse or swear, which most boys do; also that I hold communion as with a star; when the weather get warmer, he would come A star within, whose light has traveled far. and play marbles with him. He disappeared soon

same boy, after leaving the school-house at noon and starting home for dinner. The boy asked him if he had any marbles with him. Bennie said yes, and praceeded to loan him an agate. The boy said, 'Come on; I will show you a good place.' He selected a place near at hand, and played for half an hour. All of a sudden he said, 'Stop now; I must go.' He then brought forth four new marbles which he gave Bennie, then shook hands, and they are the stopped and such in the said. and promised to come and see him again, and then

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same evening he met him again. Bennie asked him to come down and play with Robert and Adolph, (my brothers), to which he answered. 'No, because everybody could not see him, or had not the gitt of clair vovant sight like him ' (Bennie).
"Sunday, March 24th, Bennie saw him at Scott's hotel. The boy was sitting in a chair, with several persons around him, but it seems that none saw him but Bennie. A man was about to sit down in the same chair, when a boat whistled, and he (the man) walked away. On his return home the same apparition picked up a grain of corn which was left by the chickens, and shot it at Bennie's neck, laughed, and disappeared.

"He describes him as having light hair, black eyes, and a brown mole on the side of his face, and wearing a white suit, the corner of a preity red silk handkerchief peeping out of one of his Charles Roth, who killed himself by falling on an The description corresponds with that of open knife in his haud. He (Bennie) never saw the (boy) apparition previous to his death.

"He also dotes other phenomena, such as money missing from locked drawers, and children finding corresponding amounts around the house or in the street; also raps on the door, and on going there, fluding nothing."

This phenomenon has made a Spiritualist out of im.

Yours, D. J. DINGMAN.

him. Louisville, Ky.

"UNDERTONES."

A young student, filled with a poetic idea, set

bout putting it into immortal verse; (the story is not new;) he succeeded with two lines, which were excellent as far as they went; they read "The sun, at meridian height, Illumined the dopths of the sea;"

BY JOHN WETHERBEE.

but that was an exhauster; no more poetry would come, willed he ever so hard. Going forth into the open air for inspiration, he had left his lines exposed, and a waggish chum, noticing them, and feeling poetical, or remembering that Coloridge had a partner in the composition of the 'Aucient Mariner," perfected the stanza by adding as fol-

"And the fisher, beginning to sweat, Cried, Dam mus! how hot we shall be!" I have had a similar experience, but not quite in

the same way. The lines of poetry which follow these comments were published in the last "Commonlines of poetry. Not remembering any that appeared just suitable, I concluded to make some, and wrote with some effort at some length, expecting to select out of the lot a half dozen lines that would answer I finally gave up the idea of the sketch in natural history, and concluded to print the lines of poetry that I had written instead, after a little polishing. It is usual with me to begin in the centre and work out or finish the

commencement. When all finished but a respectable beginning, I was in the condition of the student who wrote the lines first quoted; he wanted an ending, I wanted a beginning; but, like him, I was stucknothing would come, and, after trying a spell, I laid the matter aside for better conditions. No fellow came along, however, to perfect it-it perfected itself. . Let ma tell how:

with the exception of the six or eight lines at the

A few days, after I had laid the matter aside, late on a Saturday evening I took up the subject and tried to finish it. I was in the same fix as before, but rather sleepy and nodding, so I took the myself dreaming; I had paper and pencil, and had succeeded in producing some lines that suited me, as I read them in my sleep. I seemed also to be aware, in my sleep, that I was only dreaming, and I remembered saying to myself, "What a pity that I cannot remember this, which is just what I want, when I wake up! I'll try to, anyway." So, in my dream, I slowly read over the lines that I had written, or, rather, dreamed that I had written, to make me remember them when I awoke. When I had done so'I found myself awake; there seemed to have been no transition. I was aware it was morning, and my head was on my pillow, and the lines I, had dreamed I had written were still before me, in my mind, and I could remember them. For fear I might lose them, I got up and wrote them down on a paper. The first six or eight lines of the poetry printed below are substantially the product of the dream. This is a trifle compared with other people's experiences, and less than a trifle in the result; but what was the intelligence that produced them while I slept? What was awake while I slept and dreamed, that know that I was dreaming, and that said to me, or made me conscious, when reading those dreamed lines, that I was dreaming and was liable to wake up and not be able to recall them? There was something in me that was not asleep; the body was asleep; the intelligence was asleep for that was dreaming, and yet had performed an intellectual trifle, but there was something a wake in me that seemed more than either mind or body. What was it? Have we, or are we, in the ultimate, an over-soul? In this connection, I can only say, and then pause, that it strikes me that the lines, he they mine or not, are hardly of suffi cient merit to require the apparent dismemberment of myself to have produced them, and yet there appeared to be an independent self-conscionsness that was I and no one else, and distinct from the me that was dreaming. Perhaps the "undertone" that the thoughtful may perceive in the lines themselves may be suggestive of an answer.

The next day after this I saw Lizzie Doten in the Music Hall ante-room, who knew nothing of my efforts the night before, and she said, "Mr. Wetherbee, what have you been trying to do? for Marion (one of her familiar spirits) came to me late last night, and said you were trying hard there is a spirit near him who will put him through." I do not know as this has any connection with the other mentioned circumstances, but this remark of Miss Doten's was voluntary, and would seem to indicate, on the part of her guide, the knowledge of facts that hint at the "royal road." I will not lengthen this article-altogether Too long for the matter in connection-but will leave it, only wishing the lines of poetry were extraordinary enough to equal the dynamics required to execute them.

I am not what I seem. Within me dwells An older entity. With it, at spells, and play marbles with him. He disappeared soon that forever we have been in company.

"Thursday, March 21st. he was stopped by the me boy, after leaving the school-house at noon at starting home for dinner. The boy asked him that satisfies not of birth, but resurrection; Thus related, in sentiment at least, To worm and insect life, with bird and beast, I need not go to fairy page of old. To learn of talking birds, to children told. Ask Walden's hermit what the fishes said When nibbling from his hand a piece of bread; Or what the secrets caudalled bipeds told To Darwin of man's pedigree so old; If Æ op heard in faucy or in speech The common sense "our poor relations" teach; Obtained his light from nightingale or crow. Then told as fables what were really so; For beast and bird their social converse hold,

'Pow-wow" like men, conventions have, and Comment on us, know foolish men from wise, Observe our acts, approve or criticise! How sweet it were if we could but translate Their sage reflections made on man's estate! But as it is, to those who hearken well, And know the "cipher," they can secrets tell. A dog's sad howl, with master's failing breath, Becomes prophetic of approaching death; A stray black cat, once crouching at the door, Was "reat" ed at; she only crouched the more;
So touched my sympathies, I let her stay
And make my house her home. Oh! lucky day!
Such cats are omens. This one proved to be, And luck the tribute which she brought to me. But, waiving all such mystic speculations.

Of dogs and cats, whose hints are revelations,

Who are so deaf who hear no undertone

Of thought in cricket's chirp or dove's low moan? Think you the coyotes, howling on the plain, No meaning have in their long mournful strain? I hear it like a sea shell in my ear, A monotone of State street, long and clear, A scent of assets, or the cruel rates-The taste of blood or failing men's estates.

The bound'ry line of both is interblended; Wolf is but broker more or less extended. Not apes alone hold all of man's descent; versions show the wolf to some extent. I think, of all that live in wood or den, Wolves come the nearest to some fellow-men As close to earth the red man puts his ear, To sense the footfalls too far off to hear, Or tread of game, or finds again the trail, Gaining kno yledge where higher ontlooks fall; So listening-earthward, animals will teach Deep lessons, inexpressible in speech— More like a ground swell in the soul. And then I see in them the nebula of men. M my contributions make up life's river, Its head is on, so it will flow forever.

#### OUR OWN PUBLICATIONS. Opinions of the Press.

Followers of the spiritual faith will find a very Followers of the spiritual faith will find a very readable volume for their perusal in "FLASHES OF LIGHT FROM THE SPIRIT-LAND," just issued by William White & Co., publishers of the Banner of Light: The messages, which comprise a great portion of the work, are obtained through the mediumship of Mrs. J. H. Conant, and are compiled by Alien Putnam. Of the nature of the contents it is unnecessary to speak critically. The Spiritualists have the same right to a respectful and trivially heaving that is claimed by Avery other. and frie dly hearing that is claimed by every other religious sect. In these pages questions are asked and answers are given which will prove very interesting to believers in Spiritualism, and will be considered full of instruction to those unacquainted with the principles of the faith. In a preface is given an account of the rise and progress of the Banner of Light, and the part which many well-known Spiritualists have played in founding this journal, which is now the recognized exponent of the faith. Some of the ablest theologians of our day, and many of them well known in Boston, where they passed their lives, are mentioned as speaking to their friends on earth through the Banner circles. Among them are Theodore Parker, Hosea Ballou, Starr King and others. The perfect sincerity with which the statements in this book are made must cause the believer in Scientific Science in the statements in this book are made must cause the believers in Spiritualism to be respected by those who differ from them. The idea of Theodore Par-ker and other deceased theologians speaking brough a person now living will be ridio heir brother theologians now living, but the mannor of communication is quite lucidly explained— if one has sufficient faith to believe—quite as lucid at least as a good many things we hear from some

MENTAL DISORDERS; OR DISEASES OF THE BRAIN AND NERVES, (William White & Co., Bos-ton) gives the ideas of Andrew Jackson Davis on ton) gives the meas of Andrew Jackson Davison mania, insanity and crime, and on their treatment and oure. It is not written from a point of view attainable by ordinary science, as is Dr. Maudsley's "Physiology and Pathology of the Mind," a critical notice of which we once published in the American Review (January, 1868); rather from the serene elevation of a seer to whom is granted the privilege of an insight denied to common flesh and blood. Such a work we con-fess we know not how to deal with; and we therefore refer the curious reader to its pages for information,-The Index.

of our pulpits .- Boston Sunday Times.

MAYWEED BLOSSOMS. By Lois Waishrooker. Boston: Win, White & Co. This work contains more of the real-life of its author than any other that has yet come from her author than any other that has yet come from her pen. Many of the sketches and personal reminiscences are intensely interesting. About half the book is poetry; several of the poems are fine, by far the best one is the "Auswer to Edgar A. Poe's Resurrexi." The book concludes with a thrilling story entitled "Charity." The story is more intensely interesting, because founded on facts. The story perfectly illustrates the genius and extent of Christian Charity, the kind that scents outheresy, and distributes tracts to the starving poor and dying.

and dying.
All of Mrs. Waisbrooker's books prove her intensely interesting as an author. A majority of her-stories, if they have any fault, bring to gether too many improbable events; this however is not the case with this .- The Crucible.

THE MENTAL CURE; illustrating the influence of the inind on the body, both in health and dis-ease, and the psychological method of treat-By Rev. W. F. Evans. Boston: Wm. White & Co.

This work proposes to explain the reciprocal action of soul and body in health and disease, and the value of the mental hygenic treatment in all the ills of life. It covers a wide field in its dissertations—treating on the being of God, and on nearly everything appertaining to man—and will be especially interesting to Spiritualists.

VITAL MAGNETIC CURE: an exposition of Vital Magneti-m and its application to the treatment of mental and physical disease. By a Magnetic Physician. Boston: Wm. White & Co.

The title of this book indicates that it aims to establish as a fact that Mesmerlem is a curative power, and, when properly applied, will dispense with medicines and all other remedial agoncies The book is a compilation, but the general tone or language claims that magnetizers are endowed with the "gift of healing" corresponding to that which the Christian Apostles exercised. Its in fluence will be beneficial upon that class which its general teachings.-Home and Health Magazine.

NATURE'S LAWS IN HUMAN LIFE. Wm. White &

Co. Boston.

This work is principally a compilation of facts, both for and against the philosophy of Spiritualism, and such has been the author's regard for the whole unvarnished truth that we find nothing distorted or misrepresented on either side, but an array of facts, so detailed as to form a very readable and attractive book, such as all he itating minds might peruse with profit.—American Spir-

"IS SPIRITUALISM TRUE?"-We have received a pamphlet of some fifty pages bearing this title, from the publishers, Wm. White & Co., Boston. Wm. Denton, the author, starts off at the commencement with the fact that a popular belief in any doctrine does not establish its truthfulness; that Paganism was once more popular than Pres byterianism; and that the world to-day would have been as flat as a table if the mere belief of a majority could have made it so. The quality of truth must of necessity comprise the soul of any doctrine in this age to give it power and force among intelligent thinkers, and that which does not possess this quality will perish whether one or one million believe it. The author, in his treatment of the question which forms the title of his work, brings forward a mass of well-established facts, by way of sustaining his position and arguments, and whether the reader endorses or rejects his theory, he cannot but give the writer credit for the candor and fairness with which he presents the question. The price of the work is only fifteen cents, and it can be read with profit by all vhose minds are open to conviction, no matter from what source it may come,—Haverhill (Mass.) Tri-Weekly Publisher.

Mr. Stebbins, of Detroit, has made a large collection of extracts from the spiritual and religious writings of many nations and ages. Many of these extracts are interesting from their antiq Many uity—many from their intrinsic worth—and they are arranged in a convenient form for reference. Beginning with the Brahminism of Hindostan, he traces the course of religious thought through the writings of the Buddhists, through Confucius, Z'noaster (the learned man of Egypt), the in-spired writers and singers of the Hebraw — through the Paganism of Greece and Rome, through Jesus and Paul and Mohammed to the present time. About sixty pages are given to the writers of Great Britain, who, as Mr. Stebbins thinks, have made valuable additions to the literature of morality and theology, and about one hundred and seventy pages to the writers of America. Here we find a curious collection of names and opinions. Modern Judaism is repreented by Rabbis Wise and Lilienthal, of Cincinnati; Orthodoxy, by Dr Bu-hnell: Unitarianism by Mr. S. J. May, Starr King and William E. Channing; and the rest of the space is given chiefly to Spiritualists, Free Religionists, Senti-mentalists, and all kinds of doctrinal heresy. In this mass is much noble thought, and many ex-pressions of deep religious faith; but much of it lso is worthless, and Mr. Stebbins risks his reputation as a prophet, when he puts such extracts

and such names into a book which he calls by the implementand impretentions title of Chapters from the Bible of the Ages. He explains that "the Bible of the Ages is the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race," and he has certainly made a mistake by quoting in his book from men aid women who have no deep thought, no inspiration, and only a vague and misty spiritual light. But, in spite of these faults, the hook will be valuable to all persons interested in the "sympathy nable to all persons interested in the "sympathy of religious," and docting to possess a common-place book of the religious thoughts of men of inferent ages, races and countries.— Boston Duly

#### FOR THE BOYS AND GIRLS.

"Three in a Bed." Gay little velvet coats, One, two, three! Any home happier Could there he? Topsy and Johnny And sleepy Ned, Purring so costly Purring so cosity, Three in a bed! Woe to the stupid mouse Prowling about! Old Mother Pussy 1s on the lookout!

Little cats, big cats, All must be fed, In the sky parlor, Three in a heal! Mother's a gypsy puss; Often she moves, Thinking much travel Her children improves. High minded family, Very well bred,

Never falling out, you see! Three in a bed! -George Cooper, in Our Young Folks.

ALBANY, N.W.—"The First Society of Spiritualists" meets exery Sunday. President, Dr. G. L. D. tson; Secretary, Barrington Lodge, Esq.; Treasurer, Dr. Ditson.

ADBIAN, MIGH.—Regular meetings are held on Sunday, at 10 % a. M. and Jr. M., at Berry's Hall, opposite Masonic Funda, Mutree street, M. Tuttle, President. C. monunications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

SPIRITUALIST MEETING'S.

Mich.

ANDOVER, O.—Children's Progressive Lyceum meets at
Morley's Hall every Sunday at 118 A. M. J. S. Morley, Conductor; Mrs. T. A. snapp, Guardian; Mrs. E. P. Goleman,
Assistant Guardian; Harriet Dayton, Secretary.

BOSTON, MASS .- See Afth page. BOSTON, MASS.—See fifth page.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets over Sunday at 1 P. M., at Lyceum Hall. J. S. Shatinek, Conductor: Mrs. J. Willson, Guardian'; Dr. Porter, Libratan; Edgar G. Spinnling, Musical Director.

BATTLE CREEK, Mich.—The First Society of Spiritualists hold meetings at Start's Hall every Sunday, at 168 A. M. and 15 P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BALTIMORK, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Surday and Wednesday evenlines.

Congregation of Baltimore "hold meetings on Sunday and Wednesday evenings.

Lyceum Balt, Baltimore street, opposite Post-Office are due. The Harmon'al Association of Spiritualists hold meetings in this hall. Lev! Weaver, President; Charles C. Howdey, Secretary; George Broom, Treasurer, Collidren's Progressive Lyceu'a No. I meets every Sunday morning at 9½ o'clock, Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian, theorems. N. Y.—Brookin Institute.—The Children's

Levi Weaver, Conductor; Mrs. Rachel Walcott, Gunrilian, BROOKLEN, N. Y.—Brooklyn Institute.—The Children's Trogressive Lycenum meets at the Brooklyn Institute, corner Washington's and Concord streets, every Sunday, at 10\frac{1}{2} A. M., J. A. Wilson, Conductor: A. G. Kibn, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lec. threat 1\frac{1}{2} F. M. by Mrs. E. F. Jay Bullene.

CHELSEA, MASS.—Gramie Hall.—Reguler meetings of Spirit nails; sore held every Sunday evening at Granite Hatl. The best of talent has been engaged: All communications for the Association S'ould be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.

Han horn-street Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellinghum street, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. Seats free. B. J. Ricker, Sup 1.

GAMBRIDGEFORT, MASS.—Children's Levelum meets every

lar speaker. Seats free. D. J. Ricker, Sui A., A. Ricker, regu-CAMBRIDGETORT, MASS,—Children's Lycolum meets every Sunday at 10\frac{1}{2}}, M., at Everett Hall, Hyde's Block Charles II. Guild, Conductor's Miss A. R. Martam, Guiredian: Mrs. Wm. Atklos, Assistant do., M. Anderson, Secretary'; Mrs. E. Murray, Treasurer; Charles Wiggin, Musical Director; Mrs. D. I. Pearson, Assistant do. Charlestown, Mass — Meothem

CHARLESTOWN, MASS. - Meetings are held at Evening Star Hall each Sunday at 3 and 724 p. M. Hall each Sunday at 3 and 74 p. M.
CLEVKLAND, O.—The First Society of Spiritualists and Liboralists hold regular meetings every. Sunday at Liyceum Hall.
298 Superior street, opposite the Post Office, morning and
evening, at the usual hours. D. U. Pratt, President;—Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph
(Gilson, Secretary, Children's Lyceum meets in the morning
at Temperance Hall, 184 Superior street, C.1 Thatcher, Conductor; Miss 3.3. File, Guardian; E. W. Olds, Watel man;
George W. Wilsey, Treasurer; W. H. Price, Musical Director and Secretary.

CANTRACK MO.—The friends of progress hold their regular

CAUTHAGE, MO.—The friends of progress hold their regular neetings on Sunday afternoons. C: C: Colby, President; A.

CINCHRAIT, O.—The Society of Progressive Spiritualists hold meetings overy Sunday morning and evening in Thomp-son's Music Hall. G. W. Kates, P. O. box 568; Secretary. CLYDE, O. Progressive Association hold meetings every sanday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11-A. H. -S. M. Terry, Conductor;

DES MOINES, IOWA.—The First Spiritualist Association will neet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10½ a. w. and 7 r. w. applying Children's Progressive Lyceum at 1½ r. w.
Delaware, 0.—The Progressive Association of Spiritualists hold regular meetings at their half on North street every belaware, 0, — the cropressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sinday at 73 p. x. Children's Lyceum meets at 103 A. n. wm. Willis, Conductor; Mrs. H. M. McPherson; Guardian, DEASSVILLE, N. Y.—Spiritualist meetings are held the first and third Sunday of every month.

FOXBORO', MASS.—Progressive Lyceum meets every Sun far at Town Hall, at 104 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

ours, S. F. Howard, Quardian, General, O. - Meethigs are hold every Sunday in the Spirit-bullet, Hall, at 104 x, m and 14 r, m. B. Webb, President; E. W. Figeleston, Secretary, Progressive Lecum meets at sunc hall. E. W. Ergeleston, Conductor; Mrs. A. P. Frisher, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martio Johnson, Librarian.

Martio Johnson, Librarian.
— Півонам, Mass.—Children's Lyceum meets every Sunday
afternoon at 2 o'clock, at Temperance Hall, Lincoln's Bulld-lng.— E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Ing. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian,
HARWICH PORT. MARS.—The Children's Pregressive Lycean meets at Social Hall every Sunday at 124 F. M. G. D.
Smalley, Conductor; T. B. Baker, Assistant Conductor;
Mys. A. Jenkins, Guardian; W. B. Kelley, Musical Director;
S. Turner, Librarian; Mrs. A. Robbins, Segretary.
HARRISHURG, PA.—The Spiritualists hold meetings every
Sunday evening, in Barr's Hall. H. Brenerman, President.
HAMMORTOR, N. J.—Meetings beld every Sunday at 104
A. M., at the Spiritualist Hall on Third street. Mrs. J. M.
Peebles, President: M. Parkhurst, Secretary. Lyceum at
112 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles,
Guardian.

mardian.

Kassis City. Mo. — Lyceum Hall. — The First Society of particulists meets in Lyceum Hall. Mrs. S. J. Grawford, Secretary.

Good Templars' Hall — Meetings are held in Good Templars'
Hall, corner 8th and Main Streets J. L. Morton, Moderator;
Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary.

Dr. E. E. Perk'ns, Treasurer: T. B. Johnson, Secretary.
LYNS, MASS,—The Spiritualists hold meetings every gunday afternion and evening, at 3 and 7 p. M., et Gadet Hall-Louisville, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walouf streets, Lectures, esery Sunday morphic, and evening as H and 75 o'clock, Calidren's Progressive Lyceum every Sunday merning at 90 clock; repair meetines of the 80 ley every Tours day even rg, at 75 o'clock. R. V. Snodgrass, President; Mrs. Mary Jewell, Vice I resident; L. P. Beoj unin, Recording Segretary; Mrs. Namio Dingman, Corresponding Segretary; B. B. Eby, Treasurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Coddictor; Mrs. Kivira Hull, Ghardlan; R. V. Snodgrass, Secretary.
Lowell, Mass.—The First Spiritualist Society meets in

tunarian; R. v. Snodgrass, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 23 and 7 r. st. A. B. Pilin pion, President; John Marriott, Jr., Corcessonding Sec.y; N. M. Orcene, Trensurer. Children's Progressive Lyceum meets at 10 k. A. M. John Marriott, Jr., Conductor; Mrs. Mar. J. Perrin, Guardian.

dian.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall.—Lyccum at 10½ A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. 2021.

LONG-LAKE, MISN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10½ A. M. and 2 P. M. Mrs.

Mary J. Colburo, speaker.

Mary J. Colburo, speaker.

Lawrence, Kan — The Chi'dren's Pregressive Lyceum, meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A. B. Bristol, Corductor; Amelia R. Bristol, Guardian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Librarian. Sociable every Thursday evening.

MANCHESTER, N. JL.—The Spiritualist Association, hold meetings every Sunday afternoon and evening, at Lyceum Hall. H. C. Sullivan, President; F. H. Saunders, Sec'y. MILFORD, MASS.—Children's Progressive Lyccum meets at Washington Hall, At 11 a. n. L. B. Felton, Conductor; Mrs. Cortelin Wales, Guardian; Mrs. Masterson, Musical Direct or; Henry Anderson, Secretary.

Token Hall.—The Milrord Spiritualist Association hold meetings at Town Hall the first and third Sundays of each month, at 2 and 72 r. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

MIDDLEDGEO, MASS.—Meetings are held in Soule's Hall every other bunday at 13 and 63 p. M.

MIBAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lycenum, meets at 11 a. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Korin Scituath, Mass.—The Spiritualist Association hold meetings the second and tast Sunday in each month. In Good Templars Hall at 103 a. M., and 13 p. M. Progressive Lycenum meets at the same hall on the first and third Sunday at 13 p. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary Speakers charged:—Mrs. S. J. Willis, June 30; Mrs. S. A. Byrnes, vily 14 and 28, Sept. 8 and 29, 1, P. Greenheaf, Oct. 13 Mrs. Juliette, Yeavy, Oct. 27, New York City.—Apollo Hall.—The Society of Progress. NEW YORK CITY.—Apollo Hall.—The Society of Progressive Solutions hold meetings overy Sunday in Apollo Hall. corner is padway and ish street. Lectures at 10 a. m. and 72 p. m. Conference at 23 p. m. P. E. Farnsworth, Secretary, P. O. box 5679.

NEWBURTPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian. NATICE, MASS.—The Friends of Progress meet every Sun-day at Templar's Hall, at 2 and 6 P. M.

New Orleans, La.—The Central Association of Spiritualists of Louisland hold regular meetings every Sunday morning at II, and evening at 7% o'clock set Minerva Hall, on Cilostreet, between St. Chail's and Fryia its. Good speakers may always be expected, seats face. Thursday evenings are nevared to conference and debate. Diract and redding-from at the same place. A. Alexa der. President? U. R. Milner, Vice President? Dr. S. W. Allein, Trassurer; C. H. Silliman, 213 Camp street, Secretary.

Nouw M.K. O.—The Pirst Aprilualist Association hold meetings every Sunday at 15 and Lawlebour F. M., at Rt. Charles Hall, Main street, J. V. Vredenburgh, President; A. Joshu, Secretary; Ira Lake, Treasurer

A. Josim, Secretary; Ira Lake, Treasurer

NRW Maysy, Ira.—The Society of Progressive Spirituallats hold meetings every Sunday at 2 and 7 r.m. J. Kemble,
President; Isaac Bruce, Vice President; A. R. Sharp, Recording Societary; A. C. McFadden, Corresponding Secretary; J.

W. Hartly, Treasurer.

W. Harthy-Treasurer.

Ossko, Miss.—Children's Progressive Lyceum meets at
Singer's Hall every other Sunday, at '64 A. m. Mrs. Mary J.
Commun. Conductor, Mrs. Susie Thayer Curtis, Guardian of

OBABA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under 1: alek's tipera House, entrance on hith street, every Sunday. Conference at 2 P. M. Lecture at 7½ P. M. Admission free. PORTLAND, MR. "The Spiritual Association meets regular-ly at Jeunperame Hall, 371 Congress street. Children's Sun-day Iostituse meets in the same? at levery Sunoay at 1:30 p. M. Joseph B. Hall, President; Miss Etta Yeaton Correspond-ing Secretary.

Ing Secretary
Survy Mod Nary Hall. Sp'r fist. Fraternity meets every
Sun'ay, at 3 and 7 r. m. James Fur'm. b. Prodd nt; George
C. Frenct, Secretary Children's Lecenum neets at same
place seeds Sunday, at 10 J. M. Won, E. Smith, C. of inteter;
Mrs Thomas P. Beals, Guardian; Miss Abbie il, Parrar, Secretary

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Halt L. L. Bulland, President; Sarah A. Bartlett, Treasurer, Children's Progressive Lyceum meets in the same hall. L. L. Bulland, Conductor; Sarah A. Bartlett, Guardian; Allen Brantord, Librarian; Mfs., Lydin Benson, Musician.

Lydia Benson, Musician,
PUTNAM, CONM.—Meetings are held at Central Hall every
Bunday at 14 p. m. Progressive Lyccum at 10 A. M.
PAINESVILLE, O.—Progressive Lyccum meets Sundays at 10
A. M. A. G. Smith, Conductor; Mary E. Juwy, Guardian,
BRNSSELARR, ISD.—"Speciety of All-thessive Spritualists"
meet every Sunday, in William Hall, at 10 A. M. E. M.
Stackhouse, Steretary,
ROCKFORD, ILL.—The First Society of Splittualists meet in
Brown's Hall every Sunday evening at 7 e clock.

SALEM, MASS.—Decoma Hall.—The Splittualist Society hold
meetings every Sunday, at 23 and 7 p. M. Walter Harris,
President; Henry M., Robinsen, Secretary; Mrs. At by Tyler,—
Treasurer.

Treasurer. Goods! Bull --Free conference meetings are hold by the Progressive Spiritualists every Sunday, at 54.0 M.
Spurage pelo, Mass. --Spiritualist Association hold meetings every Sunday in Franklin bull, at 2 and 7 m. Harvey Lyman, Secretary. Speaket engaged --- Frof Wim Benton, during June!

agrieg along '83. Joseph Mo. — "pdritmalist meetings are beld-every Sunsiday at the hard. Alohn C. Bender, President: Mrs. C. P. Massey, Vice, President; W. B. Swan, Esq., Secretary; Songe Sciert-Agrasurer.

St. Louis, Mo. Lectures every Synday in Avenue Hall, perfected 9th street and Washington avenue, at 11 A. H. an d 11 P. M. Seats free; collection for expenses

Spinsoffield, I.L.—The Children's Progressive Lycenm Boots every Sunday morning at a celeck in Capita, Hall Southwest cernes-Birth and Adams streets, W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Springeriello, O. The Spaticish's and Liberall'st Society meets at Alten's Hall every Sundar, at It A. M. and S. P. M. John P. Allen, President, Mrs. Sarahad, L. W. Vice, Prod-dent; O. W. Dadle, Teasuret, Googe M. Coher, Serviny, Mrs. Addie L. Ballou will speak for six months, commencing June 31.

Mrs. Addie L. Batton witt speak for six months, commencing June 31.

SAS FRANCISCO CAL.—Spiritualists and other Liberal Dankers meet for conference and Assensation every Sunday ditermon at 2 o'clock, at bashoway Hall, on Post street.

SACHAMENTO, CAL.—Spiritualists hall meetings every Sunday at 2 o'clock, at Poncer Hall, 7th street Mrst. W. Stephens, speaker,

STORTHAN, MASS.—Children's Progressive Lyceum meeting every Sunday at 1 P. M. E. T. Whittier, Conductory Sidne every Sunday at 1 P. M. E. T. Whittier, Conductory Sidne sat the Universalist Church eyery Sunday at 1 P. M. Larvey A. Jones Conductory Miss Agnes Brown, Guardian; Arthop Dowe, President of Society Curits Smith, Flist Vice President and Tecsurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

TOFRA, KAS.—The "First Society of Spiritualists and Friends of Progress' moots every Sunday meeting and evening. Lyceum meets at 94 A. M. is chings commence at 11 A. M. 1970, M. Proston, Consistency, John Y. Byron; Organist, Miss Alice Hall; Lecture, T. B. Tsylor, A. M., M. D. Piace of meeting, Old Constanting Hall, or Topeka ayenne.

Totaloo, O.—Meetings are held and regular speaking in Old

topesa avenue.
ToleBot, O.—Meetings are bold and régular speaking in Old
Masonic Hall, Summit street, at \$71 c. y. All are invited
free. Children's Progressive Lycium in same place every
sundayat bola y W. W. Smither, Conbetct; Mrs. Smithers, Guardian; Musical Director, Mr, Wintten.

Thoy. N. Y.—The Progressive Splittantist Society Hold needings every Sunday at Lecenia Half, No. 16 Templettert, it 161 A. M. and 54 P. M. The Children's Progressive Lycenia control of the

at 19 A. M. and 3 P. M. The Children's Progressive Lycenminects at 2 Pr. B.

VINKLARD, N. J.—Friends of Progress meetings are held in Plumestreet Hall every Sunday at 104 A. M., and in the evening. President, Mrs. Edien Dirk it son. Vice President, John Gage: Recording: Mrs. Lacinda Lada; Corresponding Secretary Mrs. Mrs. Lacinda Lada; Corresponding Secretary Mrs. Mrs. E. Thlotson, Pressurer. C. B. Lampbell. The Children's Progressive Lycentz meets—at—124 F. M. Dr. D. W. Alren, Conductor: Mrs. H. H. Ladd, Ginsrdam; Lacina Wood, Musical Director Mrs. H. H. Ladd, Ginsrdam; do.; B. F. W. Tagner. Lit variant Thenry Millent, Assistant do.; B. F. W. Tagner, Lit variant Thenry Millent, Assistant do. Speakers destring to address and Society should write to the Corresponding Secretary.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday in Harmonial Hangest H. A. M. and J. P. M. Wilson Miller, President, C. L. Destry Tree. Precious visiting the city will obtain all recoded information by calling on any of the above named officers.

Worderster, Mass.—The Spiritualists held meetings every

WORGESTER, MASS .- The Spiritualists held meetings every Sunday, afternoon and evening, in Horticultural Hall, YATES CITY, ILL.-The First Society of Sparitualists an Friends of Progress meet for conference Sunday at 24 P. M.

## CONVENTION NOTICES.

Call for a Spiritual Meeting. d in Burnet Grove, at Placalx, Oswego (

Sunday, June 20, at 4th o'tlock in the location. Obliver of the meeting, to establish Quarterly Meetins Ca the Constitue of Onco dara and O wego. A zonslathwisten by given brad to come who are in tayor of such afternative lens. Short speeches may be expected to make them a cinc interesting:

C. T. 16 (A.A.,

W. M. Falladaria,

M. W. Newcoyn,

A. H. Mob Se,

A. H. Mob Se,

A. H. Mob Se,

A. H. Mob Se,

A. H. MOFSE, PERRY P. GREFN, C. F. PORTER, B. CRASE, JOSTAN MOYER, MARIAN MOYER, MELCYGOLLE ALBERT CLOUGH, MARGARET FLIST, : -Ina. Chewrolli, Hassau Greek, S. W. Buggles, Mel Cyllin Lib. Ouris Barres, Secretary, (3ph Ruat papers pleasycops.) Eriza Chobon, .....

\_\_\_\_ Vermont.

The Vermont State Spiritua ist Association will meet in quarterly convention at Stoye, on Friday, June 29th and continue in aussion three days, closing Sunday, June 20th, Able speakers will be in attendance. It is un'errord that, the several divisions of the Vermont Centra, Railroad will carry those attending the Convention for fare one way. The stage between Waterbury and Stown with do the same. Board at the Mount Mansfeld Hotel, 81.25 per day.

By order of the Executive Committee.

By order of the Executive Committee.
LDEN, Secretary. D. P. WILDEN, President. E. B. HOLDEN, Secretary.

Annual Festival,

The First Religio-Philosophical Society of Billsdale County, Mich., will hold their sixth Annual Fest in lon Saturday and Sunday, Juhe the 22d and 231, 187, at Mostgomery, on the Fort Wayne, Jackson and Saghaw Raitond, V.F. Jamkeson and Mis F. Reel Knowles are engaged as chief speakers. Mr St. Lawren a will be piecent with his cult ban for hoas instruments, and choid, and will enliven the a sembly with choice miste. Strangers from a distance will be anely probled for. A cordial invitation is wetended to all to contegned john us in a "fenst of reason chill Thom? Send."

May 20th, 1872.

WM. BEYAN, Speeclary.

Semi Annual Convention.

The Spiritualists of Harceck County, Me, will had their fifth Semi Annual Convention Saturday and Sunday, July 6th and 7th, to Elsworth, e-annearing at 10 octook a M. A cordial invitation is extended to mediums and and who would like to meet with us. The transfer elsworth will do what they can to make bomes by subduring the Convention, free, 1) is expected that Mrs. Abble W. Tanner of Vermont, Mr. A. E. Carpenter of Mass, and other g oid speakers, will be present. Per order Committee of Arrangements.

Mollowy Kischas, Secreta

Semi-Annual Convention.

The Semi-Annual Convention of the Minnesota State Asso-ciation of Spiritualists, will be held in Minneapolis, Minn, June 21st, 25a and 234, 1852. No return these before on the radicade this year. E. V. Wilson is expected to be present. Let Kelley's Hall be 18d d for now is the time, if any wish to be convened through tests, that Spiritualism is true. May 16th, 1872.

Annual Convention, 😕

The Spiritualists of Colorago Perritory will hold their thir I Annual Convention at Gooden, Cote on the 6th and 7th of July." Several speakers are expected. It is hoped that the Spiritualists of the Territory will all attend. Freinds visiting Cotorado from the East this season will find a cordial we come, Practice Secretary. P. Acher, Secretary

Yearly Meeting.

The Spiritualists and frierds of progress will hold their Yearly Meeting in a grove near. Fromersyde Vila.c. Cattara.gus Co., N. Y. Saturdey and Sunday, June 22d and 23d, commencing at 10 a. M. Gites B. Stebbus entother able and cloquent speakers are ergaged. All are cordially livited. Anne e provisions will be made dor all who may article, free of charge.

Per Order of Committee.

Pienie.

We are to have a Plenie and Strawberry Fest val in Capt.
Gailup's beautiful Grove, about five index down the river,
Saturday, June 22d. We take the strainer May flower at the
foot of Sanettreet. (Saringfield, Mass, Saturo clock; Also at
124 o'clack. Tickets for the round tip, 30 cents, children
the cross. Spiritual its and the puriou generally are invited.
Wm. Denon will be with us. We espect to send a good
delegation to the Walden Pend Camp Meetin.
Harvey Lyman. HARVEY LYMAN.

Piente in Connecticut. The Armaal Plenic of the Spiritualists and friends of progress of Bristol and yleinity will be had en on Frieige, July 5th, 1871, as Compourne Pond 44cord spicking why be expected, and a good aims as ticipated. Everytony is invited. 21. Per order of Commattee, AZEL T. Maintain. 22. Per order of Commattee, Spiritualists. 318.

in quoting from the Banner-of Light, care should be taken to distinguish between editorial articles and the on the property of course we cannot be saved 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 the varied shales of epition to which our correspondents. respondents give utterance.

This paper is issued every Saturday Morn-

For Spirit Message Department see Sixth Page.

# Bunner of Light.

BOSTON, SATURDAY, JUNE 22, 1872.

AGESCY IN DEW TORK,

Office in the "Parker Building," No. 158 WASHINGTON STREET. Room No. 1, UP STAIRS.

THE AMERICAN NEWS COMPANY; 114 NASSAU ST WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LITHER COLBY, ISAAC B. BICH.

For Terms of Subscription see sixth page. All mail

All letters and communications appertaining to the Editorial Department of the spaper must—in order to receive prempt attention the address of the Letters down Instruction science, should not be sent to the address of the Editor, but nearestly to William Whith & Co.

#### Charity-Primary Organizations-The Harrest.

He who, in moments of calm exattation-when the cares of the busy world fall away like a mantle in the presence of the solemn night-gazes upon the past history of our philosophy and thenfollows its future promises with prophetic eyes, may be pardoned if now and then dis breaks forth into a song of anticipated tridiph, and, a la Mirlam, shouts, "The Lord hath conquered gloriously-the horse and his rider bath he thrown into the sen!! But in order that our cause might advance from its inception to the present hour, earnest comperation between the disembodied in tellfgisnes and mortals yet clothed in flesh was ecessary, and only insomuch as the spirits found frue believers, advocates and instruments among men could the movement go on.

At this day the necessity for carnest, uncompromising, unselfish labor for the advancement of our philosophy on the part of mortal instruments. exists in just as marked a degree as ever before, with the added responsibility of evidencing to a world gradually awaking to the importance of the matter the superlority of our faith, as displayed in pure thoughts, honest purposes and charitable dealings one toward another. "By their fruits shall ve know them." is as sharply drawn a criterion to day as in that of the Nazarene, and, judged by its uncompromising standard, all systems; whether theological, scientific or spiritual, must show adequate cause why they demand the faith, the credence, or even the casual attention of mankind

We commence this article with a triple heading because we consider that the two first are the great necessities in ripening the latter, and because we wish to give them unusual prominence at the present hour. Without charity one toward another-without exercising a friendly foleration toward all who differ in opinion, our organizations must fail in their object, and thus new ones he necessitated. The ability to "agree to disagree" is the great desideratum toward the cultivation of which the believers in Spiritualism should bend their energies. Our cause, of necessity, has appealed to strongly individualized minds; no other religious system extant to-day can show such an array of fearless, self-poised men and women as that of Spiritualism, which makes po claim as a system. Not a recruit has joined our ranks for popularity or for improved business or social relations, for the cause yet goes abroad with no approving endorsement from the "fashionables" emblazoned upon its phylactery! Each man and woman who has embraced Spirit - barbarous business? satisfied that if is true, and that because it is true it is worth braving all things for.

But this very self-poised attitude, this habit of thinking rigidly for one's self, is apt to have a reverse side. It is too apt to be the spring of impa-tient refusal on our own part to tolerate the belief of our brother Spiritualist whose opinions may be shaded a little deeper or a little lighter than our own. Some effort is necessary to arrange all these colored blocks into the beautiful mosaic floor which the future shall see, over which the angel feet, shall make musle, but the work musl be accomplished by individual efforts at assimilation-in this age of individual enlightenmentrather than by supinely waiting for "the advent of some great master spirit capable of holding the four winds in his palm."

In this connection, before proceeding to consider the question of organization, we desire to call attention to a matter which is at present rousing to activity much incipient (let us hope nothing more) antagonism, viz.: the position ass uned by the President of the National Spiritual-1st Association, Mrs. Victoria C. Woodhull. The reader is referred to a speech by herself, before the New Jersey State Association of Spiritualists, on the second page of the present number. for a full idea of what she purposes, and the reasons for her action in the premises. But we do intend to speak of, yes, and stoutly protest against that uncharitable spirit which seems to exist among the community, which condemns the woman while it approves the cause. How many advocates of woman suffrage are there whose princinal efforts are directed to prove to the people that Mrs. Woodhull is in no way connected with them, and how many Spiritualists seein ready to follow the hounds of churchial bigotry in the chase of this noble fawn as she speeds toward what she believes to be freedom and victory. We feel it to say to such free-thinkers; For shame! Is there in your religion no such thing as reformation? Suppose, for a moment, the things you accuse her of were indeed so-which we feel in our heart to deny, believing her to be a pure woman, possessed of blamelessness of heart, and an enthusiastic devotion to truth-is there no opportunity for her to turn her back upon a past she desires to blot out, and to ben'd those energies you declare so powerful in the service of 'ill to the advancement of an all enfranchising good? Would you deny her the privilege of coming out of the darkness into the light? To our mind, there are many falsifications circulated by a certain class in society everywhere, not only concerning Mrs. Woodhull, but bearing upon the character, aims and purposes of many of our faithful workers, which will one day recoil upon their originators, smiting them like a blow from the hammer of the

Scandinavian Jove! , And now, as touching the question of primary organizations, which ever and anon is presented for the consideration of the Spiritualist public: We have published, in this paper, the platforms of several Eastern and Western primary societies-among them the Boston Spiritualists' Union and the Lake County (III.) Circle, which met our | Lena Clark.

approval, one as much as the other-and have expressed our hope that they would grow and multiply aft over the country. We did not desired from the lips of a United States Custom House to hold up any as a model for all geographic lati- other, on night duty, whose post was in the imtudes or mental states; each society should feel to mediate vicinity wherein the circumstance ocembody its own life-principles into appropriate curred, and who vouches for the entire reliability language fixed for its own needs; but the great of the mental phenomenon displayed. As twi fact of the necessity of such local societies, wheth-light was falling over Charlestown recently, a speer called # Unions," " County Circles," or by any cial policeman discovered on his beat a man wanother name, is a patent fact. We cannot, as we dering about with no seeming aim, and finally have often taken occasion to intimate, commence was surprised by his coming up to him and saythe erection of our spiritual temple above the ling, in effect, "I want to go home!" "Well," recloud-line; its turrets and battlements must plied the officer, "why don't you go, then?" "I rise upon material foundation-stones, and these have forgotten where it is." "What is your primary organizations are the bases upon which name?" queried the officer, evidently thinking we may salely build, first, delegate conventions, that the well-dressed stranger before him had which can, by yested authority, fashion State As- probably been imbibling too freely at some "open sociations, then a national delegate convention, har," "I don't know-I have forgotten," murwith like powers, which shall represent the sever- mured, the stranger. Certain, now, of his man, al State Associations, and be able to fashion a the officer proceeded to scrutinize him more close-National Association, which, upheld upon the ly, and was much surprised to discover no trace broad table-land of recognized representation, whatever of dissipation in the appearance of the shall tower aloft, an honor to the cause and a unknown. His manners were gentlemanly, and blessing to mankind.

cusses at some length, in his "Confidential Sug- finally managed to tell the officer that he believed gestions," the needs of the cause and the duties of his house was near a coal-yard, and that a street its believers. Among other things we find him lamp was before the door. With no other guide, saving:

"In the light of our philosophy we may institute a far more perfect system of Education. We may adopt such improved methods of physical opment, as shall greatly diminish the number of those poor creatures who now live but to carleating forman nature. We are peor interpreters of the grandest truths, if, at this late day, we are not claimed to before nonresident the policeman. "Why! that's my father!" extended to before countries that the policeman of the vouncer unknown. "Is that your training, intellectual discipline and moral develprepared to better comprehend the powers and possibilities of the human mind than those who founded our institutions. We are grossly indopossibilities of the human inimit than those who founded our institutions. We are grossly indefend in the practical exposition of the noblest principles, if we are not yet ready to form a serious purpose and to perform an earnest work in this direction. We want a great Normal Unithis direction. We want a great Normal Car-versity for both sexes, where the more important living tongues; the whole circle of the Sciences— not omitting the Science of Liberal the elegant and useful Arge and honorable industries, and every branch of useful knowledge; shall be taught by competent masters, and experimentally illustrated, not by the professors alone, but by the pu-

Such a university, to our mind, would and can only be an outgrowth of the principles of primary organization now advocated. As our cause advanced, by reason of this strength accruing from united numbers, many not Spiritualists would be at facted to us, much as some Spiritnalists are now drawn toward and aid pecuniarily other societies, the borders of our influence would become enlarged, and the result would be a corresponding widening out of energy, till no longer. the Dector would feel called upon to say: " More money can be raised to build a single sectarian temple; to purchase a yacht for pleasure parties; or to defray the expenses of a single evening entertainment, than whole States have given to a cause that demonstrates the certainty of our immortality;" but sufficient pecuniary encouragement would be offered for the sustenance of the interprise ho commends.

Dr. Brittan continues, by speaking of the self-evilent necessity of something being done to cleanse the channels of political influence, by the giving of countenance only to honest and responsible individuals. This, which can be the result only of i gradual development of public sentiment up to the desired point, we have often said was one of the legitimate results flowing from the teachings of Spiritualism, and by such development at no very distant day our Philosophy will become a power in the land. Further on the Doctor treats of the criminal law:...

"We should bring the whole weight of our influence to bear on the criminal code. We know more of the intricate springs of human feeling, thought, motive and action, than those who framed the laws against crime and criminals. Men are hung every day for deeds that are the offspring of disease, often inherited, and for which they are no more responsible than others are for the infusion of syphilitic poison or scrofula into their blood. Society goes on perpetrating these bloody deeds in the name of law and religion, and shall we do nothing to arrest this errongous information concerning himself, especially as to the arbitrary tooks of age name or

terms in the Banner of Light. This principle of | mand with the rigidity and geometrical precision inherited tendencies has also been the ground of which would command the admiration of an Ar-Mrs. Woodhull's position, upon which she has based many of her most radical utterances. And 'yet some of the same' Spiritualists who profess to believe this principle, and who accord honor (as they should) to Dr. Brittan, for his enunciations on the subject, decry Mrs. Woodhull in even stronger terms than do those who, believing in woman suffrage, desire to rule her out of their category as an individual.

We will draw this review of the field to a close. Whatever may be the result of the present movement, as sure as right-kept in the background by the force of arbitrary power. (sometimes of Church, sometimes of State;) has gained the ascendency at last and in time-as sure as the nonnday follows the morning star, and spring unbinds-the frozen streams-so shall our philosophy, with its concomitant reforms-we have faith to believe-advance conquering and to conquer. Though human instruments, accomplishing their work, may depart; though associations, based upon erroneous principles, and claiming the name where the essence is wanting, may die; the interior life of our cause will still live, and find others through whom to manifest itself to each rising generation. Still, it is the duty we owe to the cause in our time, to do all we can for the perfection of the best methods for its future advance Brother and sister Spiritualists-whether editors, speakers, mediums, or private individuals-heed the promptings of the angel-world. In the immortal words of Lincoln: "With malice toward none, with cliarity for all, with firmness in the right as God gives us to see the right-let us strive [during our little day] to finish the work

#### Schrible to the Last.

The Indians of the Northwest are not the lances, by any means, their white brethren would have them understood to be. The delegation of chiefs, returning from their visit to Washington, stopped a brief period in New York, on which occasion Red Cloud was invited to and made a speech in Cooper Institute. He said that he wanted the Great Father at Washington to protect him in his own country, so he could build schoolhouses and bring up his children as the whites do theirs. He had come here to get encouragement to work, and would return to his own country and imitate the best qualities of the whites; and he wished the Great Father would take the military forces away and leave the Indians alone.

#### Spiritualism in San Francisco.

The Spiritualists of San Francisco recently met at Charter Oak Hall and organized a society called "The San Francisco Spiritualists' Union." The following named persons were appointed officers for the ensuing year: President, Albert Kendrick; Vice President, Pauline J. Roberts; Recording Secretary, G. W. Lewis; Corresponding Secretary, Lowena Matthews; Treasurer, John Wright; Trustees, George Whitney, Judge A. M. Crane

#### A Singular Case.

We received the following information directly he seemed entirely free from all difficulty, save In our issue of June 15th Dr. S. B. Brittan diss that he had forgotten his name and residence. He the officer-in company with the lost one-commenced searching for the home so meagerly pointed out, and was finally rewarded by the eight of a house corresponding to the description. He claimed the younger unknown. "Is that your son?" inquired the officer. "I do n't know him," was the reply of the stranger. By this time a lady appeared at the door, and was profuse in her welcome of "her husband," whom she had been hoping for all day, and concerning whose safety she was exceedingly anxious. But the stranger persisted that he did not know her, and somewhat even against his will he was shown into his own-home and cared tenderly for by the partner of his bosom. The facts in the case were that the father had brooded over the sickness of one of his children till under the weight of sorrowful anticipation, temporary aberration had supervened, and though apparently sound in other respects, he could not by any means recall his name or residence, and had been walking the streets in consequence ever since early morning. And now for the lesson which the thinker may gain from this partative, demonstrating, as it does the exceedingly delicate workings of the mental

machinery. We see the effects of anxiety upon a man in the flesh-what must be its results upon a disembodied spirit? A man, to speak after the manner of the world, dies - his bodily frame which is but the casket of the jewel.) drops off and commingles with the dust we tread. The spirit or interior essence which was the man, untouched by decay, and only ripened by age and experience, lives on and finds itself in another state of existence, surrounded by those whom a titile while before it also had been in the habit of calling "dead people," It becomes aware of the fact that, under certain conditions, it can communicate with the friends left bohind. Led by love, it hastens perhaps-hurdened with anxiety lest it should fail to correctly identify itself-to take possession of or be clothed upon for the time being by the foreign organism of a female medium; and there surrounded by and contending with the elemental differences which mark the habits, thoughts and life-line of a sex different from its own when on earth, it endeavors to anpeal conclusively to the sneering skentic who nerhans a few days before was its dearest friend Can the mind of man imagine a more trying position? And when, in addition, it is remembered that many men and women find themselves unable, while in the flesh, to speak collectedly before an audience, what wonder if, now and then in our crowded free circles, some spirit, overburcially as to the arbitrary facts of age, name, or This we have also referred to in no measured number of street, which many investigators dechimides? We appeal to reason, man's only and true guiding star, for the answer.

#### The Great Jubilce.

On Monday, the 17th, a day ever memorable for far different reasons in our history, was inaugurated the Grand International Musical Festival which is to commemorate the reign of peace among the nations. By the settlement of the rule of arbitration among governments, we shall arrive at once at a condition where the law of intercourse and the law of disputes will be changed and strong hopes exist that we are bordering on that desirable stage at which the precepts of peace become active and controlling. This enterprise, which will enter upon its second week of triumph in this city on Monday, June 24th, is, in all respects, a grand demonstration. As it collects into one great congress the leading musicians, vocalists and composers of the civilized world, so does that rare assemblage itself in turn call together a vast number of people whose souls are attuned to musical influences, and inspire them with sentiments and purposes that help to advance the cause of universal harmony.

The Jubilee is to continue for three weeks, terminating with the Fourth of July. Thus it opens with one of the opening scenes of our revolutionary drama, and closes with the act of our national Declaration of Independence. No fitter limits could well have been chosen to fix to its occurrence. It thus is made a part of our national commemoration time; and while it proudly celebrates the birth and early struggles of a great nation, it no less calms down all antagonisms and revivals of former disputes, and draws together in closer relationship those who were long since sundered by the blows of war. This idea of bringing different peoples together, and cementing the new friendship with the power of music, is an eminently spiritual one, which could scarcely have been wrought out to success at an earlier day, however strongly impressed it may have been upon the mind of any individual. Spiritual influences were required to prepare the way for this grand demonstration of what are but truly spiritual agéncies. Therefore we witness the triumph of to-day, due not to the skill of any one man, but to the awakened sentiment of spiritual harmony and fraternization which can express itself never so successfully as by music. The Jubilee is, then, another testimonial to the emancipated power of spiritual influences, and it will work with its undying harmonies until they repeat themselves in deeds more lovely than music throughout the world.

#### Biography of Mrs. Sarah A. Floyd.

Owing to an unusual press of matter upon our columns, we shall be obliged to defer, till week after next the publication of the life-sketch of this well-known medium, promised for this number.

How to get along [a long] well-dig it deep.

#### Spirit-Messages through Dr. Slade. We have received from H. C. Clayton-a well

known merchant of Boston-the following interesting account of a visit paid by himself and a friend to Dr. Henry Slade's rooms, for the purpose of rigid investigation and scrutiny—as far as might be-into the operation of the laws governing epirit-control and manifestation, On the morning of Thursday, May 30th-"Decoration Day"-Mr. Clayton called on the Doctor, in company with an inquiring friend, Charles Wait, also a merchant on Canal street, New York City. At this seance the various phenomena occurring in the presence of this celebrated medium took place; spirit hands were shown, and several of the unseen announced their names. Among the latter occurred that of "Dr. Wood."

Mr. Clayton immediately requested that said spirit should move a large easy-chair, which was situated some six feet from the medium, and the desire was instantaneously complied with, it being brought quite up to the questioner; it was alsoon request-carried back again to the place it before occupied. Other articles of furniture were moved and forms seen during the séance, which lasted for about half an hour. The handkerchief of Mr. Clayton was taken from his pocket, carried schools, and was not in favor of taking any part under the table, knotted in a most singular manner, and then thrown out upon the floor. Mr. | moved from the Constitution. Clayton became aware of spirit fingers endeavoring to disengage his watch, and he proceeded to the peace movement. hold it in his hand under the table, where he distinetly felt the touch of the spirits as they took it; warned them not to drop it, his injunction felt the spirit-hand pass along under his vest, in detected that of a mortal. While the réance was going on a spirit communicated the following: "We wish you to come here again at one o'clock; your brother hopes to give you the test you desire. He cannot now." During all the manifestations the bands of the medium were in plain sight In the afternoon, as per understanding, Mr

Clayton visited, the Doctor again, and received the message he hoped for. It was obtained by the spirit writing upon a slate, after the manner usual at Dr. Slade's séances, and which has been ost minutely described by correspondents in divierent issues of this paper. The following were words transcribed, which Mr. Clayton has exhibited for our perusal—the slate being one which he purchased on Broadway, just before entering the Doctor's rooms, and which he still retains in his possession as a memento of a friend and relative whom his mortal eyes behold no ton, R. H. Ober, Boston; Recording Secretary, S.

MY DEAR BROTHER HENRY-God bless you for coming to see and commune with me. Cousin Edmond is here; he has been anxious to tell you how he passed his time while in that prison. Oh, he suffered so much during his starvation! Now his spirit is free and happy. Remember us to all friends; tell every one to investigate this truth, and he as happy as your brother.

and be as happy as your brother,

HORACE CLAYTON. During the writing of this message, Mr. Clayon's hand, which confined one end of the slate under the table, became severely cramped by the energy in which he held it against the under side of the leaf, but he found time to hear simultaneous writing upon the slate belonging to Dr. Slade, which happening to have a piece of pencil under it, was lying in full sight upon the table, and distant from the hand of either person present. When the writing on both ceased, the Doctor's on being taken up was found to contain a fine message from his wife in spirit-land. The information given to Mr. Clayton by his brother concerning 'Cousin Edmond " whose family are non-Spiritualists—was the first authentic account of his decease. That gentleman, who was a member of Sheridan's cavalry corps, was taken prisoner and was never heard from afterward, save by a rumor-proved correct by his returning spiritamong his comrades, that he perished in one of the Southern prisons.

Mr. Clayton, who was highly pleased by the seances and fally satisfied of the medium's honesty, wiser. Everything of that sort is sure to defeat informs us that the Doctor intends shortlywithin two or three weeks-to visit Boston, when an opportunity will be afforded for Spiritualists and skentics alike to test his wonderful powers.

#### The Western Star.

The first number of this candidate for public favor, mention of which was made in a previous issue, has been laid upon our table. It is a monthly of eighty-seven pages, devoted to a record of the facts, philosophy, and history of the communion between spirits and mortals. Its salutatory is a vigorous production, and commendatory throughout. The editors say: "As a most stringent charge has been laid upon the conductors of this work to avoid, to the utmost of their ability, the repulsive and unspiritual practice of indulging in acrimonious personalities, and as the afore said conductors are not ashamed to acknowledge that they respect the charge of those intelligences whose work this is, they sincerely hope it will not be imposed upon them-as a necessity for repelling falsehood-to answer, or even to notice, adverse criticisms." The other articles are interesting. A just compliment is paid to the spiritualistic press, for which we cordially thank the editors of the Star.

This magazine is to appear on the first of every month, commencing with July. It is published at 25 Bromfield street, Boston, by the proprietors. Price, \$4.00 a year-single copies, 35 cents. For sale at the counting-room of the Banner of Light.

#### The Medium Home's Second Volume. The secular press, alluding to the new book by

Mr. Home, the medium, says: "the work of Home, the Spirirualist, announced as in the press of Holt & Williams, is the second series of Incidents of My Life." It has just appeared in England, and should not be confused with the first series of the Incidents published in this country some years ago. Its contents are, of course, entirely new, and embrace much matter which has attracted the sober attention of very eminent men. Whatever may be the opinion held regarding Mr. Home's claims to communication with 'spirits,' there certainly does appear strong reason for believing that his constituion, and those of some other exceptional people. manifest modes of force whose laws are not yet correlated with the known laws of force, and which, therefore, have the highest claims to the attention of serious investigators. So far as his book tends to secure this attention, its publica-

#### Mischief-Makers, Gossips, Etc.

The following, from the Boston Daily Herald, is timely paragraph:

tion will be of actual service.".

"Of all things mischief-making, gossiping, 'peeping,' 'quizzing,' anonymous letter writing, and in other ways interfering and meddling with the affairs of others, most clearly indicate low breeding, ill manners, and want of good sense. Such transactions are always carried on by persons who are themselves no better than they ought to be; and they seem to take great pleasure in trying to slander, slur and belittle others. Low, ill-bred and immoral persons are always looking for evil in their neighbors: and it may be looking for evil in their neighbors; and it may be set down as an established fact that evil is in those who are always trying to find it in others."

#### Massachusetts Radical Peace Convention.

This Convention, which met in Boston, at Eliot Hall, on the 30th, ult., was called to order by the President, Lysander S. Richards, of Quincy, and in the absence of the Secretary, B M. Lawrence was chosen to officiate pro tem. The President then opened the exercises with remarks referring to the marked effect of the continued agitation of the subject of peace; that the grand method so long urged by the friends of peace to settle difficulties between nations by arbitration, is now adopted by two of the most prominent countries of the globe, and the barbarous custom of war between them, we trust forever abolished. This is the dawn of civilization. Spoke of the Society opposing capital punishment, and removing this barbaric custom from our land. He also stigmatized the study of military tactics in our public schools as unworthy the age of progress, eighteen hundred years after the advent of the "Prince of Peace.

Mr. Alfred H. Love, of Philadelphia, read a hymn of peace composed and given to him by George Thompson. Spoke on the subject of arbitration, and deploted military teaching in our in the Government until the war clause is re-

Mr. Giles B. Stebbins made remarks favoring

Mrs. Lucretia Mott, of Philadelphia, reviewed the question of peace in her usual interesting style, an abstract of which it is impossible to give. being obeyed. When the watch was returned he as every word was replete with interest; and would that every flinking man or woman could refastening the chain, as plainly as he would have | listen to this veteran reformer, or if the expression may be allowed, the Princess of Peace.

Mr. B. J. Butts, of Hopedale, spoke on the causes of war. He, regarded more leisure or less hours of labor as one of the most efficient means of peace.

Mrs. Albertson gave a speech on peace and

The Secretary, Mr. Lawrence, read an original poem written for the occasion, which was well received.

Mr. Ira Stewart spoke of the laborer in connection with the peace movement. Resolutions for the furtherance of peace were

offered by Messrs, Butts, Love, and Richards. The following officers were elected for the ensuing year: President, Lysander S. Richards, Quincy, Mass.; Vice Presidents, Seth Hunt, Northampton; Thomas Haskell, Gloucester; E. D. Draper, Harriet N. Greene, Hopedale; Anna W. Cot-

Butts, S. Albee, Mary Davis, George O. Hatch, Hopedale, William-White, Boston. After some remarks by Messrs. Regers, Steele, and others, the Convention adjourned to meet again at the call of the President.

Jane Hatch; Corresponding Secretary, Rev. Wil-

liam S. Heywood, Hudson; Treasurer, Robert F.

Walcutt, Boston; Executive Committee, B. J.

#### The Strikes.

Although the street demonstration of the workingmen of New York was by no means what was expected, the vital principle of the movement was not less apparent in all that was said and done. There is a national statute limiting a day's work for Government mechanics to eight hours; and there is a law of the State of New York, passed April 20th, 1870, providing for the same measure of time, "as a legal day's work for all classes of mechanics, workingmen and laborers, except those engaged in farm and domestic labor." 'Here are two strong and broad grounds for the workingmen to take position on, and they have proceeded to occupy them aggressively. There has been an uprising for the eight-hour rule in New York that amounts practically to revolution. It is to be profoundly regretted that it should be attended, at any of its stages, with violence, or the outbreak of the mob spirit; or that a dictatorial temper has at times manifested itself where firm itself. The claim that workingmen put forth for the privilege of securing self-culture from the lejsure which a shorter day's labor will bring, is much too well based to be disregarded by legislators or employers; and as soon as their purpose is accomplished, we shall confidently look to see the triumphant sons of labor make good their arguments by securing the substance of their

#### Spiritualist Picnic at Abington.

The many patrons of the series of Spirkualist picnics which for several years have been so sucessfully carried out at Island Pond Grove, under direction of Dr. H. F. Gardner, of Boston, will be cleased to learn that he announces the first Grand Picnicoof the Season, at this favorite retreat, on Friday, July 12th, the time-table of trains for the Peace Jubilee rendering it impossible for him to make arrangements with the Railroad Company for any earlier date. The Grove has been thoroughly renovated, and a fine time may be expected. Full particulars hereafter.

#### The Hot Term.

Seashore and mountain travel have already begun, now that the "hot term" has really set in, Beashore hotels to the right and left of us have been put in order to receive guests, and about the Fourth of July they will be pretty well filled, as rooms have already been engaged by parties who prefer saline air to ozone. The Old Colony House -down Boston harbor-is a quiet, genial place for families, and "mine host" Sheppard is one of the most cultivated and urbane landlords we wot of. The Ocean Bouse and the Boar's Head Hotel, at Hampton Beach, are also fine houses, well kept.

A Physical Medium Coming to Boston. By a letter from R. K. Stoddard, dated Philadelphia, June 12th, we learn that Mrs. Stoddard, with her son, Master DeWitt C. Hough, physical medium, of whom mention has been made in this paper, will be in Boston to-day (Saturday, June 15th,) for the purpose of holding public séances, if a suitable hall can be obtained. Spiritualists who are interested in this particular phase of the pheromena are requested to meet Mrs. S. at this office for conference upon the subject.

### Cora L. V. Tappan Returned.

We are in receipt of a brief missive from Col. S. F. Tappan, under date of "New York City, June 10th," wherein he informs us that, after a winter spent in Florida in search of health, his estimable lady has returned North much improved. The exposures incident to a sea-voyage operated unfavorably on her homeward trip, and she has of late been suffering from a severe cold and bodily prostration, but her many friends are informed that she hopes, before long, to conquer the trouble, and come out renewed for the struggle with

error. On our first page will be found the first installment of our new story, "Emma Linden," by Mrs. H. Greene Butts.

Contents of this Number of the Bauner. First Page: Poam-"The Revivalist," by E. R. Place; Story-"Emma Linden," by Mrs. H. Greene Butts. Second : Banner Correspondence; " Charity," by Cephas B. Lynn; "New Jersey-Meeting of State Association of Spiritualists;" " Off-Hand Thoughts on Prayer," by Stephen Young. Third: "A Séance with Dr. Slade, by William Denton;" "Extraordinary Manifestations," by D. J. Dingman; "Undertones," by John Wetherbee; "Our Own Publications-Opinions of the Press;" Poem -"Three in a Bed," by George Cooper; List of Spiritualist Meetings; Convention Notices. Fourth and Fifth: Editorials on current spiritual topics, movements of speakers, etc. Sixth: Message Department; "Memorial Hymn;" Obituaries; Prospectus. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase: "A Cheering Statement," by S. S. Jones; "Spiritualism in Chicago, Ill," by Annie Lord Chamberlain; "Western Locals," by Cephas B Lynn; "Robert Dale Owen."

#### James M. Beckett.

his ashes.

His remains, which were buried in Wyoming Cemeterys, were attended to their last resting-place by sincere mourners, and we think we may safely add that seldom has the grave closed over a better man, "take him for all in all," than our faithful fellow-laborer, genial companion and true friend, James M. Beckett.—Boston Investigator.

Mr. Beckett was a personal friend of ours, a firm Spiritualist, an honest man; and we cordially endorse the sentiments of our cotemporary.

#### Commendatory Notices.

A subscriber at Hudson City, N. J., writes: "It is due to both truth and candor to say that I heartily approve the course the Banner has pursued in every respect—but particularly in reference to the producing classes.'

Another-E. Y. Johnson, of Warren, R. I .- on renewing his subscription, says: "I have been a reader of the Banner ever since the paper was first issued, and take pleasure in saying that it is in my opinion, the best journal, in all respects, ever published in any part of the world."

#### New Publications.

THE FATAL MARRIAGES .- Admirors of the works of Henry Cockton, author of "Valentine Yox," etc., etc., will be pleased to learn that T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, Pa., design issuing a new and cheap edition of the writings of this pleasant author. Through the courtesy of the New England News Company, who offer it for sale, the first book-Fatal Marriages-lies on our table. The volume in question aims to exercise a beneficial influence upon society by pointing out the evils of ill-asserted entries into married relationship; and at a time when the social world is convulsed with consideration of the question hitherto held at bay by the ban of church authority, it cannot fall of working good results, as well as to supply in a wonderful degree pleasure to an idle hour, or recreation to the overtasked mind.

ORFHEUS, a Repository of Music, Art and Literature, published by G. D. Russell & Co., 126 Tremont street, Boston, Js out for June, giving among other attractions a full account of the preliminary arrangements of the Grand Peace Jubilee, together with a song and waltz.

THE KANBAS MAGAZINE for June, published at Topeka, Kan., comes to hand looking well and promising good things. It has finished its first volume with the present number Its miscellany is entertaining, its extended articles of merit, and it is worthy the growing State from which it emanates.

MERRY'S Museum comes to us for June, with fine illustrations, short stories, poetry, and miscellany in plenty for the boys and girls. Published at 14 Bromfield street, Boston, by Horace B. Fuller.

H. A. Brown-& Co., 144 Tremont street, Boston, have issued a new Guide Book and Map of our city for the direction and benefit of travelers yisiting it. The information contained in the work is worthy the perusal of residents as life. well as strangers.

THE AMERICAN ODD FELLOW for June-published at 37 Park Row, New York-is an attractive number, profusely il lustrated, and containing a great variety of excellent fa mily reading. Members will find the various issues of this magazine to constitute a valuable source of information war were two Sundays. regard to the Order.

Received: No. 6, Vol. 3, of the Industrial Monthly, practical journal for manufacturers, mechanics; etc., pub lished at 176 Broadway, N. Y.

THE SCIENCE OF HEALTH, No. 1, Vol. 1, the same being s clearly printed, neatly dressed monthly magazine, published on subjects indicated by its title, by Samuel R. Wells, 389 Brondway, New York.

PRISON-LIFE THOUGHTS, a pamphlet written during hi confinement in the Philadelphia County Prison, by Simon M. Landis, M. D., D.D.

THE INLAND MONTHLY, for June, published at St. Louis, Mo., 407 N. Fourth street.

#### Movements of Lecturers and Mediums. A. E. Carpenter will lecture in North Pomfret, Vt., June 13th; East Bethel, Sunday, 16th, and Braintree, Sunday, 23d. He will make other engagements during the summer months anywhere in New England. Address, care Banner

Mrs. Abble Morse will speak at Troy, (Me.) Town Hall, July 4th. Laura Cuppy Smith lectures the remaining Sundays of June in Ogdensburg and Watertown, N. Y; during August, in McLean, Tompkins Co., N. Y.; the Sundays of Septem

of Light.

ber in Providence, R. I. She will speak in Springfield, Mass. in October; in Worcester, Mass., in November and December; in Albany, N. Y., in January. Her permanent address is 170 Twelfth street, New Haven, Conn. That earnest lecturer on temperance, Spiritualism and

ricty of some speakers, but his excellence and worth are not surpassed by any man. Mrs. M. S. Townsend Hoadley's address for June is in care of Josiah Simmonds, No. 60 John street, Providence,

other reforms, Rev. J. H. Harter, of Auburn, N. Y., is doing

good service throughout the country. He has not the noto-

R. I.; for July, Bridgewater, Vt. Mrs. M. A. C. Heath has removed from Middlesex, and may be hereafter addressed at Bethel, Vt. She would like to

make engagements to speak where the friends may wish her services.

Mary L. Jewett can be addressed at Middlebury, Vt., till further notice.

We are requested to announce that, owing to the severe storm which kept so many of Dr. Willis's patients from see ing him the week commencing June 3d, the doctor will be at No. 11 Dover street, Boston, to receive patients, on Tuesday, Wednesday and Thursday, June 18th, 19th, and 20th, from 10 till 3.

J. William Fletcher, of Westford, will lecture on Spiritualism, in Town Hall, Lunenburg, Mass., at 10} A. M., and 2 r. n., Sunday, June 16th.

Juliette Yeaw will speak in Lynn during June, and in North Scituate, Oct. 22.

Mrs. S. A. Rogers desires to say to her friends everywhere that, in consequence of sickness, she is obliged to give up her present engagements. She will enjoy a season of rest at the home of her father in Cambridge, Me., where she can be addressed till further notice.

G. L. Ditson, M. D., informs us that William Brunton loctured for the First Society of Spiritualists, of Albany, Sun. its eternal progression."

days. June 3d and 9th, leaving on the morning of the 10th, "having very ably fulfilled his mission. Elder Lomas speaks

for us Sunday, 16th." Joseph D. Stiles will speak in the Liberal Church, Hancock, Vi., Sunday, June 16th; in Rochester, N. V., in the Universalist Church, June 23d.

Mrs. Hardy will be absent from Boston, on and after the 17th inst., for about two weeks, for respite from her mediumistic labors, meanwhile visiting Moravia and other points

Spiritualist Lyceums and Lectures. MEETINGS IN BOSTON.—Eliot Hall, corner Eliot and Tremont streets.—The Boston Spiritualists' Union hold their regular meetings every Thursday evening at 17 o'clock. The public are cordially invited to attend. Dr. II. F. Gardner, President; Mrs. L. F. Kittredge, Secretary.—The Children's Progressive Lyceum meets at 10 A. M. every Sunday.

John A. Andrew Hall, corner of Chauncy and Essex streets.— Lecture by Mrs. 8. A. Floyd, at 2% and 1½ p. m. The audience privileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public hysted. Temple Hall, 18 Boytston street — At 10\(\frac{1}{2}\) A. M., test circle, Mrs. Bello Bowditch, medium; 2\(\frac{1}{2}\) P. M., circle, open to all mediums; 7\(\frac{1}{2}\) P. M., conference. Children's Lyceum meets at 1 P. M.

BOSTON .- Eliot Hall .- The time at the session of the Children's Lyceum on Sunday morning, June 9th, was devoted to singing and Silver-Chain recitations by the school, The funeral of James M. Beckett took place on Menday, 3d inst., from his late recidence at Melrose, and was largely attended. The usual religious services on such occasions were performed (in accordance with the wishes of some of the relatives of the family) by the Rev. Mr. Emery, the Universalist elergence of the town, and were of a very friendly, liberal and sympathetic character; after which, an address was delivered by the editor of the investigator, with reference to the nature of death and the dutles of life.

The qualities that distinguished Mr. Beckett and made his existence useful and honorable were dwelt upon—his integrity, honeaty, benevolence, freedom from cant and hyporrisy, and the constant exercise of his superior talents in every good work tending to clevate, adorn and bless humanity. The pour always found in him a warm friend; the wayward, a charitable and wise counselor; the cause of Liberalism, a devoted and able supporter, and community a worthy member. He lived to a good purpose, filed regretted by all who knew him best, and the pleasant sejency to the singing and Silver-Chain recitations by false canter, music by a fine orchestra, under direction of T. M. Carter, a musical selection by Alice Cayvan, recitations by Masters Hebron Libby, Eimer Smith, and Misses Lizzie Thompson, Ella Carr, Addie Baur; reading by Daisy Nahar; song by Eilen Sawyer, accompanied on the plane by her brother Jacob; wing movements and target march. During the meeting, Charles W. Sullivan sang with plane by her brother jacob; wing movements and target march. During the meeting, Charles W. Sullivan sang with plane by her brother jacob; wing movements and target march. During the meeting, Charles W. Sullivan sang with plane by her brother jacob; wing movements and target march. During the meeting, Charles W. Sullivan sang with plane by her brother jacob; wing movements and target march. During the meeting, Charles W. Sullivan sang with plane by her brother jacob; wing movements and target march. During the meeting, Cha

by a fine exhibition of musical and dramatic talent. The Union Literary Club on that occasion gave the first of a sesies of entertainments which it intends presenting free at this hall to those desiring to attend, on the second Thursday evening of each month. The programme on the night in juestion consisted of music by Alice Cayvan, and a song Bessle of the Lea:" reading by H. T. Simons, "The Pied Piper of Hamelin;" a song, "Five o'clock in the morning," by Eva Newhall; the whole concluding with the farce, "Who" who?" the characters in which were sustained by M. F Davy, Mr. and Mrs. Hawley and Mr. and Mrs. Barlow. Tho audience, upon a call for a collection in aid of the soclety from the President, Dr. H. F. Gardner, liberally re-

A free and full invitation is extended to all believers or investigators to attend the meetings of this Society and the entertainments of the Club. Those desirous of becoming members of the Union can be put in the way of attaining their wish by communicating with Dr. H. F. Gardner, Prosi-

dent, or Mrs. Lizzle F. Kittredge, Socretary.

John A. Andrew Hall .- On Bunday, June 9th, Mrs. Sarah A. Floyd spoke to large audiences in the afternoon and evening, her subjects being, "Let us have peace on earth: how shall we get it?" and "The moral effect of Spiritualism on mankind," Both topics were treated in a manner which

was highly appreciated by all in attendance. Speaking of her ministrations, a correspondent says "The beautiful and fervent prayers offered at these meetings are a source of comfort and encouragement to all who clieve in the worship of the Divine Essence of all life, as taught by disembodied spirits." Good singing by the quartette, the song, "Cross and Crown," being especially

EAST ABINGTON .- Phanix Hall .- Lilla H. Shaw reports The exercises, Sunday, June 9th, commenced by a song and general recitation from the Lycoum Banner. The following recitations were then presented: Harry Lee Fish, Edith Vining, Lizzie Vining, Sarah Merrill, Allie Dean, Florrie Cushing, Ira P. Lowell and John Lyon, Mrs. Z. Jenkins, Alfred Brown. A very instructive lesson was given by Emily Holbrook, Iwader of Sea Group, on the growth and process of gathering cork. Several questions were asked upon the subject, and the one that interested me most was, 'Do any of our trees bear anything of a similar nature?' We desire to mention, as pleasing, a little piece recited by Florrie Cushing, who was only four years old. She is worthy our love and praise. The Grand March was varied slightly. Closed by singing."

### ALL SORTS OF PARAGRAPHS.

We have received, and shall publish in our next, the official report of the recent Convention of the Indiana State Association of Spirit-

Read the touching call of the spirit for aid in behalf of a sick, destitute woman in the earth-

We are informed that the Cape Cod Spiritualist Camp Meeting will take place earlier the present year than the last-commencing at Nickerson's Grove on Friday, July 19th, and holding

The phenomenon of moving ponderable bodies without contact of hands or machinery of any sort, is explained upon our sixth page by the controlling spirit. Here is a new nut for scientists to crack.

We hear glorious news from New York! The Lyceum is reorganized. C. I. Thacher, former conductor at Cleveland, was elected conductor; Mrs. A. A. Wheelock, guardian. With these experienced workers at the head, the success of this Lyceum is beyond all question.—Lyceum Banner.

SELF-CONTRADICTIONS OF THE BIRLE-This namphlet was first issued in 1860, and being published and copyrighted by A. J. Davis & Co., for a while at least Bro. Davis had the credit (or discredit) of its authorship. But a new edition is now issued, revised and enlarged, and the copyright is in the name of Wm. Henry Burr, who thus discloses himself as the original compiler. Instead of 48 pages, it now contains 72; it is better printed and in larger type; and yet the price is kept at twenty-five cents. Doubtless it will now sell even faster than before,

"Nor is it always in the most distinguished schievements that men's virtues or vices may be pest discerned; but often an action of small note short saying, or a jest, shall distinguish a per-

son's real character more than the greatest sieges or the most important battles. Therefore, as painters in their portaits labor the likeness in the face, and particularly about the eyes, in which the peculiar turn of mind most appears, and run over the rest with a careless hand, so we must be permitted to strike off the features of the soul, in der to give a real likeness of these great men, and leave to others the circumstantial detail of their labors and achievements."-Plutarch.

Nobody giving attention to Diogenes while discoursing of virtue and philosophy, he fell to sing-ing a funny song, and multitudes crowded to hear him. "Ye gods!" said he, "how much more is folly admired than wisdom! Poor human nature!"

#### To the Liberal-Minded.

As the "Banner of Light Publishing House" is noftan incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand

the test of law: "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 promulgation of the doctrine of the immortality of the soul and

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THE SPIRIT BRIDE, a card photograph, 10x12 inches, is from a superborayon drawing, executed william White & Co. Give him a call. in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist. THE SPIRIT OFFERING is a card photograph, 10x12 inches in size. Its central figure is that of a young girl just blooming into womanhood. Her head is crowned with white roses, and veiled with fleecy drapery; and her eyes, downeast and mild; are fixed upon a small cluster of lilies, which are clasped in her shapely hands. The picture is universally admired by all who navo seen it.

Send in your names as yearly subscribers to the BANNER OF LIGHT, the OLDEST SPIRITUAL-ST PAPER IN THE WORLD, and obtain your choice of these two fine pictures. The BANNER is a reliable exponent of the Spiritual Philosophy Public Lectures from noted speakers appear in its columns from time to time, together with Original Stories, Scientific and Philosophical Essays, Message Department, Spiritual Phenomena, Correspondence from all parts of the world, &c. It also advocates the rights of woman, as well as other nceded reforms.

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work-with renewed exertion-for the great good of humanity.

WILLIAM WHITE & Co., Address, Banner of Light, Boston, Mass.

#### Complimentary.

DEAR BANNER—Moses Hull has just finished a course of ten lectures in this place on Spiritual-lism. His manner of treating the subject was not only logical and convincing, but utterly confounding. The audience was of the most appreciative and intellectual people of our city. At the con-clusion of the last lecture, the following resolution was unanimously adopted:

Resolved. That we tender to Moses Hull our most hearty thanks for the very able course of lectures to which we have

If Mr. Hull needed any recommendation from our Society, there is not a Spiritualist here who would not take pleasure in commending him to societies and localities in need of the arguments for our philosophy.

MRS. LUCY M. WEBSTER.

Lawrence, Mass., June 2, 1872.

#### Acknowledgments. Since our last report the following donations

have been sent us for the purposes designated: Fon Dr. Mean's Psychopathic Institute, for the Treatment of Menial and Nervous Diseases.—From Mrs. L. B. Bloards, Boston, \$25,00; "Indox," Eikhart, Ind., \$5,00; Wm. H. Randall, Boston, \$20,00 Mrs. A. M. Stone, Giucinment of Mental and Nervous Diseases.—From Mrs. L. B. Blearns, Boston, \$25,00; "Index," Elkhart, Ind., \$5,00; Wm. H. Randall, Boston, \$2,00; Mrs. A. M. Blone, Clucinnul, \$1,00; A Friend, \$1,00; Mrs. A. M. Blone, Clucinnul, \$1,00; A Friend, \$1,00; Mrs. A. M. Blone, Clucinnul, \$1,00; A Friend, \$2,00; Uhailes G. Puffer, Taunton, Mass., \$1,00; A Friend, \$2,00; Chailes G. Puffer, Taunton, Mass., \$1,00; A B. C., 50 cents; R. F. Livingston, 65 cents; Mrs. L. P. Bherwood, 25 cents; A Friend, Boston, \$5,00. Total, \$12,90. For Joseph Baker.—From Charles G. Puffer, Taunton, Mass., \$1,00; A. B. C., 50 cents; R. F. Livingston, 65 cents; Mrs. L. P. Bherwood, 25 cents; Mrs. L. P. Bherwood, 25 cents; Wrs. L. P. Bherwood, 25 cents; W. J. Sweasoy, Eureka, Cal., \$2,50. Total, 4,90.

FOR MISS REBECCA LYON. - R. F. Livingston, 70 conts.

Third Annual Convention of the Maryland State
Association of Spiritualism.

Association of the Maryland State
Association of Spiritualists.

The Maryland State Association will hold their third annual
meeting at 23 o'clock Sunday afternon, June 38th, at Lyceum
Hall, 39 West Billmore street, Battimore. All friends of the
cause are cordially invited to attend.
Locat Societies and Lyceums throughout the State will
please take notice of the following provision in the constitution, and take action accordingly:
"When there saull be as muly as the clocal Societies or
Lyceums represented, the business shall be conducted by delegates from the several local organizations, each of which shall
be entitled to ten delegates."
The following officers are to be elected: Preclident, Secretary and Trensurer—to serve for one year, and three Trustees
to serve for two years, three Trustees of the old Board holding over for another year.

Levi Weaven, President, 6 South Calvert street,
George Broom, Secretary, cor. Bank and Wolf streets.

Grove Meeting. A Grove Meeting will be held at West Milton, Is miles south of Dayton, O., commencing on Friday afternoon, June 28, and holding over Sunday. Moses and Elvira L. Hull are the speakers. Friends from a distance are invited.

L. D. WILLIAMSON.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the rst, and fifteen cents for every subsequent in SPECIAL NOTICES.—Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payment in all cases in advance.

ty For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Monday.

#### SPECIAL NOTICES.

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and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBREAK. A Spiritualist paper published weekly in London. Price 5 cents.
THE AMBRICAN SPIRITUALIST. Published in New York
City. Price 8 cents.

ity. Price 8 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritdism. Published in Chicago, III. Price 8 cents.

THE LYGEUM BANNER. Published in Chicago, III. Price

5 cents.

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#### BUSINESS CARDS.

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Where beauty is seen on every hant;
No other place of heavil so blest,
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No other place like though the best;
No other place like though PERSO'S,
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June 22.—1w

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June 22

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MRS. M. A. CHARTER, Test and Developing Medium, No. 17 Central square, East Boston. June 22. -2w\*

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Author of the Letters of Juntus. A demonstration, Over 303 coincidences, and not one incompatible fact. 335 pages. Price \$1.5). For sale at this office. 13w-June 22. M 188 8. NICKERSON, Test and Business Medium & Donard Chair. J. dium, 82 Dover st. Circles Tuesday and Sunday evenings June 22.- 1w\*

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#### THE BROOKLYN

SPIRITUAL UNION WILL give their first Pionic at Boul varil Grove, Brooklyn, on the afternoon and evening of TUESDAY, JUNE 18TH, 1872. This drove, having recently been it id up, is surpassed by none in its accommodations as a pienic ground. A part of the afternoon will be taken for Singing and Speaking. Andrew Jackson Davis, Thomas Gales Forster, Mrs. Emma F. Jay Bullene, A. A. Wheelock and others, will be present to give us a few precious gems from their cabinet of thought. The Society have determined on making this a grand entertainment. Friends from a distance are cordially invited.

Greene, Gates, DeKaib Avenue, and South Seventh street cais pass near the Grove.

# NATURE'S LAWS **HUMAN LIFE:**

## EXPOSITION OF SPIRITUALISM;

EMBRACING THE VARIOUS OPINIONS OF EXTREMISTS, PRO AND CON, TOGETHER WITH THE AUTHOR'S EXPERIENCE.

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PART 11. CONRREVATION - Opinions of Rev. Henry Ward Beecher Rev. Theodore Tilton, and Rev. W. II. H. Myrray.

. PART III. TESTIMONY IS FAVOR OF SPIRITUALISM—The Hebrew and Christian Scriptures; Medianiship of Mrs. J. H. Conant; Invocation; the Scance; Communications from Rev. Ezra B. Gamett, D.-D., and William Wesselbofft, M. D.; Rehability of Spirit Communications; Psychoc Force.

Gamett, B.-D., and William Wesselboutt, M. D.; Rehability of Spirit Communications; Psychic Force.

Our Experience.

Medit aship—additional facts: Rev. Dr. Phelps, Sen.; Spirit likenesses; Spiritnalism at Methodict Camp Meetings. Pursestimest, Dievands, Profuge. Detection of Crime; Veril, atton of Dreams.

Stritteatism is Court.

What Good has Spiritralism Done?—Med'cal Cases; Injury of the Knee John; A lady, who had been pronounced hopeless, restored; Insanty x fito unatism and Cancer; Hon. Sent Dow; Industrion a tall; Alleges cupidity of Headers.

DUFLEX CHARACLER of Opposits—Testinosy—Elder, Knapp; Letter from California, Rev. J. D. Editon, D. D.; Dr. W. A. Hammond; Riv. Von Vieck, Barnuin, Thomas L. Harris, and others; Rev. G. H. Heworth.

SEANCIS—CONDITION AND BULY.

Miscellarkous Facts is Spiritral, Experience—Prof. J. H. Von Fichte; the Double; President Lileoth, the Darwinant Dicory; the Double; President Lileoth, the Darwinant Dicory; the Determor of Referentiation; Obcession; the Dread Fu are; the Co-Relation of Spiritual and Psychological Phenomena; "Planchette?" and "Gaiss Ajar"; Or ganifation.

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# Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Parit whose name it bears tarough the instrumentality of Mrs. J. H. Conunt.

while in an abnormal concition called the trance. These While in an abnormal conciling called the trance. These Messages indicate that splitts carry with them the characteristics of their extileple to that beyond—whether for good or ext. But these who leave the earth-sphere in an unforced state, elementally progress into a higher condition. We sak the reader to be even no doctrine put, forth by apprits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no mure.

#### The Banner of Light Pres Circles.

These Circles are held at No. 158 Washington stress, R. emNo. 4. (up. stairs.) on Monday, Tuesday and Thussmay Afternoons. The Circle Room will be open for sistlers at two offices; services accepted the recisoly three offices, a free which time no one will be admitted. Beats reserved dor strangers. Donations solicited.

Mrs. Conart receives no victors on Mondays, Tuesdays, Widnesdays or Thursdays, until after six o'clock r. m. Bhogives no private sittings.

Donations of flowers for our Circle-Room are solicited.

Donations of flowers for our Circle-Boom are sensors and The questions answered at these deduces are often propounted by individuals among the audience. Those read to the controlling intelligence by the chairman, are

sont in by correspondents. SEALER LETTERS -Visitors at our Free Circles have the

Francis Lettre's - Visitors at our Free Circles have the privilege of placing sedical letters on the table for answer by the spirits. First, write one or two proper questions addressing the spirit questioned by his or her full name; then plat them in an envelope, read it, and write your own address on the envelope. At the effect of the peans the Chairman will remain be described in the writer.

It should be desirably understood that the answers to questions proposated by writers must necessarily be briefly the plant addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replace, otherwise they will be disappointed.

William Whitz, Chairman.

#### Invocation.

Thou Spirit of the Hour, in whom abideth the glory of the past and the present, we dedicate our thoughts and our utterances to thee, praving that each thought and each word may outwork for us. and for thy dear humanity a crown of refoleing in called to the needs of a woman in poverty, one the kingdom of heaven; praying that the new re-, who has devoted the majority of her life to taking solves which we may form this hour may be strengthered, wrought into being by the help of thine angels, who are strong and mighty for good, that, in the future, we this servants, the living and the dead, may enter the kingdom of peace, the heaven of love. We praise thee, oh Soul of Beanty, for the wonderful gifts with which thou i desiring a small pittance in her behalf. Now, Mr. art blessing the earth perpetually; for the manifeld ways through which thou dost speak to thy children, reminding them-of-thy love for them of thy power, of thine infinite wisdom in teaching each and every soul reliance upon thee, OhrFXther and Mother, we will trust thee, we will love thee, we will try to serve thee; and if we fail; oh strengthen us in good, and chastise us when we would wander from thee, Amen. March 11.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, Lam ready to answer them. Quis,-(From a correspondent ) Does a family. congregate together in the spirit-land, and have they the same love and respect for each other there that they have in the earth-life?

Ass .- Yes, they do; but it should not be forgotten that there are more families that have nohe pect for each other, no love for each other here," than there are those who do. Those who are ures are guthered up, in these things, by the angel-bound together in family ties here by the stern world, you will have them all restored to you necessities of this/life; and nothing more, are separated there. Those who are bound together by the ties of love, the ties of natural soul-affinity here, are together there; and they form beautiful groups in the soul-world, such as you sellom find

Q .- (From Orris Barnes, of Clay, N. Y.) Ask the controlling spirit if I am correct in my opinion that there is a subterranean river which passes from the Pacific Ocean to the Gulf of Mexico, and there forms what is called the Gulf Stream; the Pacific being higher than the Gulf gives it a powerful imperus, and thus we have a wonderful phenon ented the Gulf Stream. If I am incorrect, will the controlling spirit give his opin-

in believing in the existence of a subterranean river. There are so the scientists who have investigated in this direction tell us-subterranean stretms of water flowing to that point. Your correspondent will them "a river." He has seen flowing water, clairy oyantly, doubtless. The only difference is, probably, in the name he has given

Q.-Do you assume that it comes from the Pacific Ocean?

'A .- I' do not assume anything; those who pretend to know, do.

Q.—One spirit said, through Mrs. Couant, "There are those in celestial life who never have been called to pass through matter, and we don't know that they ever will." Do not such souls suffer in celestial life?-or do they know how to appreciate Jinniness without suffering? If one soul can become individually wise without elemental suffering, why not all?

ig, why not all?

A-It is impossible to convey to the human mind a just conception of what a soul is that Prover bas been joined to matter: therefore it is impossible for us to clearly elucidate this subject. Doubtless your correspondent has been taught to believe that all joy is a result of contrast with suffering. Well, so far at physical, earthly things are concerned, this is correct; but, apart from earthly things, it is not correct. Since the soul never was created, it must have always had an existence; and since there are constantly being souls born into human bodies, it must be sunposed, at least, that there is, somewhere in God's divine economy, a reservoir-if I may so speakfor unincumbered souls waiting to take upon themselves the cross of matter-It is true. we do not know that they all will be called upon to pass through matter; but I believe that is the general belief, at least.

Q.-It was said at Music Hall, yesterday, that man now possessed the power by which he could, without contact with them. Will this be done by any now living, while in this life?

A .- Yes; and it is being done every day. Spirit has an unlimited power over matter, and just so far as you understand the laws governing in mawish to transport from one point to another-just so far you will be able to control them, and no further. Now the spirit-world is here with youare millions of spirits who, unseen throng the earth, and core constantly devising ways and means by which to liberate you from the thralldom of matter. Now, then, these are your educators; but they must first begin by educating [You was u't, I take it.] No, I wan't. She thought If you do this, you won't have much of hell, but themselves, by making themselves acquainted with you-what you are made of physically and. spiritually. They thus ascertain how far they can reckon upon you in the performance of any move this table through the agency of my medium, I should first inform myself-concerning the | She used to say, every letter she got from me | easy blows. All the devils I have ever met have electric and magnetic conditions of my medium,

If, after that examination, I found that I could it, tell her. Good-day. extract certain powerful elements, from her, that are necessary in moving all ponderable bodies, I should then know I could move the table, because I could extract these elements. Then I could conjoin them to others I would give spiritually myself, and perhaps I should call to my assistance a dozen, twenty, or a hundred other spirits; pertracted these elements and prepared them in the atmosphere, I should then seek to make my medium negative, thoroughly so, and for this reason tion, take that which naturally belonged to her, and rob me of what I wished to use. This is why, when you shan circles for physical manifestations, you sometimes fail. The mediums, becoming positive, take to themselves what the spirits have taken from them to perform the manifestations. Having rendered my medium negative, so that I could hold the elements extracted from her in solution, I should then centre my will upon that and the object I wished to move. By so doing I could permeate any ponderable object with this element. Now, then, it is all alive with part of my life and the life of those from whom I have extracted this element or power necessary to the moving of objects. All these parties, particularly the condensing machine, are negative. The object itself has become a part of my life. I can raise it as easily as I can raise my hand. It is; for the time being, part of my body; no matter; if it is Bunker Hill monument, I can move it just as easily. When this law, this science, I should say, is better understood, instead of taxing your hands, you will tax your brains, move objects at will, and girdle the world in less than forty min-March 11.

CONTROLLING SPIRIT.-My attention has been care of a sick relative who was dependent upon underneath them is written, "Mother's Love." her, and, now that that relative has been translated to our life, is left, in her old age, sick and in poverty; and, in her distress, she has appealed to the spirit-world. The spirit-world has responded, and I am only the mouth-piece for her friends Chairman, I want two dollars from your office, two dollars from my medium, and five dollars diate trouble; and give us time to look round and boped that the friends gathered hero will not begging of them, but remember that they are constantly begging of us, and that as the poor you on it, too. Good by, mister. have always with you, you must expect that your pockets will be taxed from time to time, that benevolent souls in your life and ours will call upon you for aid. If you have not got it to give them, then give your best wishes, and that will be something; it will be much for those who are in distress; but if Mother Nature, through her various means, has bestowed bountifully upon you, forget for those who have been less bountifully supplied and in the hereafter, where your treasures are gathered up, in those things, by the angelwith compound interest. They who lay up their fire can burn them up; no flood can wash, them can corrupt them. They are safe, and will wait your coming to the other life; and then it will be easy for you to demand your own and receive it. (To the chairman.) You will inform my medi-March 11. um of my request.

#### David Harper.

I have been trying for nearly three years to get here. It is three years ago to-norrow since-I-left my boly. My friends have been hoping that I would send them some information, so that they might know how to proceed in sealing up my af-A - Your correspondent has arrived at the outer fairs. If I could have given reliable information haps it would be as well for them, as if I had run my chance of sending them imperfect advice.

My affairs were left pretty straight. There was not much that anyboly need make a great deal of trouble about, and I am satisfied with what has been already done, and think I shall be gatisfied with the end, David Harper, to wife and children at Harper's Forry. March 11.

## ~ Nat Brierly.

I am here, but I don't know what to do, now I am here. [You want to give some evidence of yourself to your friends, don't you? Well, what 's best to give? [Give some facts in vonr life that recognize you by.] Oh, the devil! you're tooblind; talk it out better. [Why, can't you tell some things that have happened that were prominent in your life?] No, do n't recollect any. [Then give your age, where you came from, when you died | 'I was forty-eight years, four months, and ten days old. [Where did you pass away?] 1 passed away at Diamond Springs, Cal. Go ahea 1. 10th of March. [It is the 11th.] That alters the case, then; go ahead? [What disease did you die of?] The doctor said it was congestive chills-Idon't know myself. [You haven't given your name.] Nat Brierly: I wan't born there, [Where were you born?] I was born in St. Johnsbury, Vt. [Tell something of your relatives.] I've got two brothers living, one with me, and one oldmaid sister. [Can you give their names?] Joe and Bill-and George here with me-and my sister's name, Clara. [How long had you been in California?] Been out there five-zoing on six years. George took the fever in '50, and went the whole it would n't amount to more than fifteen ened age, hundred dollars. If they wish, they can write to at least a degree of it. Here, in your midst, there Dan Carney, my partner. I think he will fix it happy? all up without their writing; but if he do n't, write to him, that 's all.

in the spirit-world. Sha's a Mathodist; bang up? hell was pretty sure of me, but I haven't got there yet; and I don't think it's a nine days' journey from here, so I think I should have got there before this time if I had been going. So you may scientific movement. For instance, did I wish to say to her, it's all right with me, and that I am the same scapegrace that I was when I was here. saw the devil that I could not conquer by very was from that scapegrace of a Nat. Well, I'm all | been conquered in this way. as well as of her spiritual condition, and the rela- right. I escaped the grace of the Methodist

tions existing between her spirit and her body. Church, thank God, and that's all there is about \* /. March 11.

#### Esther Stevenson.

I have been gone most thirty-four years. My last words here were, "Meet me in heaven." To those dear ones who remain here in this life, I would say, I desire to meet you ere you shall throw off the mortal body and enter what you call haps mortals; but I must have a condensing ma- heaven. I desire to give you that assurance of chine-that must be the medium. Having ex- another life that shall do away with your doubts, with the fear of death-that shall liberate you from ignorance. Give me the privilege, by the allowing reason to govern us in this, as in all means which our Father has scattered through other things. -that she might not, through a positive condi- the earth, and you will not regret it. Esther Stevenson, of Danbury, Iowa. M rch 11.

#### Anna Cora Wilson. (Birdie.)

(Addressing Mrs. Wilson.) Mother dear, I am reminded by your love (referring to the gift of a bouquet of flowers which lay on the table) that this is the anniversary of my coming to you a day, in your memory of pleasure and of pain. I thank you, dearest mother, for the flowers. Every one of them breathes a message of love from you to me, and over all their tender petals, I see written," Mother's Love," and I think how doubly blessed I am, when so many hungry souls/in the beautiful spirit-land would give all of the joys of heaven for one such token from their loved ones here. Those loved ones here little think how. one single blossom laid away for them, in their name, on the anniversary of such days, would be a joy-bell in heaven. They little think how much of joy they could convey even to that land of life and glory; but, mother dear, you think of it; the angels have taught you to.

My love to father, and tell him all will be well with him. He need n't worry; he will get through his labors all right. And you need n't worry, mother; it will be all right with you, too.

I thank you again, dear mother-for the beautiful flo yers. They are treasures in my home, and March 11

#### Annie Everett

My mother wanted me to come to earth, and send ier a kiss from here. I can't do that, but I can send her heaps of love. I lived in Georgetown, District of Columbia. My name was Annie Everett. I was six years old. And you tell motherfrom my audience. This, I am told, will pay the that I send her heaps of love, and if I could I'd rent that is now due, says the lady from immedsend her some flowers. I don't know as I can. Well, if she'll get a medium to come and see her, see what more we can do for her. It is to be then I will. When that medium that she knows comes into Washington, and she's coming pretty think that we of the spirit world are constantly scon, I want mother to go and see her, and I'll see if I can't bring her something. I'll put a kiss March 11.

> Scance conducted by Theodore Parker; letters inswered by "Vashti."

#### Invocation.

From the sins of our own household, oh Lord, deliver us, and from those sins which so easily mar the bright surface of that which we have erected as a standard of excellence for ourselves; and may we come in such holy communion with those Christian graces that belong to thee, that we shall be indeed ministering angels of truth, and not of error; that we shall preach-thy gospel in treasures in heaven never-lose them; no Chicago its pure, unadulterated state; that we shall give thy children who are walking in the darkness of away; northlef can steal them; no moth or just the flosh, that light which shall lead them to heaven to peace. And as we journey on through eternity's wondrous highway, may our feet never be weary in doing deeds of kindness, and our mantle of charity large enough to enfold all thy dear humanity. And unto thee, oh Spirit, holy and perfect, be all of our praises, this hour and forevermore. Amon. Amon. March 12:--

#### Questions and Answers.

QUES .- (From a correspondent.) In "Lord Kingsbury's Mexican Antiquities"-is what some suppose to be a representation of an astronomer looking at the lieuvens, while at his feet sits the limits of a truth; but he is not positively correct in timed should have been glad to have done it, scribe, who is recording his observations. Did but I was not able to, so I was content to let the the Aztecs have the telescope, as this would indilaw take its course in their case, feeling that per- cate? If so, is there anything in the ruins of their civilization which we can discover that will favor

> ANS,-Those who have made discoveries in that direction, have learned that the Aztecs were familiar with this branch of science, and it is believed that as greater research is made toward gaining a knowledge of their condition as a paople, you will learn this to be a truth, for there are records, which in themselves are as unmistakable as your written records.

Q .- The " Medium and Daybreak," a Spiritualist paper published in London, informs us that Miss Lottie Fowler, (an American medium, now on a visit to England) was recently conveyed a were prominent, that they would remember, and mile and a half while entranced, to a scance being held at the house of Messrs, Herne & Williams, "taken through a glass window, or solid wall." and placed upon the table. Now, what I as well as others desire to know, is, whether there is any the least truth in such statements?' In other words, "was Miss Fowler taken into a room, as narrated in the English paper, the doors and windows of which were closed at the time?" If so. with your catechising. Hurry up! [When did please explain under what, to us, unknown law that take place?] Nine days ago, if this is the such a phenomenon could possibly have taken nlace? A .- That phenomena seemingly analogous to

this do take place, we know; but with reference to this particular case, we have no knowledge. Q.—(From the audience.) Do you have hell on your side of the house?

A.-Yes; plenty of it.

Q.—Burning? A.—Yes.

Q.—Will you give a little description of it? A -Well, I have hell when I do anything that I think is not just the very best that I could have done; when I am satisfied that I have made a man now possessed the power by which he could, out—that is, he took the California fever, and he mistake, and have committed a wrong act, I find the knew how to use it, move material objects died a few months, before I went out there. I have remorse for it, My God censures me for it, went out to settle up his affairs. After I done chastises me severely, burns me, pricks me, that, I thought I'd stay and settle myself. [Now freezes me; yet I live, and grow stronger by the do you want your friends to go out and settle up suffering. This is what I mean by hell. You will your aff dirs"] No, I do n't; tell 'em not to be as all have it until you have outgrown wrong-doing. big a fool as I was. They can settle them with lit-, I do n't mean fire and brimstone—certainly not. terial things, in the material atoms which you theor no expense. There ain much coming to This is a myth, belonging to the dark ages, and me, any way; that is, I was no worth much; in never should have been dragged into this enlight-

Q -What road is it best to travel in order to be

A.-Do just the very best you know how to. Defraud your neighbor never; treat your enemy Tell Clara I am all right, so far as I can reckon. with courtesy and kindness; conquer the devil, if possible, by love; overcome all evil with good. a great deal of heaven.

QR.-Suppose we should conquer him with

A.—It sometimes becomes a necessity to do so but I should rather try easy terms first. I never

Q.-Would not a man be a self-murderer, if he

were knocked down, and the dagger raised above his head, if he made no effort for his life?

A .- Equivalent to that, certainly. The law of self-preservation is planted within every human nature, and will spring to the rescue of that human nature. It is necessary for it to, but it should always be under the guidance of reason. Some human natures would dictate them to slay their persecutors at once; others would wrestle with them, overcome them, bind them, put them in prison, and then seek to reform them. This, to me, is the better way. That is what I mean by March 12.

#### Ellen Collins.

My name was Ellen Collins. I was thirty six years old. I have just died, in Philadelphia, of small pox. I say just died; it is five days since I left the body. Ten years ago I committed a great wrong against a woman that is now living in St. Louis; her name, Margaret Wagner. / I stole her husband and her child. Her husband died six years ago; her child I kept, and did as well as I could for it; but the mother's heart, I know, has yearned for her little one all these years.

My first thought on entering the spirit-world, was, "How can I give her that child?" I learned the way back here. I know she has sought through several Eastern cities for the child; but I never went East with her.

I have no excluse to make for the miserable course I took-I expect to suffer for it; but if she will write to one Daniel Sands, who is at present in Philadelphia, she will learn the whereabouts of her child, and can easily obtain it. [Without the number of the house?] Yes; in case a letter does not reach him, I know this will reach little Maria, and she can write to her mother, Margaret Wagner, directing to St. Louis, and she will receive it; tell her of my death, and ask her to come March 12. for her. Good day.

#### Jacob Atwill.

Say for me, in your good paper, that Jacob Atwill desires to meet and communicate with his son George, who is in Boston. I died, fifteen years ago, of paralysis of the left side. March 12:

#### Daniel Warren.

(The medium was on the point of answering letters when the spirit took control.) Not so fast; I am here myself! [You are behind time, it seems to me.] Correct; it is my fault, you see; but I am here now. My brother Dick expects me at this place, and as I didn't know whether I should get another turn at the wheel, I would n't let it slip this time.

My name is Daniel Warren I am from Bucks port, Maine. What I wish to state is this: Dick is right, and I was wrong. I want to say to him, too, that I have met father and mother and Jane and Olive and all of em, and they are all com fortably off, but they have n't any of 'em reached that kind of a heaven they expected to. They are all glad of it, too-perfectly satisfied with what they 've got,

I don't know how I shall ever be able to pay Dick what I owe him, but I'll do my best at it If it aint in greenbacks, it may be in something better. I'll do the best I can, anyhow. Good day.

Scance conducted by Henry C. Wright; letters answered by "Vashti,"

#### MESSAGES TO BE PUBLISHED.

Thursday, March 14.—Invocation; Questions and Answers; Emily Waters, of Portland; Dr. Ben. Kittredge, to Deacon John Hill; James Fisk, Jr.; E. Izabeth Taytor, of Boston, to 

in Cooperstown, Penn.; Dennis Finnegan, to friends in Boston.

Tassday, March 19—Invocation; Questions and Answers; Joseph Fulsom of Boston; Riverna Carr, of Oldtown, Me., to hur daugnter: Father Burns, of Massachusetts, to Father Me. Clintock, of New Yor: Jonathan Choate, of Farmington, Me., to his sons; Major Blake, of Exeter, N. I., Thorsaday, March 21.—Invocation; Questions and Answers; Timothy Sullivan, of Boston to friends; Alice Cary, to friends; Edgar Stilles, of Hartford, Conn., to Mrs Ellzaheth Stilles; Maria French, of Bath., Me., to Jesse French; James Craum, of Jersey City, N. J., to his mother.

Monday, March 25—Invocation; Questions and Answers;

Craum, of Jersey City, N. J., to his mother.

Monday, March 25—Invocation; Questions and Answers!
Hr. E. G. Marshall, of Malshall, of Tusselle, Mo.

Tusselay, March 26—Invocation; Questions and Answers;
Mary Strong, of Albany, N. Y; Stephen Case, of Moston;
John Edriage Porter, to his father; Commodore Meade, to his family; Thomas J. Jackson (Stonewall), to friends in New Orleans.

Orleans.
Thursday, March 23 — Invocation: Questions and Answers;
Alice Somers, of New York City, to her mother: Fannie Bur-hank Felton; Miles Thompson, to Daniel Bendergast; Mary Ann Bodige, of Uttea, to Nathan Dodge; John Hartze, to

Peter Harize, of Beston.

Monday, April 1.—Invocation: Questions and Answers:

Anna Cole: Dennis Macsathy, of Boston, to James Macarthy;

Nea Silloway, of Brooklyn, N.-Y., to her mother; Arthur

Beardsley, to his mother, of Winchester, Tenn.

Taesday, April 2.—Invocation: Questions and Answers;

Daniel Foote, of Montpeller, Vt, to his sons: Catharine
Wills, of Little Compton, Eng., to her nother in this country;

William Derringer, of the Pennsylvania Reserve Corps. to his

ather: Minnle DeLacey, of New Orleans, La., to her father;

lesse Hutchipson.

Thestin Man 21 January 1.

ese Hutchleson.
Tuesday, May 21.—Invocation: Questions and Answers;
innie Garcia, to her father; David McGilvray; John Clark,
his family; Tom Sibley, of Galveston, Texas, to his brother

Minnie Garcia, to ner lattner; Dark McGilvray; John Cark, rob his family; Tom Sibley, of Galveston, Texas, to his brother and partner.

Thursdan. May 23.—Invocation: Questions and Answers; Deborah Willey, of Eliot, Me.: Mary Jane Phillips, of Boston; Susie Alexander, of Fall River, Mass., to her mother.

Monday, May 27.—Invocation: Questions and Answers; Margaret Burke, of Yarmouth, N. S., to her son James; Jo seph Westcott, of Littleton, N. H.: Lucy Harris, of Boston, to her mother; William Sparark, of Sing Sing, to his mother; Capt. John Eldredge, to Caot. Harvey Thomas.

Jussday, May 2.—Invocation; Questions and Answers; Johnnie Wilkins, of Trenton, N. J., to, his nother; L. Judd. Parlee; Daniel Stanles, if Exeter, N. H., to his tamily; Annie Henderson, to her mother, Questions and Answers; Alice Carter, of Murray Hill, N. Y., to her mother; Thomas Bennett, of Roston; James Dugan, of Boston, to his brother.

Tuesday, Jame 4.—Invocation; Questions and Answers, Samuel Persons, of Boston, to his son; Alex. Reinharet, to friends in New Y. rk City; Laura S. Stearns, of Boston, to her husband and children.

Thursday, Jame 6.—Invocation; Questions and Answers; Charles Cleveland, of Boston, to his son; Jennie Williams, of Williamstown, Vt., to Mrs. Mary Williams; Georgie Der by, of Boston, to his wile and friends.

THE DEAD WIFE. - In comparison with the loss of a wife, all other bereavements sink into nothing. The wife, she who fills so large a sphere in the domestic heaven; so busied, so unwearied in laboring for the precious ones around herbitter, bitter is the tear that falls on her cold clay, as you stand beside her and think of the past. It seems an amber-colored pathway, where the sun shone upon the beautiful flowers, or the stars glittered overhead. Fain would the soul linger there. No thorns are remembered above that sweet clay, No thorns are remembered above that sweet clay, save those your hands may have unwittingly planted. Her noble heart lies open to your inmost sight. You think of her now as all gentleness and heauty and purity. But she is dead! The dear head that laid upon your bosom, rests in the darkness, upon a pillow of clay. The hands that have ministered so untiring are folded, white and cold, beneath the cloony parties. cold, beneath the gloomy portals. The heart whose every beat was an eternity of love, lies under your feet. The flowers she bent over with smiles, bend over now with tears, shaking the dew from their petals that the verdure around her may be kept green and beautiful.

#### From the "Narragansett Times."

HUMAN NATURE NOT WHOLLY DEPRAVED. During the last third of a century, though resid-ing elsewhere, I have sold from several farms situated in South and North Kingstown not much less than twenty thousand dollars worth of wood and timber, (a large part in small quantities) for all of which, with the exception of one good note of hand, and one small amount not exceeding fif teen dollars, I have received full pay, notwith standing most or all of it has been sold on credit and to nearly or quite everybody that applied. Nor have I ever to my recallection sued or threatened to sue a customer. This speaks well for the honesty of the people of the two towns named, in which I do not now own a stick of wood or a foot of land.

THOMAS R HAZARD. Peace Dale, Rhode Island, May 22, 1872.

#### MEMORIAL HYMN.

In gardens and woodlands we garner, The roses and violets bring, And cover the graves of our heroes With all the sweet glories of Spring.

We gather with music and hanners, And hallow one day of the year To those whom a love of their country Made stronger than terror or fear.

Ah! well, if we only should nourish The virtues we eplosize so, Our hearts would be softer at seasons— Earth carry less burdens of woe.

#### Passed to Spirit-Life:

On the 11th of February, 1872, our good drother, N. N. Mil liman, passed from earth to his better home in the spirit land.

On the 11th of February, 1872, our good-dynditer, N. N. Milliman, passed from earth to his better home in the spirit land. He was in the 77th year of his age.

Mr. Milliman hecame converted to our beautiful religion (Spritualism) sometime early in the spiring of 1836. He went to Binchambon on a visit, and wale there he investigated Spiritualism until he became throughly convined. At that time it was very unpopular, and but few daren axe a public declaration of their belief in it. It was not ro with our dear brother. He was ever ready to express his mind at all times and in all places. He possesed a strong mind, with more than an ordinary share of firmines, which was necessary to withstand the hitter opposition at that time. Soon after his conversion he calle let our store one day, where a multitude had congregated. The snoject of Spiritualism was mentioned hay some one. Nearly all pronounced it a "animone," It was not known that our brother was a Spiritualist. The subject was referred to him. He without hestation gave his views, and narrated many of the astounding tests he had witnessed in his abose ce. They were nearly sil prome gave his views, and narrated many of the astounding tests he had witnessed in his disease ce. They were nearly sil struck dumb with surprise to learn that 'squire Milliman had become a helievirjn what they considered an absuidity. He continued firm up to the time of his exit, and passed away with the full height hat all his anti-pations of the future wons be realized. He was an invalid some two years, and a part of the time bedridden. His disease was consistered sow consumption. His lood was find in the faith that she would j in the loved ones whe had gone before. Sometime in 1856 he became converted to Spiritual isn, and no to the time of her departure continued a latitual sort, who departed this life Jan. 14th, 1863. She too was full in the faith that she would j in the loved ones whe had gone before. Sometime in 1856 he became converted to Spiritual isn, and no to the tine of her de the surgs which terminated her earthly existence.

Clay, N. Y. Oauts BARNES.

The above oblinary would have appeared several weeks ago had not the MS. been mislaid .- Ens ]

From South Worthington, Mass., May 26th, Mrs. R. F. Hatch, aged 40 years.

Hatch, aged 40 years.

She was a Spiritualist in works as well as in faith, and was held in high esteem by all who knew her. The entire commonly were in atter ance at the fair rat. The church was filled with a symmathizing audience, who listened attentively to a sermon by A. B. Mauley, of Springfiel. From a text recorded in the second chapter of the First Coninhians.—He that is approved the second form of the second form of the second property of the second form of

From Peabody, Mass., May 23d, Warren, son of Daniel Bux-

ton, aged 29 years.

At his death the bereaved ones rejoiced, in the beauty of their emprehensive faith, feeling that, the 'prison gates of matter' were broken in movey, and the "shackted soul" is now an anneling glory. A discourse adapted to the occasion was delivered, May 27th, by Susie A. Willis, assisted in the services by Moses Hull.

A. B. O.

From Fitchburg, Mass., May 15th, Abbie S., wife of George Wheelock, aged 49 years.

She leaves a large circle of friends to mourn the loss of her earthly presence.

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#### BANNER OF LIGHT: AN EXPONENT SPIRITUAL PHILOSOPHY

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13w\*—Apr. 6.

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MISS SEVERANCE, 74 East Brookline street, 3, doors cast of Harrison avenue. Washington-street are and conclus pass the street. Hours, 10 A. M. to 6 P. M. May 25.-8% MRS. C. H. WILDES, Test and Business Medium, Ellot Hall, 68 E. lot street, Boston. Office hours June 22.—1w.

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May 18 -13w\*

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Coperative societies are doing good work in many ways....There are other agencies that are greatly benefiting the laboring and the poorer classes, such as temperance societies, general education, and the cheapening of books and papers by facilities for printing. It is to these sources, with the various cooperative organizations, and not to strikes, that we have for years been looking for the changes that shall bring justice to all classes of secrety and finally remove poverty altegether, for which there is now no real necessity that could not be easily removed

Our system of legislation musiche changed, and can be done as soon as the people are sufficiently temperate and enlightened to demand it, and alect men and women to do it. Land monopoly must be stopped usury laws abolished, currency made easy and cheap to producers, raw materials protected from speculators, the nines for the miners, the land for the tillers, dwellings for the builders, so far as they need them, rents reduced to reasciable rates for these who do not own

Lem, in cornoration for producers, not for idle speculators to oppress the poor with high prices as they now are. Our CREATOR owns the land yet; and its use belongs to the whole race in occu pancy only All titles are frauds from the beginning, but the innecent should not be made to suffer from the false system of legislation under which we now live, hence we do not advecate a restoration to justice by revolution, but by legislation; that shall, by reversing the policy, restore the land. generations to its rightful owners and secure the improvements also to rightful owners. Some reformers think this cannot be done without revolution and destruction of vast amount of property and life, but they are mistaken. Slavery could have been abolished withont war at much less cost, and so can land momonoly and usury, but if the tyrants insist on holding cut to the bitter end, the end will be as hitter as it was to slave owners, for justice will in time come to the rescue of laborers, but not through strikes, except as they assist to enlighten both parties, capitalists as a warning, and laborers as utter failures, so far as securing to them what they need and what belongs to them. Through all the strikes the rich grow richer, and the poor at least do not grow richer.

#### PERTINENT AND SIGNIFICANT.

Dr. Bellows, in the Liberal Christian, commenting on the ar niversaries, says: "Are education, science, I hilosophy and personal freedom to dissolve the bonds that hold worshiping congregations together; to break down the Christian ministry; to leave every man of force to his own private worship? Certainly the tendencies of the more advanced and instructed minds in England and America indicate this possibility," should say probability, or even more than probability. "This, too, is what the Old Orthodbxy, in all its forms, predicts will be the result of our uncreeded existence." And so said the Catholic of the Protestant. And both were right. Arbitrary power and absolute authority in the church could save Christianity-nothing less could; and hence every step from the Mother Church is a step on the read toward FREE RELIGION, or un-Christian religion. Unitarians have vainly attempted to stop the progress at the last step in their "uncreeded" Christianity; but Christianity is itself a creeded sect in any and every form of expression, and hence the failure which Dr. Bellows plainly sees and cautiously predicts. There are hitching-places, but no final stop between Catholicism and rational Spiritualism, or free religion. He further says, "Many of our people seem to care very little whether or no these predictions are fulfilled, these tendencies ultimated." Why should they? They have nothing to lose, but much to gain by complete individual freedom and sovereignty in religious affairs. Again, "We are now living on the moral and spiritual strength firms institutions neurished," meaning Christian institutions of course. If this is all the virtue our brethren have, and this its source, it will prove a broken stick to lean on for the next life-· like the merits of Christ, instead of our own.

#### AGREED.

It seems a prayer was recently telegraphed over the wires from Springfield, Ill., upon which our sometimes facetious St. Louis Republican files a bill of exceptions, to which we heartily assent. It says, "the imp of electricity is impudent enough already, and once give him a recognized foothold in the sanctuary, and he will do more damage in Tuesday, Thursday and Saturday evenings. I ata day than a brigade of divines can repair in a year." It might, however, save, a large amount | in my next will report it. of wind work if some of the public prayers could

be telegraphed to the "Throne of Grace." Prayers of words only are about played out, and many churches have ceased to require them of commu nicants. Printed prayers are no better, especially when read on an occasion which they antedated by several hundred years. We advise sending a copy up, and dispense with the reading.

#### RELIGION AND HORSE RACING.

Tom Hughes, of English notoriety, lately opened horse races, while it could spare but two hours to commemorate the ancension of the Saviour; and, on trying to break the custom, he found the vote to be 212 for the races, against 58 for the Saviour. as fires and ternadees. We have carefully can- the lower ranks of society, fear is the terrible a Spiritualist-Prof. Craft and A.A. Wheelock. used to make the people religious, where the reli- People argued and commented on religious topics gion is, like Christianity, unnatural, and has to be continually. Theology was subjected to unwonted

#### NEW ORLEANS, LA.

Our friend, A. J. Cook, has recently located in business in New Orleans, and is already at work in the field of liberal and spiritual reform. Mr. Cook is a young man of much promise, earnest, trutt fall intellectual, and entirely free from all forms of sectarian bigotry. A good speaker, we trust he will find opportunity to use his talents in the liberal and spiritual movement to his and our advantage. He may be seen or addressed at 53

MESSES, EDITORS-In your issue of June 8th, when speaking of the demise of the Present Age, under the head of "Merged," you say:.

under the head of "Merged," you say:

"The Banner of Light (as we have previously said) is on a firm basis; but it, has begin plaged there by extraordinary efforts and extraordinary losses.

The Religio-Philosophical Journal has put its subscription at \$1.50 for one year—(half-price!)—in order to induce nob subscribers to patronize it. It cannot possibly sustain itself in this way for any length of time at such low figures. Spiritualists, send life, Jones the full price, (\$3.00) which is none too much for such a paper."

that the converse of the position-of a "sound basis"-which the Banner of Light has-exists in

regard to the Religio-Philosophical Journal. I most respectfully, yet reluctantly, ask the

privilege of correcting any such impression. In the announcement of the proposition to send the Religio-Philosophical Journal one year to new subscribers on trial it was emphatically declared that the proposition was backed up by an able admirer of the paper-of ample means - who pledged himself to place in my hands \$1,50 for each new subscriber thus taken.

That promise has been fulfilled to the letter, and will be for all who may become subscribers between now and the first day of January hext. Hence it is an absolute quarantee to all new subscribers that they will receive the Journal one year for \$150, and that, too, without endangering the financial soundness of the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, =

Allow me, Messrs. Editors, to further add that this proposition, above referred to, has already added many thousand new subscribers to the Journal, each of which has brought \$3 into the treasury, thereby sustaining me, and enabling me to neet every liability incurred by reason of the great Chicago fire as they became due,

I wish your readers, and all others, to know that the failure of the other spiritual mpers is no criterion by which they are to judge the Religio-Philosophical Journal. In the first place, as a reason for the declaration last made, the Journal has already attained, despite all opposition, a subscription list equal to its expenditures. Secondly, it has a reasonably sound basis, in a capital of many years' accumulation, by the ininstry and economy of its editor and proprietor in its a Hence I beg leave to say, through your columns, that the Journal, "in order to induce new subscribers to patronize it," and to do all the good it can in enlightening the minds of such new subscribers upon the philosophy of spirit communion can " possibly sustain itself in this way for any length of time at such low figures" to the new one year trial subscribers.

I thank you, Messrs. Editors, for your good intentions in your notice, but I cannot consent to have your readers get the erroncous impression that the JOURNAL, or the RELIGIO PHILOSOPHICAL PUB-LISHING HOUSE, are being financially managed so hadly as to be unable to sustain themselves. I confess my desire to increase the numbers of my subscription list, and feel very certain that a good sound financial basis, that shall insure subscribers that the paper will be permanently published, is an essential means to that end.

This note is much longer than I intended it should be-I could not well make it shorter and serve the end desired. Believing you will freely reciprocate the courtesies this paper ever has and hopes to continue to extend to the Banner of I remain fraternally thine. Light,

S. S. JONES. Editor and Proprietor of the Religio Philosophi-

### Spiritualism in Chicago, Ill.

Spiritualism stands upon a firm basis in Chicago. The First Society of Spiritualists meet every Sunday, at West Side Opera House; lectures morning and evening; Lyceum in the afternoon. Dr. S. J. Avery, President of the Association, assisted by active and efficient members, has brought the Society into its present thurshing condition, The house is usually well filled, and sometimes to overflowing. One great attraction to these meetings is the very fine music produced by the "Williams family." Mr. Lyman C. Howe, trance speaker, has been engaged for one year. In phenomenal mediumship, Chicago is richly endowed. For resident physical and test mediums, we have Mrs. Maud E. Lord, Bangs children, Mrs. Sawyer and Peter West. I mention those only who are before the public. There are others, who are not at present laboring for the public, but are quietly doing some good, in a small way, in private, There are also a goodly number of healing mediums here. This is the home of the famed Dr. Painont C. Dake. "

JE. Hoyt, an earnest Spiritualist, feeling that there was need for an established place for sences, where strangers, in visiting the city, would feel at liberty to call, has furnished a suite of rooms, which are designated "New Spirit Rooms," at 341 W. Madison street. Here daily can be found Mrs. Jorgensen, a lady of culture and refinement, and possessed of good medium powers. She may be consulted upon questions pertaining to human life and its real interests, whether of a spiritual, social or business nature. Mrs. Maud E. Lord will hold circles at the above rooms on tended Mrs. Lord's Tuesday evening séance, and

#### WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

. ощо. Great Meeting in Farmington—Mr J. M. Peebles and a Band of Shakers Entertain the Multitude— Elder James Prescott Difines his Position—From Oxford College to a Shaker Community—Shaker Singing - Notes.

On June 1st and 21 a grand Pentecostal gathering was held by the liberalists and Spiritualists a mine by showing that the House of Commons of Farmington and vicinity. Not long ago, Farmalways adjourns twenty-four hours for the Derhy lington was considered an impregnable stronghold of conservative Orthodox theology. There were but few rationalists in the place. After a time the liberals began to talk up the matter of organic effort. It was decided to go to work and accom-This is about the preportion of those in high life plish something. A fine hall was erected. Then who prefer religious exercises to sports; and in a debate was gotten up between a Methodist and weapon of the church, which in various ways is This roused the community into great excitement. forced into acceptance by some power to be scrutiny. Many souls were led into the divine, rationalistic light of Spiritualism. The fold of the Spiritualists was increased. Young and old flocked to its glorious standard. Additions were made to the Banner of Light list of subscri-

Thus encouraged, the friends in Farmington, engaged lecturers, and the rostrum of the "Spiritnal Hall " has been a power for good, emancipating many from the thralldom of superstition into the orderly freedom of Spiritualism.

A WISE SELECTION

Mesers, Curtis, French, Belden, Taft and others decided that it would be profitable to the Spiritu

Camp street, where we advise our friends visiting
New Orleans to call and see him.

A Cheering Statement.

A Cheering Statement. munity, near Cleveland, Ohio. That individual promised to be on hand with a company of Shakers. Notice to this effect was circulated throughout the neighboring country.

THE MEETING BEGINS.

Saturday (June 1st): The large hall was well filled. Elder Prescott was on hand with four Shakers and four Shakers see. The Elder was inly greeted the Banuer reporter, and introduced bim to the visitors from North Union. The smiling face of the Pilgrim next appeared in view. Greetings were interchanged. At this juncture, Mr. Z-ke Though unintentionally, doubtless, you leave Cartis, of Farmington, called the meeting to ortho-impression upon the minds of your readers der, and introduced Mr. Peebles as the first

Mr. Peebles said: Chairman and Friends, I am glad to meet with you to day; glad to find so many present to listen to the grand gospol of Spiritualism—this gospel so elequently preached and lived by Jesus, in the years\_agone. I am also glad to see our Shaker friends present. All are welcome to our platform. We are not bound by sect, or creed. I desire to affiliate, and I will sect, or creed. I desire to affiliate, and I will affiliate with Shakers, Unitarians, progressive Universalists—all classes whose souls are stirred Universalists—att classes whose souls are stirred by the divine melodies of progress. And especial-ly am I pleased to affiliate with the Shakers, be-cause they are Spiritualists. When I was cramped by creeds, they were enjoying the glories of Spirtnalism. Their communities, to-day, are so many organized Spiritual Societies. Prior to the "Rock ester Knockings," the spirits controlled media among the Shakers, and prophesied as to the movement now known as modern Spiritualism. The speaker then adverted to the spread of the the speaker then adverted to the spread of the idea of spirit communion. Closing, his remarks were upon reform. The longer-I live, said Mr. Peebles, the more I want to be a reformer. I want to see people work from principle. I am absolutely disgusted with so much hypoclay. Let us seek the pathway of harmony and love. Applause.]

THE SHAKER ELDER SPEAKS.

Elder James Prescott was then called to the stand. He said: We are exceedingly happy to greet our Spiritualist friends. We feel at home here. As our distinguished friend, J. M. Peebles, has said, this platform is free. We believe in lib-erty, in spiritual freedom. Sects we ablor., Spir-itualism is the science of Shakerism. Spiritualism leads to purity, The spiritual must reign su-preme. We are confident that finally all Spiritulists will adopt Shaker principles. Of course this will be in the far distant future, when the plane of the animal life is wholly outgrown when marriage ceases. We do not condemn mar-riage. We say it is a civil contract, and right grown. I know that the tendency of Spiritualism is for individual purity—the supremacy of the spiritual over the earthly; hence I say that Spiritualism culminates in Shakerism—in Shakerism, where life is thoroughly con to the spiritual. The idea of cellbacy is of great antiquity. Jesus was a Shaker. We follow some of the greatest leaders of history. I repeat in conclusion, we are glad to be here. We have left our quiet, peaceful home to enjoy a season of spiritual feasting with you. (Applause.)

In the evening the capacious hall was crowded. Mr. Peebles delivered the regular address. The large audience was deeply interested now roused into enthusiasm under the inspired words of the speaker, now stirred with tearful emotion as Mr. Peobles illustrated his ideas by the narration of

incidents of travel, etc. THE GREAT DAY.

Sunday (June 2): Everybody came out to hear. Messrs, Editors, the hall was crowded. People flocked around the windows and doors. It was a grand sight! How earnestly the audiences listaned. Radical utterances were applauded. Mr. Peebles was both eloquent and practical. Elder Prescott was analytical—he sought to enlighten those assembled on the beauties of Shakerism.
The Banner reporter delivered his lecture on "The piritual Press." He has the names of those said it was a first class speech. These names are in a gilt edged book, and read in this wise:

"Mr — , Banner of Light, 1 year, \$3,00."
It is pleasant thus to be appreciated.
Copies of "The Pilgrim," by J. O. Barrett, were nurchased at the usual price, \$1,50. A large numr were sold.

Thacher, of New York City, and George Wm. Wil-on, formerly Ohio correspondent of the Present Age, (now discontinued,) were present. EVERYBODY SATISFIED.

Sunday evening, as the meeting was brought to close, we heard nothing but universal approba ion expressed on all sides. And the meeting was a success. Our Farmington friends have reason he proud over it. May they go on in their work of love to humanity!

BRO. "HENRY."

Most interesting were the short sneeches of "Henry," one of the visiting Shakers. This young man is a graduate of Oxford College, England. He is the son of an Episcopal clergyman. ing this country, he became interested in the Sha-kers—was attracted to them by their purity. He is now in the "Gathering Order," but is firm in his conviction that he shall never leave the Shakers. Let him tell his own story. During the Saturday evening session, Bro. "Henry" spoke as follows: My friends, the Lord hath done great things for us, and we are exceeding glad. Spiritualism is o God. If it were not, I, for one, should reject it. But I see in it that which is diwine and pure and holy. I said that the Lord had done great things for us. What has he done for the first line of the state of the shakers; he revealed to me the fact that the quiet, pure life of the Shakers was the best way to the king-dom of heaven. I am but a young Shaker, and do not, as yet, feel worthy of the name. I would to God that all present could know the happiness of the Shaker life. People misapprehend the Shakers. They say we are queer. Ah! there is something good in that "queerness." I have traveled a great deal; I have seen the world. As a Shaker, I have learned to estimate the world a its true value. I would not go back to the world for anything. I am, oh, so happy in my Shaker home! It is not an idle life. We all work. Come and see us, friends, and know for yourselves that we are just what we profess to be. True, it is a hard life at first; but after you have conquered self, it is a continual joy,
"Henry" then referred to Spiritualism in Eng-

ANNIE LORD CHAMBERLAIN: land. He said: You have won a great victory in England. When I was in Oxford, it was con-

sidered the height of nonsense to think of Spir-itualism as worthy of serious thought. At one time, in England, it was really dangerous for Spiritualists to hold scances or public meetings. Now order reigns. Per ple can talk as they please. And Mr. Peebles, who is now with us, did effect-ual labor in advancing the present condition of public sentiment, in England, on the subject of phone sentiment, in England, on the subject of Spiritualism. The scientists now recognize your phenomena, Spiritualists, victory already perches on your banners! So, you see, the Lord bath done great things for you. [Applause.]

SHAKER SINGING. The singing of the Shakers was the most unique

feature of the meeting. During every session their voices rang out on the air freighted with the peculiar symphonies that reign in Shakerdom. The Shakers were seated on a large platform immediately back of the speakers stand. Bro "George" was the leader of the choir. Upon-being in The that sluging was desired, "George" would notion to the Shakers and Shakeresses, whereupon-they would rise, and "George" start-ing in, all would break forth into song. The following is a sample:

"In the rough, rugged paths of Progress,
Many weak souls fail by the way;
They lack the stein will of the victor,
The courage for the heat of the day.
Having battles to encounter,
A campaign to go through,
Oh! oh! this is a sacrifice!
Who will try it—oh, who?"

Reader, did you ever hear Shakers sing? This is the way they do it—for instance: "George" strikes the "key," and away go the choir through the first line. "Repeat"—is the next thing. Then, for variety, the first line is sung again. Once more it is warbled, but this last time the singers go on

it is warbled, but this last time the singers go on into the next line. By this process of repeating and gradual advancing, one verse lasts for an almost indefinite space of time.

This rule may not, probably does not, apply to all the songs which the Shakers sing.

Brother "George" and his choir won the most fluttering plaudits from the meeting. A vote of thanks was given the Shakers.

NOTES. The universal query, out West, at this time-

Are you going to Gilmore's Jubilee? N. Frank White concluded his engagement in Port Huron, Mich., in May. The friends impor-tuned him to remain through June, and, like a dutiful lecturer, he acquiesced. Our brother jour-

ners East in July. He will receive calls to lecture in the West pext fall and winter. An item for Western societies.

Et F. Brown is laboring in Kausas City, during June. The Lyceum is growing rapidly. The children—bless them—are flocking in. The Mediums' Convention took place in Dans-

ille, N. Y., June 1st and 2d. \_ CEPHAS.

#### Robert Dale Owen. (Correspondence of the Chicinnati Commercial.)

Anderson, May 25, Coming over here, I noticed a party of ladies and gentlemen who had that cheery manner which betokened a prospective holiday more than an excursion, and it was soon obvious their one individual, whom I recognized at once as the one individual, whom I recognized at once as the Hon. Robert Dale Owen. At that precise moment, he was engaged in looking at Harper's Weekly, which evidently afforded him a great deal of amusement. It had been many years since I had seen the kindly face, but it had lost none of its simplicity, while the rugged features were softened by time, and the thin, soft half, now drifted with snow, had the cli way of seemnow drifted with snow, had the cld way of seem-ng to stand off, or of drifting away from his head. I looked in vain for the dreamy, absorbed expres-

dustry has preserved them intac The party was composed of Spiritualists on their way to attend the State Spiritualist Conven-tion at Anderson, and Mr. Owen was, of course, the head intelligence or animating spirit. In this light, it was interesting to observe how completely he assimilated himself to others without losing, for one moment, the air of superiority resulting from advantages of birth and culture. If ever there was a man born to liberal intelligence, it is the son of the great and good Dale Owen, the memory of whose useful and happy life every

sion which his peculiar views would indicate. The fact is, Mr. Owen has a healthy mental and

bodily organization, and a habit of study and in-

year adds fresh grace and halo to, . The time was when Mr. Robert Dale Owen was misunderstood—when he was looked upon as a social innovator, aiming at the destruction of domestic security and peace. A short residence in India apolis was sufficient, in that quarter at least, to secure a just appreciation of his moral courage, intellect and research. He was identified with a revision of the Indiana statutes, giving larger property rights to woman, and I remember hearing him lecture upon progress, in which he ressed views that seem tame and cold com pared with the extraordinary advance that has en made in the score of years that have passed n the meantime. What made a curious commentary is the fact that he passed a day in our cani tal comparatively unrecognized, a stranger among a people who remember him with respect, and are proud of his exalted place in the republic of let-ters. He wandered about the town in astonish ment at its growth and loveliness. How would his heart have been filled with sweet amaze if he could have looked within the social fabric of Indianapolis and seen the progress that has been made in culture, refinement and liberality; above all, in the dignity which has been given to the efforts of woman to support herself and earn distinction. In those days labor was not respectable, and the few women who wrote did not dream of

receiving any remune ation. I had the pleasure of a long conversation with Mr. Owen, and after answering his many questions about mutual friends. I took the liberty of emarking: "I find you in strange company, Mr.

owen.

"These are not the friends of old," he quietly observed, "but they are friends in truth, and although the cause of Spiritualism may have few adherents in the beginning, it is bound to gain

ground when it is thoroughly understood."
"Can it be understood?" I asked.
"Oh, yes. The time will come when it will be explained on scientific principles. It has made an astonishing progress of late. In New York and Boston, throughout New England, in fact, it has many zealous advocates among persons of the highest culture and social worth. The other day 'The Debarable Land' was reviewed by the distinguished Albert Wallace in a ten-page article in the London Quarterly Review. It was pub lished under the head of 'Scientific Works,' and concluded with the notable remark that Mr. Owen's book threw light upon natural phenomena which must sooner or later be clearly explained, and commended the work to the careplained, and commended the work to the care-tul perusal of men of science and intelligence. This," continued Mr. Owen, "seems to me as a very great triumph. It is putting Spiritualism on the scientific basis it should occupy. That will give it a chance to be correctly understood. Have you ever given the subject any attention?" he

asked. Before I had time to reply the brakesman called out, "Anderson," and we hustled out of the cars to be crowded into an omnibus which dumped us at our several destinations. Mr. Owen was the guest of Mayor Wildman. Your correspond-ent was welcomed to the home of Capt. J. O. Har-

disty, of the Herald, and the convention delegates were assigned to friendly quarters.

In conversing with Mr. Owen I was impressed with the courtesy and liberality I ascribed to him on sight. In asking a question, for instance, there is not that searching expression of the eye to seize hold of one's reserved thoughts, which is an impertinence that cannot be resented. He is strangey like his brother Richard, the same finely developed head, with every bump in sight; the same broad, high forchead and cheek-bones, and the same mild, blue eyes and expression of tender feeling about the mouth. The whole face is infeeling about the mouth. The whole face is genuous, and illuminated by poetic thought.

#### A Correction.

Please permit me to correct a mistake. An appointment was printed both Banner for a Grove Meeting at Salem, Ind., on the 221 and 23d of June. I wrote the notice and attached the name of L. Hobbs, supposing I was fully authorized to do so; but I have this hour learned from him that the arrangements have not been completed. Should the meeting be held at a future time, I will inform the readers of the Banner of Light. ers of the Banner of Light. Moses Hull.

We know God easily, providing we do not constrain ourselves to define him.—Joubert.

Man over-bored-an editor,

NOW READY.

# FLASHES OF LIGHT

# Spirito Land,

Mrs. J. H. CONANT.

COMPILED AND ARRANGED BY ALLEN PUTNAM. Author of "Spirit Works;" " Natty, a Spirit;" " Mesmerism,

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DR. A. SIDNEY DOANE, ON THE HOR-

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