VOL. XXXI.

VY,

ÀL,

K

J. H. ribe, ART have

rk is

, the

VM RE

 $\overline{\mathbf{s}}$.

D

STI

ore ble; be eav that pon ond-

WM. WHITE & CO. Publishers and Preprietors.

BOSTON, SATURDAY, JULY 6, 1872.

{\$3,00 PER ANNUM.}

NO. 17.

IMMORTALITY PROVED

TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

SECTION I-CONTINUED.

The Encyclopedias have related a wonderful artifice from Doctor Plot, performed undoubtedly by a number of persons at Woodstock, in England, soon after the death of King Charles the First, while certain commissioners, appointed to survey his property there, were engaged to accomplish their business. But in all that marvelous story we find no comparison with the events we are about to contemplate. The only apparition seen there was that of a dog; none of them observed the manner of his being introduced among them. They saw no changes of shape or magnitude, nor does it appear that any of them saw him vanish. They heard no articulate voice, much less any declaration of truth, unattainable by other means.

As to the Cocklane ghost, which produced so much noise and credit in London-there was neither articulate voice, nor any kind of apparition. All these artifices, and a thousand more which history commemorates, are swallowed up by the subsequent phenomena, as Aaron's rod swallowed up the rods of the magicians.

Pause, then, reader, and consider a few moments what evidence would convince you of the existence of a Spectre. Before you stands a creature encircled with radiance resembling that of the sun. Through the rays you behold a personal form as plainly as possible. This form speaks to von. The same is seen and heard by thirty others at the same time, and in the same manner, so that your experience and theirs are uniform; while two or three other persons, with the same ocular advantages, and looking in the same direction, hear the voice, but see nothing, having been previously told by the Spectre that they should only hear and not see.

With a voice distinct from that of the living, so that none of you can perceive the least manifestation of breathing, this personal form tells you not to be afraid; that nothing will hurt you; to stand as near as you please, and handle him, that you may know whether or not he is flesh and bones. You comply with the request, and find no material substance. Now what would be your conclusion? Would you feel sure that these matters were all the effect of your own fancy and that of others? Can you produce a single instance, out of all history, in which so many persons were heard nothing? But suppose further, that this Spectre informs you of events which you cannot possibly know by other means, what then would be the inference? "I make a distinction," says Dr. Johnson, "between what a man may experience by the mere strength of his imagination, and what imagination cannot possibly produce. Thus, suppose I should think I saw a form and heard a voice cry, Johnson, you are very wicked, and, unless you repent, you will certainly be punished!' my own unworthiness is so deeply impressed on my mind, that I might imagine I thus saw and heard, and therefore I should not believe that an external communication had been made to me. But if a form should appear and a voice should tell me that a particular man had died at a particular place and at a particular hour-a fact which I had no apprehension of nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved; I should, in that case, be persuaded that I had supernatural intelligence imparted to me." By this it appears, that had Dr. Johnson been an eve and ear witness of only a small part of what. is now to be related, he would have believed that he had seen the form and heard the language of a Spectre. "He had a very philosophical mind." says Mr. Boswell, "and such a rational respect for testimony as to make him submit his understanding to what was authentically proved, though he could not comprehend why it was so."* And the same will be the disposition of every pious and reasonable mind. But if you reject the evidence of experience, the evidence of substantial testimony and the evidence of predictions, where are you? On the billows of skepticism, without a helm, and your lee shore is infidelify.

It is frequently asserted, and that by multitudes, that the true origin of the following letters is a gross artifice.' ASSERTED, I say, for that is all. Twenty-six years time they have had to look round, search and prove that they are not mistaken. And for this purpose, means and pains have not been wanting. Nothing, however, has yet transpired to make good the assertion; but remarkable events have disproved it.

It is well known that some of the witnesses have been prosecuted for mountebanks; but nothing even to form an indictment could be found against them. Do I misrepresent? Do I mislead the credulous? Then let me be convinced; yea, let me be exposed. Let the cause be fully and fairly tried by friendly discussion; not in a future century, when we shall dwell in silence, but now, while the means of evidence are at hand-while the witnesses and their opponents are yet living.

If we love our neighbors, we prize their characters and forbear needless censure, especially in a case like this. "Judge not that ye be not judged." For our conclusion, the words of the celebrated Mr. Addison and of Mr. Hartly are not impertinent:"I think a person who is terrified with the imagination of ghosts and Spectres much more reasonable than one who, contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks

- WIN

the appearance of Spirits fabulous and groundless. Could not I give myself up to this general The personal pronouns she and her are here used with reference to the sex to which the ghost belonged in this C Life of Dr. Johnson, p. 864.

testimony, I should to the relations of particular her voice had no indication of breath, and was not distruct in other matters of fact." " Certain it is," says Mr. Hartly, that Spirits can become visible and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c, that I may venture to affirm, with an appeal to the public for the truth of it, that there are few ancient families in any county of Great Britain, who are not possessed of records, or traditions of the same in their own houses, however the prevailing Sadducism of these times may have sunk the credit of them."-Preface to Swedenborg's Treatise of Heaven and Hell, p. 18.

His whole discussion of this topic demands our peculiar attention.

As the glorious descent of New Jernsalem is at hand, and perhaps already begun, it is not im--probable-that-henceforth these phenomena will exceedingly multiply, and then destroy the wisdom of the wise. New Jerusalem will descend, i. c., the saints will descend from heaven and make visible their spiritual bodies, while those heavenly doctrines are inculcated which establish a church new and glorious; so that the old Christian church has no glory by reason of the glory which excelleth. Then Universalism, Socinianism, Arianism, and the grossly absurd doctrine of Divine tri-personality, will deceive the nations no more for a thousand years. †

SECTION II.

Recent proofs of the doctrine by the existence of a par ticular Apparition—in six letters. LETTER I.

In reply to a friend, who had expressed his desire and that of others, that the account of the Spectre might not be made

My Dear Sir-In our last interview you favored me with the suspense of your judgment with regard to the Spectre which has produced so much altercation in this part of the land.

I am, therefore, encouraged to ask your further attention to this affair, contemptible as it must appear, if you believe but a part of the misrepresentations now propagated. These, with modern incredulity, now form the general opinion of the wise and unwise, the learned and the unlearned. that this whole affair is mischief and artifice. practiced by one or more of Mr. B,'s family, and particularly by the young woman whose marriage was responsive to the prediction and direction of the Spectre. Thus stands the vision of Hosea in the view of our Deists. They consider it a thousand times more probable that the good man was somehow or other deceived by those licentions women, than that he ever received such direction from the invisible world. Now while my own opinion is entirely the reversethus impressed, while in reality they saw and | while I view that family and their neighbors who vindicated them as unjustly censured, shall I appear the sang froid spectator? Perish rather my own reputation with theirs.

But this notwithstanding, dear sir, you will no fail to mention the ardent sensations of gratitude and esteem stujch I entertain for those pious and judicious persons who have expressed their gen-

erous anxiety for my character and usefulness. It is not so much the matter or style of the pious discourse of the Spectre which demands our attention, as the inquiry whether there was any Spectre or not. She taught the same truth which we find in our Bible. She proclaimed no new doctrine. Had she done this, it would have exhorted the young people to read the Bible as the propriety of any of them was doubted, to show that her directions agreed with the law and the

In the style of her discourse there was nothing of elegance or sublimity, more or less than we obmiliar conversation in which passages of Scripture are frequently introduced.

This, they say, is a great objection; a person

versed with the people in such an ordinary style. But had she excelled in the elegant or sublime, objection would not have been silent. It would have been said that she was not the person she professed to be, for the employment of that peron had never been the study of Sheridan or Longinus; on earth she was below it, in heaven above it. The Spectre came not with the excellency of speech which man's wisdom teaches, nor with the sublimity of those prophecies which describe the rise and ruin of empires, for empires were not her subject; and there was perfect propriety in her using such language as would subserve two of her designs—which were to manifest who she was, and to render herself as familiar as possible handled? and when this desire was complied to those common people with whom she conversed. Accordingly her mention of certain articles of property which she had left was by no means an ultimate design, as she herself declared; | plane for the representation, when, by the order but this, and her reasonable disposal of them, were more clearly to convince her family that she had been their daughter and sister. For the same reason, the features of her face were observed to be like those of the person she professed to be, by some who knew her in her life time; and though O Spectator, No. 110.

† Since the Deity has assumed our nature, his being com prises Divine intelligence and human intelligence. The former is intuitive; the latter reasons sometimes for the informer is intuitive; the latter reasons somotimes for the investigation of truth; yet being in a sense made divine, is the infallible source and medium of all our spiritual knowledge, grace and happiness. Now, as intelligence is the very essence of personality, distinction of intelligence must be the distinction of personality. There'ore the Divine Intelligence is the Divine Person, and the human intelligence is the human person. The Divine breathing, too, called the Holy Ghost, is a person in tile figurative sense; several personal pronouns being applied to this Divine efflatus in the Scriptures. Our meaning thus explained, we may truly say that there are three Persons in the Deity, Father, Bon, and Holy Ghost, all comprised in our glorious Saviour, in whom dwells all the fullness of the Deity bodily. But the dectrine of there being literally three distinct personal divinities in the Deity, has no foundation in the Beriptures.

1 The personal pronouns she and her are here used with

persons who are now living, and whom I could inimitably distinct from any voice of the living, yet it had the same sound which she had uttered in her last hours, as they who attended her in her last sickness have testified. Sometimes a part of the company could understard her words without the least difficulty; while others, with advantages of hearing every way equal perceived only a sound, without the least articulation whatever. Thus the men who were with Paul at the time of his conversion, heard a voice, but saw no man; and they saw the light, but heard not the articulate voice of the speaker.

Such was the various experience of the people on these occasions. Some of them, heard and understood plainly, but saw nothing; others heard a voice, but no speaking voice; others, again, saw a light, but no person, while they had no impediments natural or accidental; yet far the greater number heard the words distinctly, and clearly saw a personal form. And the very same persons, who could not see nor hear intelligibly at one time, would, at another time, and even at a greater distance, see, hear, and understand without the least difficulty; while others of the company, who had clearly seen and understood at the previous interview, could now only see a light and hear a sound.

It was to render herself familiar that she frequently introduced herself, as we do, by the token of knocking.

When Peter knocked at the house of Mary, the disciples thought it was his angel-that is to say, they thought that a Spirit might come to the house and knock. They more easily believed that a Spirit was at the door, than that Peter had escaped from prison. We should, in this age, more easily believe just the contrary. But the disciples were no philosophers.

For the same reason she endeavored to dispel the fears of those who conversed with her. "Do not be afraid," she would say; "I have not come to hurt you! you need not be afraid at all!" Utterly opposite, you observe, to the conduct of those who personate apparitions. They generally aim to keep their dupes in fear and at a convenient distance.

So the angel addressed the shepherds: "Fear "I do not stand too near you, do I?" said a person unauspected. "No," warthe reply, ! stand as near as you please."

Hence, also, the reason why she did not commouly begin to speak till she was addressed. __] say commonly, for there were some exceptions. The voice of a Ghost responsive is not so unexpected and, of course, not so suddenly terrific as the same voice would be without previous address. This may serve to remove that objection of the Encyclopedias: "It is an odd circumstance," fay they, "that ghosts have no power to speak Mil they are addressed." But this odd cirpower, but by their tenderness for the persons who receive their messages. This was the very reason she once expressly gave for not speaking where she once appeared. Hence we may, if we choose, see one reason why she spoke so frequently in the cellar. It is easy to see, if we choose that the idea of a Spectre coming into the room where the family commonly resided for labor, sleep, or other refreshment, was distressing to them; for this was their refuge, their place of retreat. Accordingly when, upon a certain day, she appeared among them in one of the lower occasioned a great objection against her.! She rooms, they all left the house. The Spectre, therefore, out of tenderness to them, commonly, though their sure guide to eternal life. And her require- not always, conversed in the cellar, that they ments were defended by the Scriptures, whenever | might seem to have a place of retreat. The next question is, why then did she not commonly speak in one of the chambers or the open field? But the chambers were apartments of repose, and the field was inconvenient by the weather. She did, however, sometimes speak in the chambers serve among common people in that pious and fa- and in the lower 100ms, and in other houses of the neighborhood, and several times in the open field.

A cellar, such as that was, is a place where defrom the invisible state would never have con- ceivers, imitating her realities, would find diffi culty. A ventriloquist might indeed speak there. But how? Not so that a part of the company shall hear and understand distinctly, while the other part, with advantages of hearing every way equal, and giving equal attention, shall not under stand a single word. If a ventriloquist could perform this, we should have known it before this time.

No white garments can appear white in a dark cellar at midnight, and suppose any lucid substance could have been used-then, when it first appeared a mere shapeless mass, who formed it, in a moment, into personal shape, face and features? Who caused it to speak and desire to be with, why did not the hand undeceive the eyes? Now admit the possibility of a magic lantern, where did it move, and where stood the upright of the Spectre, the company of about twenty persons formed an ellipsis within which she passed and, repassed, from end to end, several times. You must inform me, too, how some eyes saw the form so clearly, while others, with advantages of sight every way equal, saw nothing.

However, it is not even pretended that any such nediums of delusion were ever seen here.

For an argument which vindicates this conduct of the Spectre still more, I am indebted to Prof. Stewart. "It appears to me to be no slight confirmation of these remarks," says he, "that, although in the dark, the illusions of imagination are much more liable to be mistaken for realities, than when their momentary effects on the belief are continually checked and corrected by the obiects which the light of day presents to our perception; yet even total darkness is not so alarming to a person impressed with vulgar stories of apparitions, as a faint and doubtful twilight which

of e., On the distinction between the original and required perceptions of sight.

had been some degree of light. Had the ghost husband? been wholly confined to a cellar, kitchen, or garret, or even to all these, the objection would appear more plausible; but this was by no means. the case.

Accompanied by two persons, she walked, or rather moved in elevation from the ground, nearly two miles, discoursing with them as they went a'ong. "For what purpose?" you ask. Doubtless an important one. But to what purpose could I tell you, while you reject the possibility of it for any purpose?

the town, but was no more believed than this luneighborhood who give the best evidence of piety or the interview.

ny complied, and walked with her about half a mile in the manner now described.

"But, after all," I hear you inquire, "admitting that the whole affair is genuine and free from illusion, how can the belief of it become beneficial to me and others?"

But certainly truth is better than error. And lo we know that this truth will never be wanted hereafter, for purposes which do not at present appear? Do you know low soon your own or other families may suffer unjust reproach; like the family and vicinity who are now so liberally censured? Do we know the length and weight of the chain of which this link is a part?

The Scriptures teach the doctrine of the separate state, and oppose-materialism. What then? Is the evidence of Scripture injured by other evidence, declaring the same truth and urging the study of the Scriptures, as our sure guide to eternal life? The ancient medals and other monuments of antiquity, which afford so much rational entertainment for the curious, never diminish, in this medal before us diminish in our eyes the value of the Scriptures? What distinction of men are they who stand most secure from the peril of illusion by the superstitious belief of Spectres? Speak, ye illuminees! ye l'aines who keep no Bible! With unvaried sentiments of esteem, · I continue yours.

LUTTER U.

The circumstances of the marriage related in vindication

Dear Sir-To compare great things with small, the unbelieving Jews, who heard and saw the first Christian miracles to be really such, viewing them as the effects of magic or some secret influence of Satan-but modern infidels say they were no miracles at all-so the opponents of the Spectre, in this place, who have heard and seen, generally allow that the performances of the ghost were miraculous, but accomplished by evil agency; while distant opponents pronounce the whole an artifice.

Thus distance of place has occasioned the same variation among the opponents of the Spectre as distance of time among the opposers of Christianity. By this comparison you must not imagine that I have reference to criminality; but my design is to show that the friends and foes of the Spectre, in this place, are both opposed by those distant people who pronounce the whole an artifice. It is a mixture of supernatural agency and artifice in the view of the opponents here; not because the least motion of the latter was ever really discovered; but because they judge (and feel capable of judging) that no case of marriage, in any age of the world, since the finis of the Scriptures, can possibly require the interposition of a heavenly messenger.

We, on the contrary, are so poorly qualified to letermine how the world ought to be governed, that we know not what events should take place by ordinary means, or what by extraordinary means; and, therefore, we know not but there might be such a circumstance in some place or period of the world.

We are, too, as much at a loss to account for the advent of an evil angel singing alleluias, in order to join a couple mutually attached in a relation which is honorable in all, as to account for the advent of a holy angel for the same purpose. It is necessary, without all doubt, that such an extraordinary dispensation should be connected with an important consequence and a special reason why it took place. But it is not necessary that this consequence and reason should at present be universally known, though they certainly will be known hereafter, and probably, in part, to many in this world. The performances of the ghost are so connected with other events of Providence as to form a connected whole, the beauty of which cannot be known, even in part, without

much examination. The Spectre had a number of extraordinary messages, of which the marriage was but one, and that a subordinate one; and accordingly did pro-

duce extraordinary credentials. The very first notices of anything unaccountable were given at the time when Mrs. Butler,

affords to the conceptions an opportunity of fix- at the point of death, by a disease which soon being and prolonging their existence, by attaching came external and proved its reality. Was that themselves to something which is obscurely extended for her, or any person for her, to comhib ted to the sight." Hence it follows, that in a mence the enterprise for a husband, when she dark cellar, at midnight, a person was not so must have been under the greatest disadvantage much expered to deception, either by his own im- for the presecution of it, and when there was no agination or by the artifice of others, as if there, rational expectation that she would ever need a

About twenty-four hours after her marriage, the Spectre foretold that she would become the parent of one child and then die. For what purpose could she, or any person for her, contrive this prediction and its fulfillment? Her walk of two miles, in company with the Spectre and her father, was undertaken with great reluctance, if anything could be known by the correspondence of words and behaviour. But the small voice of one who had made the house tremble, informed them, by message, that lives were in danger if This little-journey was soon published through they refused. By the same voice the Scripture was quoted to show that her direction was not minous age now believes the writer. What was inconsistent with it. What could have been done the consequence? "Go," said the Spectre to one in this case more than was done by the most pious of those two persons, "collect all those in the or prudent on earth? The Scriptures were consulted. The family prayed together, that if there and veracity. Let them hear and see, for they was deception in this extraordinary injunction, will tell the truth," He complied, and fifty people the Lord would make it known to them, and that, were convened at the time and place appointed if the cause was of God, they might be preserved; for the storm, the evening, and especially the After conversing with them several hours on the | weakness of the ice, had rendered the way diffimost serious topics, by which they were exceed- cult and very perilous. When to these consideraingly affected and delighted, she reminded them tions we add the grievous offence and explicit reof their incredulity, and informed them that if pulse which the whole family had that day rethey would walk on, two and two, in the solemn ceived from the person to whom her father was, order observed at a funeral, she would walk with out of her hearing, to communicate the message, them, accompanied by one of those persons who we cannot admit the idea of artifice in Mrs. Buthad accompanied her before, for evidence that ler, without detaching from her all fear of danger, they might have declared the truth. The compa-all sense of resentment, all respect due from a child-to a parent, all rationality of conduct and all consistency of character.

But, further, the greatest and most conspicuous of these miracles appeared after the marriage. Could she, would she, or any person for her, perform these impossibilities to obtain a purpose which was obtained already? But, admitting the plea for a minute, and but a minute, that they were possibles intended to establish the farce and multiply dupes for the preservation of character -a question then urges incessantly: For what purpose was the child dug up and buried in another grane? This was not a more accident, but a deliberate and public transaction, appropriated by no pretence of any reason, but the mere order of the Spectre. Eighty people from four different towns were assembled, and offered prayers to the Supreme Being on this occasion, and all by the direction of the ghost, declaring that this child would rise at her right hand at the last day. This was horrid wickedness in the ghost if she was only such by profession! And our opponents their eyes, the evidence or value of the Roman.

Grecian or Egyptian history. Why, then, should ed a great degree of subtility, if not of wisdom: since for twenty-six years must, they have, for the most part, scarcely ventured to conjecture, much less to prove, who she was; though, by their own acknowledgment, she has talked among twenty of them; from time to time, within a foot of their faces.

> Doubtless, then, some special design was concoaled in this rare transaction. What was it? The continuation and extension of the fraud? No; for she must have known that the least of those miracles already exhibited, would better answer this purpose, were it now presented only before a small part of these eighty people. But the reinterment was not connected with even the protence of miracle. What was the consequent impression on the minds of mankind? Just what any person with half-an eye would easily forsee. It was such as rendered Mrs. Butler's character, in the eye of mankind, neither better nor worse. What could she think to gain or lose, in character or anything else, whether that other woman's child rested in its first grave or in another about thirty feet from it? The whole affair was considered, by mankind in general, as a solemn, mysterious parade, without any apparent consequence of injury or utility.

> But this practical oath, as already shown, was not without design; what was it? Was it to convince the assembly, at that time, that Mr. Blaisdel and Capt. Butler, who acted the most distinguished and solemn part in it, believed the Spectre and her performance to be realities? No; for of this they were completely convinced already. The question, therefore, with our opponents, stands upresolved. When we consider too. the inimitable sound of the voice, most nearly resembling the dying voice of Capt. Butler's first wife, at certain times, and how often the ghost has appeared since Mrs. Butler's death, all suspicion of artifice must be utterly groundless, and cannot be indulged by those who love their neighbors as themsolves, and exercise that constant tenderness for their characters which the gospel requires. [To be continued in our next.]

Power of the Prest.

Chapin says: "I love to hear the rumbling of the steam power press better than the rattle and roar of artillery. It is silently attacking and vanquishing the Malakoffs of vice and the Schans of evil; and its parallels and approaches cappot be resisted. I like the click of the type in the composing-stick of the compositor better than the click of the musket in the hand of the soldier. It bears a léaden messenger of deadlier power, of, sublimer force, and of a surer aim, which will hit its mark, though it is a thousand years ahead."

Mazzini leaves behind him this fine code of morals: Seek not to isolate yourselves; imprison not your soul in sterile contemplation, in solitary prayer, in pretending to a grace which no faith not realized in works can enable you to deserve. You can only save yourself by saving others. God what have you done for your soul? but, What have you done with the brother souls I gave you? Think of these. Leave your own to God and his law. Labor unweariedly for others' good. the supposed authoress of the whole delusion, was | Such is the holiest prayer. 00

Witerary

Written for the Banner of Light. EMMA LINDEN:

THE MOTHER'S TRUST.

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

Author of "Vine Cottage Stories," CHAPTER IV.

Emma arose from a sleepless couch on the morning following the sad interview with her father. She was still doubtful what course to pursue. Her brain was almost wild in view of the prospect before her. At times she resolved to go to her father, and plead with him once more to allow her to take Flora with her. Then she remembered that his word was law, and that he considered it a weakness to retract anything he a project in my head, relating particularly to Mr. had stoken. Her next thought was to write to, Allston. Ah, you need not look so interested and Lunell, and unburden her struggling soul to him. inquisitive! I am in a great hurry just/now, and But she would not do that. She would not add another pang to his already chastened spirit. She thought of her circle of acquaintances-if, among them all, there was one to whom she could disclosed her sorrows. At last she thought of a very worthy weman with whem Lunell had boarded during his stay in Princeton, She knew that this lady held her lover in high esteem, and strongly condemned the bigoted spirit which had driven so noble a man from the community.

years; uttered one complaint against her unnat- an uncommon thing for poor people to be honest. ural father. She had seen her amiable mother endure intense agony, caused by his cruel treat- ' Rich, but honest?' For, as, far as my experience ment, yet she complained not outside of the famtion papers with round figures, and attended But the hour had now come when concealment some faithful triend who would watch the move-In this way she could hear from her sister, and better determine her future course of action.

So, bending over the sleeping form of the child. who had not yet awakened (for it was in the book says that the poor had the gospel preached oarly morning,) she kissed the velvet cheek, dropped a warm tear upon her closed eyelids, and mighty poor gospel. I must say that, I've but prehastened from the chamber. She walked quickly clous little faith in these meeting houses. Some to the home of Mrs. Allen, and greatly surprised religious folks call me an infidel, because I bethe good lady by her early call. Emma found lieve in Spiritualism, that is to say, in immortalithat her friend was not so ignorant of affairs at ty-and the visitation of angels-which is just her home as she had supposed. Mrs. A.'s intul- what they preced to believe. So their saying fuffdel tive mind had divined the cause of her young dou't make it so. Robert Barton knows what he's friend's sorrow, and she knew that a soul like hers must suffer keenly in the aligence of so valu-able a companion activities. She advised to much, I must try the lice and spade again. I Emma not to yield to her father's commands; for she believed that the young, uncompromising phi- but what I may learn-gomething?" lanthropist was worthy of her self-sacrificing love. In regard to Flora, she would, if it were possible, den Mansion, as he was passing by the conservagain-Mr. Linden's content to take ber to her ownhome, and care for her as her own child.

Emma left Mrs. Allen's with a lighter heart. and resolved in a few days to leave her home for- | flowers." ever. In the manatime, she would see that her The old man took them from her hands and sister's wardrobe was put in order, accompany stooped down and kissed her affectionately. er deely to her friendly in lieu of their accustemed walk, that the child might become attached ert thinks a great deal of you." to the kind Mrs. A. She determined to write to a relative of her mother, in a distant part of the vine arbor was heard; saving: country, asking the privilege to make a home with her for a senson. With these projects fresh in her mind, the reached her chamber, and there, in that room consecrated by so many memories of her childhood, she found Flora, the sister whom she had so calmly, almost lightly disposed of in her rlan, weeping violently. The child seemed to be possessed with some fearful prea sentiment that her sister would leave her-starting, like a frightened fawn, at every unusual sound. Thus instinctive is the heart of the unsullied child!-thus full of impressible natural affection! Hearing the door open, Flora sprang to-her fcet, and, meeting Emma, threw herself juto her arms, and said:

"Dear sister Emma, when you go away it seems as though you would never come back. What makes me feel so frightened when you leave me all alone? You will never go away, will you?"

Few are the hearts capable of conceiving and executing a rational purpose unruffled in spirit through every vicissitude of trial. And such as seem to do it are not usually possessed of deep affectional natures. En ma nearly lost, for the moment, the sweet calmness she had gained, by this sudden outburst of the child heart of Flora, perhaps uncontrollable emotion, she only said, in a him about his calling to see her and sister Emma, gentle tone, "Emma is tired and cannot talk now." adding, in her sweet, artless way: In a few minutes the bell rang for breakfast, and she said to Flora:

"Go down to the table and don't cry any more remember that I shall always love you; be a good little girl. There now, go, and tell father I have the headache, and do not wish any breakfast;" and she tenderly kissed the child's tear-stained cheek as she left the room.

The blow of Mr. Linden darkened when he found that his elder daughter would not appear at the breakfast-table; for he awaited another occasion to-make her feel uncomfortable by his sullen silence. Flora ate but little that morning, had left in the chamber, and her father's sharp words sent the gentle blood curdling back to her

little heart. In the afternoon, while Emma was engaged in writing, Lucy Bentley unceremoniously entered the room. The reader will remember Lucy, whom one cause for my father's conduct. Barton! I we introduced in the first chapter of our story. Since that time, her views have met with a radical belongs? Why did n't I ask him? That was my change on the points which were then discussed, Lunell's unjust dismission from Princeton College, and his perfect equanimity and manly bearwhom she loved with true sisterly affection. -

your former self. Has anything unpleasant lately epartment. befallen your noble friend? Do not hesitate to speak of your sorrows to one who is now his friend as well as yours. I will exert all my influence to palliate the great wrongs which have caused you to suffer, and will try henceforth to make you and Mr. Allston both happy."

The words were genuine, and they came from a heart capable of unselfish sympathy. Emma replied, through starting tears, explaining, in the fewest words possible, the cause of her additional sorrow. But when she spoke of her inflexible purpose to leave forever her father's house, and find a home elsewhere, Lucy interrupted her

'This must not be, Emma; you shall never leave Princeton unless you leave voluntarily, and leave with your friend Aliston. If your father chooses to turn you out of his house, or crucify your love on the altar of a theological degma, know that you can have a home with me; for I have now no creed to hold up between my heart and the heart of humanity. He cannot prevent this; and mark my words, if he finds the popular feeling against him, he will change his tactics at once. I have cannot stay to explain. But I will see you again soon. So cheer up.".

The next moment Lucy Bentley was gone, and Emma was again alone.

CHAPTER V. "Yes, it's a fact. That girl has something more than a common interest in my young friend Allston," said Robert Barton, as he left the Linden Mansion. "And what seems more strange, it ap-In justice to the population of Princeton, it pears to me that I've seen a face somewhere that should be said that many of the coremon people reminds me of that girl's. Well, on the whole, I've loved and benered Lunell Allston. His deeds of had what the poets would call a romantic history. benevolence were indelibly written upon many a 1 surely have been up and down the ladder—have grateful heart, and his memory was cherished seen some of the rough and tumble of life, and with reverence by the poor and lowly. While ought to understand something about human nathe priest and Pharisco had passed proudly by ture. If I had the money and the brains, I'd write those they considered outcasts, Lunell had paused the autobiography of Robert Barton. I could tell and stoken encouraging words to them. Emma how well he began life with a handsome property, knew all this, and rejoiced that her image was how he was defrauded, robbed, cheated by one who enshrined in so kindly a heart. She resolved no ought to have been his friend. But no matter; lorger to suffer in science, but to seek at onco ha- let it all go. I hear people often say of such and man sympathy. She had never, in all these long, such a one, 'He's poor, but honest." As if it was I think there would be more sense in saving. goes, I have seen a great sight more downright ily circle. The people of Princeton-especially honesty among poor folks. Pshaw! Robert Barthe superficially religious-thought him a very ton, what are you talking about? One thing is good man; for he always headed their subscrip- certain: I have found in my lifetime one honest man, to say the least, and that man is Lunell Allfaithfully to all outward religious observances, ston. And I did n't have to carry a lantern in the daytime to find him, either, as old Diogenes did. I was impossible. If she left Flora, she must find am thinking, from all I hear, that Allston was not very well treated by the church folks. I suppose ments of her father, and report the same to her, he had too much humanity to suit them. That's usually the case. The church is generally owned by the richest mon-minister, pows and all. It was quite different in Christ's day; for the good unto them. Well, it's so now-a-days, but it's a about. But I guess I've preached about enough um giad that I've come to Princeton. Who knows

A few days after the visit of Mr. Barton to Lintory-near-it, Flora came cunning-after-him-withher hands full of flowers.

"Stop! Uncle Robert: I want to give von these

"You are a good little girl Flora. Un

At that moment, a sharp voice from the grape-

" Flora, go into the house." The child started, as she heard the command of her father, and said, in a hurried way:

"Good-by, Uncle Robert; I can't stay any longer now." The next moment the child was gone, and Mr.

Barton stood like one half-amazed for several seconds. There was something in that voice that reminded him of former years.

"Well, I am puzzled," he said. "There was something painfully familiar in that style of command. Why did n't I ask the child who called her away?" "Flora, who was that old man you was talking

with?" said Mr. Linden, sternly, as the child entored the garden gate. "Why, that was Uncle Robert."

"What besides Robert?" said the father, still more sternly.

"Uncle Robert Barton," said the child, with fear in her voice. "Where did you get acquainted with your new

uncle," continued Mr. Linden, scarcely able to conceal the tremor in his own voice. Flora related her first interview with the old

man in Mr. Stanley's garden, where she found Unable to reply to her question, without deep, him at work among the flowers, and also told

"He is a good old man, and I like him." "Flora, do,n't let me see you talking with that man again. Will you remember what I say?" 'Why can't I talk with him, papa?"

"That's my business. Will you obey me?" "What if he speaks to me, papa?"

"Don't answer him; keep away from him." "Is he a wicked man?" asked Flora.

At that moment the child caught sight of her sister walking toward the summer house. Anxlous to get away from her father, she said: "Oh. there's sister Emma; I want to go and

see her." And she ran from her father's presence. for her thoughts were with her sister whom she thinking to herself, "I did n't promise I would never speak to Uncle Robert again,"

When Emma learned that Flora was forbidden any further communication with Uncle Robert; she exclaimed, half aloud:

"How strange! There must be some mysteriwonder to what family of Bartons the old man mother's maiden name."

"Yes," said Uncle Robert, after he had reached Mr. Stanley's nursery and resumed his work; ing before his enemies, had installed the heretic "this must be the same Lunell Allston who found high in her favor. In her growing admiration me in that miserable hovel in Germany. The she became, in a degree, conscious of the deep em- young man had come there to finish his German barrassments in which her friend was involved. studies. My Bessie had been sick a long time; I Lucy's heart was full of generous feelings and had lost all my money, could get no work, and good impulses, and her greatest ambition now was too sick and discouraged to have worked if I was to see Mr. Allston President of the Prince- had had any. With two children starving for ton Institute, and conjugally united to her friend bread, I was on the point of committing suicide, for I didn't believe in any hereafter then, and I

gave me money, and that which is better-hopeand helped me to find work. Poor Bessie! she died. Then my good friend talked to me of Spiritualism. Oh, how the blessed light dawned upon me! I grew strong and cheerful. Let me see; that was twelve years ago to-morrow. Allston must now be over thirty years old. He seemed then but a mere boy in years-but a man in knowledge and wisdom. It was a dark day for me when he left Germany. I have been shifting about so, since that time, I had lost all track of him. I thought if I could get to this country I could find him. That advertisement for a nursery man wa'n't so bad. That child has been a good deal of help to me. What could it mean-her being called away from me so suddenly? I wish I could get out of the sound of that voice. I'll ask Mr. Stanley, this noon, who owns that mansion. "Well, Robert Barton, you have done more

talking than trimming. These grapevines must be finished to-day, anyhow." In the afternoon, while Mr. Barton was busily

at work, he said to himself: "Linden!-Linden! there, that's the name, Mr. Stanley tells me. Come to think, that's just what the child told me. And Stanley says he's a hard, shrewd man. Well, that's characteristic of the name. I wonder if he's any related to James Linden I knew in London. Of course it aint the same, for that James Linden died coming to this country - or that was the report. Poor sister Mary! she was wrecked with him. Hers was a hard fate!"

Then the old man drew his coat-sleeve across his eyes and uttered a stifled groan, revealing how deeply the fountains of his soul were stirred [To be continued in our next.]

Written for the Banner of Light. FOOTFALLS ON THE BOUNDARIES.

BY WILLIAM BRUNTON.

Oh fellow-man in darkness bound, Beset by you beclouded sky, The better land thy heart hath found, The dear, the bright angelic ground, Melts not thy longing mortal eye; And still 't is Faith that wins the gaze, Or Doubt that stands in wild amaze!

Oh fellow-man, the cagle soars, And ventures to the rising sun: The boundless depth his wing explores, Yet reaches not the golden shores Our friends-the dear departed-won;

And thou below may'st shame his flight, And tread the realms of love and light! Yes, fellow-man, for thee remains A region clear as other space:

And now, while walking earthly plains, The seeking soul the prospect gains, And knows no more of time and place. But treads with saints the hither strand, And footfalls touch that Holy Land!

Yes, fellow-man, the power is ours To let the spirit venture far. And reach the sweet celestial bowers,___ That Paradise of summer flowers. Where all the well beloved are: Their forms are seen, their voices heard. And soul-aisles echo to their word!

Banner Correspondence.

Boston, Mass.

CINGINNATI.—G. W. Kates, Conductor of the Children's Lyceum, sends us, under a recent date, an account of spiritual matters in his vicinity. The Lyceum, he reports, is flourishing finely, though no Spiritualist lectures are at present held—in-the-place.—He considers, and rightly, that "the-Lyceum is the foundation of the spiritualistic superstructure, and I verily believe no society will flourish where the Lyceum cannot."

He further continues: "Although our Lyceum is succeeding finely, yet not one-tenth of the Spiritualists of our city send or have their children attend it.

attend it.

They are all complaining of the want of a society and a firm footing as an institution of the city, but do not take hold of incipient movements. They want to see success first before they invest their money or have their name used in connection.

There are thousands of Spiritualists in this city

but they will not come forward and assist out of pure love for the cause. What is to be done? What will give us popularity? Are we better off without the popularity that self-conceit or gilded surroundings and fashion will give us?

We have endeavored to procure funds enough to engage a speaker for a year, but cannot do it. We want a representative man, either in the shape of an earnest, active, moneyed man, or else as a

Business men in ordinary circumstances cannot give the attention to the society affairs and work that it requires. Our speakers do nothing as a general rule, but speak on Sunday—they give no attention to the internal growth of the society which is of more importance for vitality than the Bunday service.

In the Lyceum yesterday we had a very pleasant experience in connection with the sad parting with our efficient musical director, Mr. H. H. Wood who leaves the city. A beautiful gold pen and holder, with an elegant bouquet of flowers, were presented to him with appropriate remarks by Masters Charlie Morrill and Douglass Watts and Miss L. Chandler. He was taken utterly by sur-prise, and so feelingly expressed his thanks and made his parting words that tears came into the

eyes of young and old.
We also had to part with the services of the veteran and only Spiritualist of Lafayette, Ind., Mr. Charles Yeakel, who has been in our city. working with us since we organized the Lycenm-He has been studying medicine, and returns bonic a full-fledged M. D., and from what we know of him, will-without doubt be a useful accession to the medical fraternity. Parting words were lade from and to him also. 'What we lose, others Our correspondent forwards the following from

the Cincinnati Commercial of May 20th:
"SPIRITUALISTIC.—The Spiritualists of this city have what they call a 'Sunday-school and Lyceum,' which meets every Sunday morning at 93 o'clock, in Thoma's Hall, on Central Avenue. This Sunday-school, or as they seem to prefer to call it, Lyceum, is a radical sort of Sunday-school It seeks to make its exercises very interesting, as well as instructive. The exercises consist of singing, reading, class instruction, declamations by the children, and marching with flags by the whole school. In some other cities they have very imposing displays at each Sunday gathering The one in our city has not yet developed its ful capacity to be very imposing. The novelty of the school is such that a visit repays one. At the close of their meeting yesterday, they organized a con-ference meeting and adopted rules to govern the

Connecticut.

NEW LONDON.—J. H. F. writes, May 25th: The Spiritualists and liberal thinkers of this community have, within the past two weeks, been highly favored by he presence of that gifted inspirational speaker, Mrs. M. S. Townsend Hoadley. This lady gave us a course or four rectures, which to me were very interesting, and I trust will be productive of much good to those who attended them. It is seldom that we are favored with such opportunities, and as regards my indi-This lady gave us a course of four lectures, with such opportunities, and as regards my indi-vidual views and experiences, I can truly say, notwithstanding I have on former occasions listened to what is denominated inspirational speaking, it has never been my privilege to enjoy to a greater extent the influence of such exhaustive arguments whom she loved with true sisterly affection.

"Tell me, Emma," she said, "why you are so thought I had better be out of the world than in it. She is, in my estimation, endowed with (a combipale this lafternoon; you look but the shadow of Well, as I was saying, this Allston found me, I nation of powers rarely equaled. Her elecution-

ary powers are admirable, and elicited much commendation. The intelligences that control her are evidently of a high order, evincing a vast amount of knowledge relating to the structure of physi-cal organisms as well as of all matter connected with the mineral and vegetable kingdoms, and also of that spiritual element which permeates the human organism which is the impelling power of our actions while in this mundane sphere, and is destined to exist for endless ages after its dis-integration from its physical or earthly tenement— progressing, as I firmly believe, in accordance with the Creator's beautiful and immutable laws, into more elevated and refined conditions. I trust we shall at no far distant day be blest again with her presence, and enjoy another repast from the storehouse of thought that proceeds from her lips when influenced by the invisibles, and fraught with so many soul-inspiring influences.

It has been my happy privilege to enjoy, on several occasions, social converse with Mrs. Hoadley, and if I am capable of appreciating nobleness of character, I can honestly assert she possesses an unusual share of the noblest attributes which adorn humanity, and which are wont to elicit our admiration. admiration.

Massachusetts.

MARBLEHEAD.—Frederick Robinson sends us the following "fable" on "Vicarious Atonement": "Once upon a time, there were two men who were very dear friends. One was a good and just man, and the other was a thief; and yet the just man loved the thief with a great and very unselfish love. Now, the thief was at last taken in the very act of robbery, and brought be-fore the judge, who sentenced him to be punished with forty lashes, to be laid severely upon his naked back. But when the officer had bound him to the whipping post, and was ready to in-flict the punishment, his friend rushed in and fell flict the punishment, his friend rushed in, and fell down before the judge, and besought him to release the criminal, and inflict the punishment upon his own person. And the judge replied, 'Dost thou think I am so unjust a judge as to allow of so wicked a substitution?' And, hearing this, the criminal cried out, 'Oh judge! be merciful to the, and suffer my friend to bear my punishment, and let me go free.' Then the judge replied, 'Thou wicked and selfish criminal, if I were base enough to allow it, how couldst thou be so mean and ungrateful as to desire your friend, however willing, to suffer the penalty due friend, however willing, to suffer the penalty due only to your own crimes? Your meanness and ingratitude are an aggravation of your offence; and I now therefore sentence you to receive forty more stripes. Officer, see to it that they are well

FAIR HAVEN.—Mrs. Benjamin T. Briggs narrates, as evidence of the good the Banner of Light has done for her and family, that five years ago she was a praying Methodist, believed in a God seated on a great white throne, and in all the horrors of an eternal hell; husband sick, and a dar-ling child burned to death, and with all her strong Christian faith she was on the verge of despair, when a friend handed her a copy of the Banner, from which she gleaved enough of spiritual light and truth to open her eyes, and make her desire to seek for more, and now she and her husband are confirmed Spiritualists, and are begluning to enjoy life in a rational and sensible way, and hold sweet communion with their loved ones in the higher life.

The Deaf and Dumb Taught to Speak.

Some two and a half or more years ago, I ventured to forward you dear Banner, an article headed, "Then shall the lame man leap as an hart, and the tongue of the dumb sing." You had hart, and the tongue of the dumb sing." You had the gcodness to publish it; and, through that means, my mode of teaching the deaf to articulate or talk, as we who hear do, was introduced. I soon had a letter from Samuel S. Downing, of Wilmington, Del., who had the misfortune of having a deaf son. This boy was ten years of age, and had never spoken a word—a congenital mute. We have had the child in our school—"Whitneless Home School for Deaf Mutes." "Whipple's Home School for Deaf Mutes"—two years the 15th of last November; and now he can say any word plainly, can spell very well, is quite a good penman, understands geography, and figures considerably, and reads writing readily. Those who see the exercises of this child think that he has learned as much as a hearing child would have done in the same length of time Give him as much time as pupils are allowed in which to learn the sign language, and I see nothing to prevent his becoming a good talker and an intelligent man. We have, besides, two other pupils—one of them a congenital mute, five years old in April, 1871, who can hear not a particle more than a stone. He is doing well. The third, a girl nine years of age, who lost her hearing at four and one half years, by scarlet fever, is also

doing nicely. Those who feel disposed can sometimes do others much good and themselves no harm. It was to publish that brought us our first pupil, and our others to place their unfortunate children in our school.

Yours, very respectfully,

Mystic, Conn., 1872.

JONATHAN WHIPPLE.

Virginia.

BIG STONY, GILES CO .- F. Kimbali writes: The benighted mountain region of Virginia is beginning to respond to the touch of angel fingers, and ere long, I hope, angel voices will be heard in the valleys. My books, papers and pamphlets have raised an anthem of praise that can never again be sung in the tune of "Old Theology" in this charming valley.

RICHMOND.-Charles Ubank, in a note, endorses every word of a letter recently published in the Banner, asking lecturers and mediums to visit Richmond, and then calls on Moses Hull, Mrs. Sophronia Warner and Miss Nettle Pease, to visit that place. He further states that public circles are hold at the residence of Mr. G. W. Swan every Sunday night, whose daughter is the

Illinois.

ROCKFORD.—James S. Dodge; of this-city, has recently visited the West, and in a letter dated at the above place, gives his impressions concerning this section of our country. Alluding to the fact that to the Western man all land this side of Chicago is East, he speaks of the once nearly destroyed, but now rapidly uprising city, in terms of enthusiastic comment. He regards Chicago as the great half-way house on the route across the continent; the inn where the countless multitudes of emigrants; not only from the East, but from all nations, and speaking all tongues, can find temporary rest as they seek to gain a permanent home in this great and goodly land.

As our correspondent was about to quit the city

by rail, he was so for unate as to make the ac-quaintance of Mr. D. Nettleton, of Capron, Ill., in whom he found a sound radical, and learned that he was a leading Spiritualist in that town, who, though strongly opposed by public sentiment, was doing a good work for the cause there.

Rockford, which is situated on Rock River, and in the midst of a beautiful farming country, is finely laid out, and all things around and within it are prophesying good for the year to come. Liberal ideas are progressing there. While Mr. Dodge was there, he attended a circle for spirit commu-nion, whereat he received a most convincing test from the spirit of his mother—the medium being an entire stranger to him—as were nearly all the circle. He there met and held a spirited discus-sion one evening with a Methodist clergyman, whom he found to be very liberal in all things whom he found to be very liberal in all things but decided and unmovable upon the question of the "vicarious atonement." The controversy ended by a prediction on the part of Bro. Dodge that in ten years the liberal pastor, and quite possibly his whole society, who admired him for his free-dom of ideas, would be converts to the new faith of spirit communion,

CHICAGO.—James A. White, alluding to the progress of Spiritualism, says: Old residents here say the lectures have been better attended the past winter than ever before, and more interest is being taken in the spiritual philosophy than for-

ELK PRAIRIE.-W. A. Thompson says: There are many, I think, from the best information I can gain, in this vicinity, that are outgrowing the creeds; all they need now is the proper evidence of spirit return, and they are with us.

BOSTON.—F. R. Oles writes approvingly of Dr. Brittan's article, entitled "Confidential Suggestions, to those who believe in progress," and our editorial remarks on the same, which appeared in recent numbers of the Banner. He

says: "In those articles, the connecting chord of unison between harmony and inharmony, order and disorder, power and lassitude, wisdom and ignorance, was sounded, and some of the divinest truths of the age uttered."

LOMBARD.—E. V. Wilson says: "Once more I write you a few lines, dear Banner, and also send you my mite to continue the Banner of Light for another year. How short the time seems, and how long the years are since first your columns were before me, and how true you have been to our cause! What changes the world has passed through, and how much the dear old Ban-ner has accomplished! Messrs. Editors, you can-not understand how glad I am that our western paper, the Religio Philosophical Journal, and the Banner of Light are in harmony one with the other. May you ever continue hand-in-hand in he good cause.

THEOLOGICAL DISCUSSION-A GRAND VIC. TORY.—A correspondent writes us from Topeka, Kansas, that Dr. Taylor, author of "Old The-ology Turned Upside Down," published by Wm ology Turned Upside Down," published by Wm. White & Co., Boston, and on sale in all liberal bookstores, has just closed a very spirited discussion with the Rev. D. P. Hall, a thorough Bible Christian. Mr. Hall is a thoroughly educated Massachusetts Yankee, a lawyer by profession brior to espousing the ministry; sharp, shrewd, keen, witty, sarcastic; tricky. But he stated in his last evening's speech that he had had "more than one hundred debates, and never had met just such a man as Dr. Taylor before." The Doctor came on to reply, and said: "I feel much complimented. This 'Goliah of Gath' has 'had more than a hundred debates,' he tells us, but it seems he never found his match before. This is more than a hundred debates,' he tells us, but it seems he never found his match before. This is the more gratifying to me since this is the first debate I have ever had on any subject." The almost universal impression is, that "the Doctor got away with his antagonist hadly." The first and second evenings the Spiritualists were very uneasy for fear that Hall would, by his arts and sophistry, get away with the Doctor; but on the third evening it was quite apparent that the Doctor had only been "feeling of the man," with a few small howitzers, as he said, and on Wednesday evening he "opened upon him with a sixty-four evening he "opened upon him with a sixty-four pound Parrott gun, double shotted," and kept up a continued and increased fire till ten o'clock Saturday night, the debate having lasted six even-ings, two hours and a half each evening.

New Hampshire.

MENTAL TELEGRAPHING.—Mrs. M. S. Avery, a lecturer and teacher of the phonographic art, in a private note from her home in East Canaan, N. H., relates the following instance of mental teleraphy: "I went to Fall River. A local notice f the first order was given me by the editors of the daily papers; everything was arranged satisfactorily for my lecture there, but I was disappointed. The friends where I stopped, who before were strangers to me, were much interested in my cause, and would have prevailed upon me making other appointments. I appreciated their true spirit of liberality, but could not stay. I flew with such an indescribable feeling homewards! with such an indescribable feeling homewards! I was ielegraphed mentally. My children needed their mother! And in the snew storms of Saturday and Sunday, after traveling and waiting twenty-four hours, I was at my door. I found my son, not yet sixteen years of age, seriously wounded by an axe, while felling a tree lying my son, not yet sixteen years of age, seriously wounded by an axe while felling a tree, lying upon a bed of sickness, suffering also from a cold and fever, and my little daughter of eleven look-ing anxiously pale; both rejoiced to see their mother. Did I not do right to follow those impres-

Vermont.

WEST WOODSTOCK.—S. D. Powers says:
"I will say a few words in behalf of Spiritualism in our place. Quite a number of years ago, we maintained regular meetings in Woodstock; but, owing to the burning of our hall, and being left without one, in a pecuniary point unable to build another, our progress seemed to be retarded. But of late, in the village I reside in, we have a very commodious schoolhouse, in which we now hold our meetings once in two weeks. Mr. Simmons, a well-known speaker, fills the dosk once in two weeks; Mrs. N. J. Kenyon nils it the subsequent Sunday. So, you see we have again obtained a Sunday. So, you see we have again obtained a point which at present we can maintain, somewhat to the annoyance of our opponents. In our intercourse, we have the pleasure of knowing that we add to our fold precious souls.

CLARENDON SPRINGS.—William H. Guild writes, June 9th, enclosing money for subscription, and says: "Please send to my address here, where I am temporarily staying, your Banner. I have been to that Mecca of the doubting, Moravia, and am returned a confirmed Spiritualist."

Delaware.

WILMINGTON.—Joseph Schofield writes: I am well pleased with the Banner for its zeal, earnestness and vigor in its search after and vindication of truth, and stern opposition to bigotry, superstition and every form of ignorance and slavery which Church and State would impose upon markind. I am not a Spititualist, yet I wish you and all others Godspeed in fighting the good fight against the damnable theology and priest-craft of the day, and which would now burn at the stake every bonest, free and untrammeled mind daring to speak in contradiction to them. To-day they know our power, and for that reason they are calm and passive, knowing that condition the safer one for their measured existence We have a fine congregation in this place looking for light and truth.

Indiana.

SOUTH BEND.—A correspondent, "H. C.V. L.," writes, June 17th: "Miss Nettie M. Pense, the author, poet and lecturer, has just closed a course of four lectures on the Harmonial Philosophy, in the First Universalist Church of our beau-tiful but weefully Orthodox city. Large audispeed were present. Such lectures will cause a stir among the 'dry bones' in this locality. There are only a few avowed Spiritualists here, but we hope soon to form an organization, that we may often be blessed with lectures of this kind, for they have heretofore been 'few and far between' Miss Pease-has made many warm friends here, and we again tender her our thanks."

New Jersey.

VINELAND. — An authorized correspondent writes, June 17th, informing us that "the 'Friends of Progress' of this place held their annual election the 13th inst., when the following persons were elected for the ensuing year: Mrs. Ellen Dickinson, President; Dr. L. K. Coonley, Vice President; Miss Susan P. Fowler, 2d Vice President: President; Miss Susan P. Fowler, 2d Vice President; Recording Secretary, H. H. Ladd; Corresponding Secretaries, Mrs. Jennie Dixon and Miss Julia Fellows: Treasurer, Hosea Allen."

New York.

FRIENDSHIP.—S. E. Latta writes: "Spiritualism is gaining here. Wherever you meet a gathering of three of Jour you are sure to find a Spiritualist among them, or at least one or more tinctured with liberal ideas. E. V. Wilson, Mr. Taylor, of Chicago, and Miss Smith, of New York, have given us some very fine lectures.'

"Whith?"—We knew a man once—(he lives yet; hope he will read this paragraph)—who prayed night and morning, preached on Sundays, and was a rich farmer besides. His wife milked the cows in all sorts of weather, cut most of the wood, built the fires, churned, "economized," and died of consumption in the prime of life. He put a weed on his het tried to resign himself to the a weed on his hat, tried to resign himself to the "dispensation of Providence," when he ought to have been tried for woman-slaughter in the first degree, and sentenced to milk cows and chop wood in the rain all the rest of his life. We don't quite believe in capital punishment, which is why we did n't suggest hemp and the gallows.—Rural New Yorker.

WANTED IMMEDIATELY - MEN! - The great

want of the age is men:

Men who will not lie.

Men that will mind their own business.

Men who know their places, and fill them. Men who are not too lazy to work, nor too

proud to be poor.

Men who are willing to eat what they have earned, and wear what they have paid for.

Men that neither brag nor run; men that neither flag nor flinch; men who have courage.

of ler nd est

of ne ur ve as n-rn he in

Cae-mila-huo-neddehditst-retyde-ayrpka-

Biographical Sketches.

[Under this head we shall print, from time to time, brief accounts of the life experiences of prominent Spiritual Mediums.]

> MRS. SARAH A. FLOYD. Prepared expressly for the Banner of Light, BY JOHN W. DAY.

Their lot is on you, silent tears to weep,
And patient smiles to wear through suff'ring's hour,
And sumless treasures from affection's deep
To pour on broken reeds—a wasted shower f

Their lot is on you, to be found untired
Watching the stars out by the bed of pain
With a pale cheek and yet a brow inspired,
And a true heart of hope, though hope be vain,
Meekly to bear life's lils—to cheer decay,
And ob, to love through all things—therefore pray!
FELICIA HEMANS.

Sarah A. Phelps entered the sphere of earth's married at an early age.

A GHOST.

At the age of six, her much loved father was called by the mandate of physical change and decay beyond the ken of those who deeply missed his material presence. But though she knew his body had been borne away to that quiet house little one was able to see him about her, to conin his presence as to entertain no fear of the disembodied intelligence. She knew not how to account for the sight, which was so palpable to her, neither what name to attach to her mysterious visitant, so accepting the hypothesis of the popular nursery legend, she called him "a ghost." This was the first example she received of the action of that power of spirit seeing which has ever since constituted one of the strongest points in her mediumship. A little child, once a playmate of her's while in earth-life, also appeared to her frequently. Here, at the very outset, the spirit of bigotry, clothed in the garb of sanctity, stood before her to bar her further progress toward communion with the world of souls. Her strange conduct, when her father was present, attracted the attention of those around, and all her explanations proved utterly unsatisfactory. So the family clergyman was called in to expostulate with her. "My dear," he exclaimed, on hearing her description of what she saw, "you must not talk to that shape which you say assumes the form of your father;

IT IS THE DEVIL!

and you must say to it at once: 'Get thee be-hind me, Satan!'" But the spirit seemed to care but little for the priestly denunciator. The family of invisible companions would sometimes be increased to a half-dozen-the spirit children producing in her no fear, though her conduct, on such occasions, earned for her in the family the reputation of being a "strange and unaccountable

Full-grown ghosts-men and women-now began to manifest themselves to her, and (even as in later years) she would exhibit signs of fear in | ually improved thereby, but her nervous system their presence; but those around her, not understanding the case, would only laugh at what they supposed her foolish tendency to nervousness.

At the age of ten years, when the future medium in company with her elder sister, would attend the Orthodox (the family) church on Sunday, a little spirit-child walked by her side-of course unseen by others - listened to the sermon, attended the Sabbath school in her class, and used repeatedly to tell her mortal companion with regard to what the minister taught, or the teacher said, concerning the certainty of eternal punishment: "It is n't true, Nannie-it is n't true!"

HER FIRST TRANCE. About the same date she first experienced the state of trance. She seemed, on losing consciousness, to be admitted within the pale of the spiritworld, and beheld, as in a vision, her future home and different members of the family-including her father. But on her return, those around her. though unable to account for the comatose condition in which she had been, gave no credence to her recital of what she had beheld. She soon began to see sparkling showers of parti-colored lights-invisible to others present; this phenomenon also frequently occurred when she lay in bed. She began to attract considerable attention in the family as a prophetess-having on several occasions communicated the intelligence of the de cease of friends and relatives-by having seen them in spirit before the news reached her family through the usual channels. Her powers of hear ing seemed to grow unnaturally acute-she not only being able to (clairaudiently) hear spiritvoices, but to detect and understand any conversation in other portions of the house which might be sustained. She could also tell (clairvoyantly) when asked what was going on in any part of the dwelling.

A VISION.

When she arrived at the age of twelve, the following remarkable vision was given to her: Passing into the trance condition, she entered the realm of spirit. Welcomed by her parent, and some others whom she failed to recognize she was escorted through beautiful scenery much akin to that on earth; and above and beyond, and irradiating all, was a brilliant light, which her guides told her was the "All-seeing Eye" - the great Sun of Truth. She saw her former life, as in a panorama; her spirit appeared as it entered her physical form in babyhood; she beheld the old lady, Margaret-of French descent -who, at the time of her birth, was appointed her spirit guardian, and heard her father say to those around him, "She is yet but a young child; let us display to her her future earth-life, that she may understand it as it hereafter unfolds." She then beheld, with great astonishment, a large ball, which commenced making the most rapid from sickness, and had been in charge of a physievolutions. From a dome over her head, a mild through apertures in the sides of the ball, scenes in her after life (since fully experienced, but then but dimly understood and appreciated) became instantaneously visible, and then faded as quickly and if she would sit daily between the hours of away. At times, all around her seemed sorrow and darkness-it appeared as if God had for | her development. Though still much frightened

plied, and the "garment of praise" would supplant "the spirit of heaviness." She seemed, in this celestial horoscope, to be yearning after something beyond her grasp. Finally, large groups of people, smitten with various maladies, appeared in the revolving disc, and the power seemed to be given her to heal them "of whatsoever disease they had." She next saw herself in the presence of a multitude, to whom she was expounding the laws of life and duty. From this vision of the future-fulfilled to the very letter in after lifeshe was violently aroused by the dashing of water upon her face-her friends discovering her, and concluding that she had fallen in a swoon. The pictures seen at that time-which no language could describe-have never been effaced from her memory.

HER MISSION IS MADE KNOWN. Shortly after this, a circumstance occurred in her experience which produced a marked effect upon her, verifying, as it did, in some degree, duties and experiences in Boston, on the 31st day the preceding vision. At that time, consideraof March, 1839. Her parents-who, together with ble interest was astir in community regarding their relatives, occupied a prominent social post- mesmerism and its strange attendant phenomena, tion among the citizens of her birth-place-were and her family shared in the excitement. A named respectively John B. and Julia. She was neighbor named Poland, a strong mesmeric operator, was invited to the house, with some Her pilgrimage lengthened into six years ere friends, that its inmates might, in a semi-private anything occurred in her experience which dif- way, witness for themselves the results of his exfered materially from that of ordinary children periments. He was eminently successful with born and growing up amid the confusion and bus- the other members of the company, but when he tle of exciting metropolitan life. As the purpose arrived opposite where she sat-she having stolen of this narrative is rather to express to the render into the room quietly, while all attention was the spiritual side of the medium's existence, this fastened on him-he declared that he had lost his period-as well as many details of her after life- power-that there was some one in the room more is rapidly passed over, with the casual remark powerful than himself. She instantly felt that that unlike many of our media, she has had the she had the capability to control any one in the advantages of a kind and indulgent parent, a room. When she entered the place of meeting, pleasant and congenial home, and the educational she had distinctly seen attending her, two spirits, culture which those in comparatively affluent one on each side; and Mr. Poland-who was a circumstances are wont to bestow upon their medium and a believer in spirit return, it also appeared - immediately described them as they stood, by the child. He also said that she was a very remarkable medium, and that the spirit-world was fitting her for a great work, which future events would unfold. He was unable to exercise any further influence upon the company till she left the room. This was the first occasion where-"prepared for all the living," to her surprise the in the term "medium" had received an explanation in her hearing; and she was able, in a cerverse with him, and to feel so absolutely at home | tain instinctive way, to couple it with the strange occurrences of her life.

HER DEVELOPMENT.

About the year 1864, there commenced a series of strange experiences and trials which resulted in her full mediumistic development. She awoke one morning with the sensation of a most severe pain in the pupil of her right eye. In fifteen minutes' time it had pervaded her entire system; and her sight rapidly failed, till she was unable to distinguish parties in the room with her. Hundreds of shadowy forms seemed to rise before and around her, and the colored lights which she had often seen apparently doubled in number. The family physician, a man of proved skill, examined her, but could find nothing amiss in her organs of vision, and so gave his opinion. His remedies failed, from some (to him) unexplained reason, to produce the usual effect; blisters applied fell off without accomplishing their object, and the stomach of the patient seemed utterly to refuse his administered potions. She continued in this distressing and annoying state of semi-blindness for two years. At length she began to see before her, as it were, scrolls upon which written characters appeared, which, on closer examination, proved to be sentonces like the following: "Your development"-"We can heal you, and we alone"-We are developing you for a sight seer;" all of which was very strange and - especially in the latter case-incomprehensible to her, she having no clear idea of what a "sight seer" was in a spiritual sense. Her father now made his appearance frequently, and seemed greatly interested in manipulating her eyes. Her sight gradseemed still unsettled—so much so that often an article taken up by her would be dropped as suddenly. Her hands and arms were also often taken possession of by a power she did not understand. Remarkable occurrences now supervened. • She would often, on seeking to enter any particular room in the house, hear the key turn in the lock, and thus be kept out, when she knew (as it was often demonstrated by strictest search) that no mortal was in the apartment at the time. Articles of food not best for her use would be taken away by her guides. Articles of apparel would unceremonionaly disappear, and as mysteriously be found again. Pictures were turned, by no visible hand, face to the wall, and the furniture was roughly displaced on many occasions. These, and other manifestations of a similar or more startling character-such, for instance, as loud concussions, etc.-continued till the family, alarmed at their violence, became seized with a panic, and declared that the house was haunted, and they must leave it.

HARWENEHA.

One of the causes of all this disturbance at length found means to disclose his identity. Determined, if possible, to leave no stone unturned in her search for the interrupters of her household peace, the mother of the medium sent for a lady-Mrs. Baker, a resident of Dorchester, (now in Colorado)—who was gifted with "the power," to investigate, and reveal, if it might be, the nature of the difficulty. She came, was entranced by her Indian guide (or controlling spirit), who told the young lady that her father and brother were present, and said she belonged to the spirit-world -that she was wanted for her appointed work, to heal disease, and to proclaim a knowledge of spirit communion as a public speaker. This was the path before her-thorny at first, but leading to joy beyond. He said that Harweneha, who was in life a chief of the Mohegan tribe, had been appointed to be her guide, to assist her in carrying out the wishes of the spirit-world. Her mother was much troubled in spirit, and entered an energetic protest against her beloved daughter's becoming a public medium: but the current of circumstance set irresistibly onward, and finally brought about the event.

HER FIRST PATIENT. Before she fully comprehended her power over lisease, she was much surprised at discovering that under a treatment accidentally given to a cousin of hers, St. Vitus dance was immediately removed. The patient was the daughter of a Baptist clergyman, who, while not denying the cure, preferred to ascribe it directly to its fountain-God the source of all good - refusing credence to the existence of any intermediate agency. The medium, herself-who had been suffering cian for a long time-was told by Harweneha light seemed to fall upon the revolving mass; that if she would give up medicine and obey orders her spirit friends would heal her without its aid. They promised, if she acceded, to produce a marked improvement in her case in three weeks, three and five o'clock, they would soon conclude saken her; then light and peace would be sup- at the sight of strange spirits who continued eye: to his bed, and experiencing no benefit from the 1 story, well told.

and anon to manifest themselves in her presence, she concluded to accept their proffered aid, and found the promises to be faithfully kept, her health being much benefited within the time specified, though not fully restored.

HER FIRST "SPEAKING" CONTROL.

It is most true that the darkness of one mind is the light of another; what appears a bald impossibility to one individual, may seem the living truth to his fellow. Therefore the skeptic reading this account has the door left open for the exercise of his incredulity if he chooses to make use of it, while the Spiritualist, who by earnest examination into the general phenomena has become convinced of the verity of spirit return, will recognize scattered throughout this sketch cases of experience parallel with his own, and hail them as confirmatory evidence that he has not been deceived. Judgment must be exercised in all things spiritual as well as mundane, and each spirit manifesting must be judged by his fruits, whether in reality he be the person he claims or not. The first disembodied intelligence who controlled Mrs. Floyd, for the purpose of making anything like an extended address, gave the name of Rov. T. Starr King, and offered much good counsel to those present, both in a theological sense, and in regard to the proper mental surroundings for the nedium. The same influence-together with one giving the name of Rufus Choate-has since frequently, through her organism, addressed the audiences regularly congregating at John A. Audrew Hall, Boston.

HOW SHE WAS FINALLY HEALED. In the early part of 1866, she suddenly awoke at night with an impression that her chamber was on fire from the brilliancy of the light which seemed to pervade it, and which brooded over her as she lay there waiting in trembling expectation for something, she knew not what. She then heard a voice which said: " Fear not; the word of the Lord is upon you; do the work that is given unto you to do, and you shall reap the reward in the hereafter!" The vision passed—the room grew dark again, but the hushed soul, feeling that it had indeed drawn nearer the Infinite than ever before, was fain to bow in reverence and exclaim:

How beautiful!" From that time she began to grow stronger till fully restored. The physical manifestations which had so amazed and troubled her began to disappear, and her organism was controlled for purposes of healing. She also began to speak in small circles, upon subjects either given her by her auditors or introduced by the spirits, upon which her own mind had never definitely rested. She also began, through her Indian control, to show a wonderful aptitude for business, many mercantile gentlemen-among whom may be mentioned the names of L. A. Bigelow, Col. S. G. Trippe, and Samuel Carter-having for the last two years been governed almost entirely in their enterprises by the advice of Harweneha, who has given them some very remarkable proofs of his foresight, which they stand ready to verify .- Her mediumistic labors in this field have, however, of late, closed, save an occasional private sitting, under urgent circumstances, for the accommodation of personal friends.

she is particularly noted, her patients. being among the most fashionable and wealthy of the city-most of them not being believers in the philosophy, in the slightest degree, but willing to acknowledge that she has a strange power over disease obtained from somewhere, and which they are happy to reap the benefits of, in spite of their

AS A HEALER

preconceived notions. Her cures among those who have been given up to die by the regular medical profession have been wonderful, and so numerous that an attempt to cite them would unduly extend the limits of this article. Many prominent citizens in Massachusetts, Rhode Island. New York and other States stand ready to give cheerful acknowledgments of the help they liave received in hours of sickness both from her healing touch and powerful prescriptions. As specimen cases, however, the following are given:

In the month of November, 1870, Samuel G. Trippe-a merchant and manufacturer, wellknown in business circles in Boston and Providence-who had been a sufferer for some time with a tendency toward nervous paralysis, and who, receiving but little encouragement from the regular school of medicine, believed he had but a few months to live, came to consult the influence operating through Mrs. Floyd. He was a confirmed skeptic, however - a member of an Episcopal church in Providence-and only made the application-upon the recommendation of friends-as-a last resort. The medical control, Harweneha, proceeded to consider his case-Mrs. Floyd being (as customary with her in operating or prescribing) in an unconscious trance—and after obeying the rules and confining himself to the spiritual remedies ordered by his unseen physician, the Colonel, in the space of nine months, was perfectly restored to health. So great was the power manifested, and so peculiar the information on business and family affairs given him during that time, that the patient came out of his trial an avowed Spiritualist -which position he has ever since unflinchingly held before the world.

The following test of spirit prevision, written by Col. Trippe himself, is subjoined, as proof of the interest taken by our invisible friends in our daily welfare:

"Sometime in July or August, 1871, while having an interview with Mrs. Floyd in reference to my health, the influence controlling her ('Harweneha, the Indian spirit') said to me, 'Brave,' you are going soon on a 'trail,' and I want you to be careful, as I see there is danger for you, and you can save a broken or crushed limb by giving heed to this admonition. This was repeated at one or more interviews. On the 20th of Septemone or more interviews. On the 20th of September, 1871, I unexpectedly went West. Often during the journey I was reminded of the admonition: 'Be carefull' After traveling some six weeks, and thinking almost daily of the warning, I arrived at Columbus, O., on my way home. At the depot I said to a friend with me: 'I guess my spirit friend was for this once mistaken, as I have now so nearly finished my 'trail,' and met no ac-cident.' This was at 4 P. M. At 7 P. M., we being on our way, came in collision with a freight train, on our way, came in collision with a treight train, and a fearful time it was. There were two shocks; at the first one I started to my feet to go forward, when the admonition came, 'Sit down.' I did so, and not a hair of my head was flurt, while all the seats in front of me, and some in the rear of the car, were completely broken up; sev-eral persons were injured, the conductor was kill-

ed, and the engineer and fireman badly hurt. I shall ever feel grateful to the spirit power or influence which gave me such admonition as to Nerve respectfully, S. G. TRIPPE.

Boston, May 25th, 1872." Another case of her eminent success as a banisher of disease exists in the restoration to lifeso all parties concerned believe-of Samuel Carter, who resides at No. 103 West Chester Park. Boston, from whose lips the following account is transcribed. Mr. Carter is ready to give further information on the subject to any one desiring it:

On the 26th of February, 1870, he was suddenly seized, directly after dinner, with pains in the back and loins, which, gradually extending and increasing in power, seemed to threaten his immediate loss of consciousness or reason. Carried

remedies applied, he caused a message to be dispatched for Mrs. Floyd to come in the evening. She was entranced, and the Indian "medicine man" proceeded to treat the patient for four hours. Before so doing, however, the spirit told him he would not die-that he was not wanted yet in the spirit-land. The case, however, assumed formidable shape, and fever setting in, Mr. Carter was confined to his bed for five weeks before he could sit up. His friends outside the family circle were much exercised in mind that he should trust his life in the hands of what they deemed a "quack" in the garb of a woman-but at the expiration of six weeks he began to show marked signs of convalescence—rapidly recovered-and, in confirmation of the prophecy of the invisible intelligence—that the sickness would do him good-has been for the last two years perfeetly well, which state of happiness he ascribes to the Source of all Good, and the assiduous efforts of the instrument "Harweneha."

Another case was that of a lady residing in Worcester, Mass. Six different physicians of the regular practice-among them Drs. Kelly, Bates and Clark-were of opinion that she could not recover, her disease being pronounced consumption. Three winters spent in the South had failed to benefit her, the most extraordinary experimental remedies were unavailing, and she returned North at the expiration of the last with the feeling in her heart that she must die-her physicians thinking she could not survive till another fall. She visited Mrs. Floyd for the first time, Sept. 20th, 1871, and remained under her care till June 20th, 1872, when she was discharged in perfect health, and overflowing with gratitude to one whom she regarded as her preserver.

The three cases above are but examples of the multitudinous successes which have attended the medical practice of Mrs. Floyd

JOHN A. ANDREW HALL.

About one year since, the spirits, who at private circles had often predicted the establishment of such an enterprise, so strongly impressed the minds of several gentlemen-among them Samuel Carter, Chester M. Huggins, T. L. Tripp, and others-that they outwrought the prophecy in the form of a series of free meetings at this hall, having engaged it for that purpose for one year. The Sunday services at this place consisted of a circle in the morning-Mrs. Mary A. Carlisle, medium-and lectures and the answers to questions' proposed from the audience. by Mrs. Floyd-who gave her services without pecuniary remuneration during all that time-in the afternoon and evening; music by Minnie Pronty Stone. They were well attended, and productive of much good—the munificence of Mr. Carter being nobly shown by his making up to the Society, by a donation, the sum of \$607,13the deficit in its finances at the close of the first year's course. The reports of the President, Mr. C. M. Huggins, the Treasurer, Mr. Carter, and the invisible circle, through Mrs. Floyd, on Sunday evening, May 5th-the yearly anniversary-were printed, or adverted to, in the Banner of Light for May 18th, and were of a highly gratifying character. The hall has been leased for two years, and the enterprise put on a firmer basis than ever. The morning circle, however, has lately been dispensed with-the services being conducted by Mrs. Floyd in the afternoon and evening, as before.

. PRIVATE CIRCLES, VISIONS, ETC. For sometime past, (and also at the present) Mrs. Floyd has held private scances at the residence of Mr. Carter, wherein remarkable tests of spirit power have been given in presence of that individual, his wife, and other ladies and gentlemen. During the course of these scances, she has at times been gifted with clairvoyant power to describe, and on others in spirit to visit scenes of interest in this country and Europe. Particularly was this the case in the late war, between France and Prussia, during which, on several occasions, she described in the evening battles which took place before Paris, brief accounts of which, received by ocean telegraph, appeared in the papers sometime during the next day. Throughout her past experience, she has been gifted in a remarkable degree with the power of "sightseeing," as was promised in her childish years. Climpses beyond human power to depict have been vouchsafed to her while yet in mortal, of that glorious land whither we are hastening, bearing our sheaves with us. She has truly been able to say, with the great Apostle to the Gentiles, " I knew a [wo]man * * above fourteen years ago that was caught up into paradise, and

heard unspeakable words which it is not lawful for a man to utter," and since her first vision, the beautiful door has never, save at brief intervals. been closed. Uniting a genial bearing with an entire sense of propriety, and evidencing in works of charity a mind full of the grace of our divine philosophy,

which strives to advance its possessor toward spiritual wealth by the doing of good deeds to mankind, Mrs. Floyd continues an humble instrument in the hand of that unseen power which singled her out in the morning of life, and baptized her in the waves of a flery heart trial known only to few-and nameless here-that she might be fitted for the work to come. Though "Earth grows dim to the longing eyes That have looked on the joys of Paradire,"

she is yet firm for that duty wherewith she is charged, sure of the "far more exceeding and eternal weight of glory" to come, when

"Angels shall open a door through the sky, And her spirit shall burst from its prison and try Its voice in the infinite song!"

THE HOUSEHOLDER.

BY ROBERT BROWNING.

Savage I was sitting in my house, late, lone : Bayago I was stitled in my nouse, inc. jone;
Dreary, weary with the long day's work;
Head of me, heart of me, stupid as stone;
Tongue-tied now, now blaspheming like a Turk;
When in a moment, just a knock, call, cry,
Half a pang and all a rapture, there again were we !—
"What, and is it really you again?" quoth I;
"I again, what else do you expect?" quoth Sho.

Never mind, hie away from this old house— Every crumbling brick embrowned with sin and shame! Every crumbling brick embrowned with sin and shame Quick, in its cornors ere certain shapes arouse!

Let them—every devil of the night—lay claim.

Make and mend, or heave and rend, for me! Good-by!

God be their guard from disturbance at their glee,

Till grash, comes down the carcass in a heap!" quoth I,

"Nay, but there's a decency required!" quoth She.

Ah, but if you knew how much time has dragged, days, All the neighbor-talk with man and maid—such men! All the neignbor-talk with that a state of the fuse and trouble of street-sounds, window-sights; All the worry of happing door and echoing roof; and then All the fancies. • • • Who were they had leave, dared try

All the fancies. The wine were they had leave, dar Darker arts that almost struck despair in me? If you knew but how I dwelt down here!" quoth I; "And was I so better off up there?" quoth She. Help and get it over! Reunited to his wife "Help and get it over! Reunited to his wife
(How draw up the paper lets the parish people know?)
Lies M. or N., departed from this life,
Day the this or that, month and year the so and so,
What I the way of final flourish? Proce, verse? Try?
Affliction sore, long time he hore, or, what is it to be?
Till God did please to grant him ease. Do end?" quoth I;
"I end with—Love is all and Death is naught!" quoth She.

In 1850 Mrs. Franklin Bennett lowered a pail of butter into her well at Union City, Mich., and the string breaking, it remained there until the well was cleaned out, last week, when it came out fresh and sweet, twenty-two years old. A good

Spiritualism on the Public Stage.

Some evenings since, in Philadelphia, we enoyed a rare intellectual dramatic treat—a delineation of the character of the Prince of Denmark by the finest, most intelligent Hamlet of the theatrical profession. We had seen the part enacted before by indifferent actors, and to-night, without the least lack of appreciation of the many fine and splendidly captivating points presented of the philosophical character, we must say we were deeply interested also in the undivided and very attentive interest exhibited by the large and densely-packed audience. We thought also-and we think not all imagination-that the close and fascinated attention with which they followed the actor through the play, was elicited not by his axquisitely natural rendering of the part simply, but, also by its deeply profound spiritual sentiment, appealing, as it does, to all the finer and hopeful sensibilities of our nature. Take from the drama its spiritual element, and Hamlet would prove a play stale, that, and quite unprofitable. . The Industrious student, Edwin Booth, quite aware of this, has grasped the element of mecess with so, clear and rational a comprehension, his complete mastery of this character has stamped his Hamlet as the finest and best on the world's stage.

The mainspring of action throughout the play begins only and is revealed in the intense interest with which Hamlet drinks in Horatio's description of the ghost's appearance to him and his friend Marcellus, near the Elsinore Castle. His whole being seemingly aroused, at the conclusion of the recital his very soul is thrown into the questions:

"But where was this? Did you not speak to it?" His deep interest reaches its first climax in the

sarnestly expressed resolve:

"I will watch to-night; perchance 't will walk again.

Heratio—I warrant it will.

Hamiet—If it assume my noble father's person, I 'll speak
to it, though hell itself should gape and bid me hold my
peace. 9 9 9 My father's spirit in arms! All je not well; 'I
doubt some foul play; would the night were come! Till
then sit still, my sout. Foul deeds will rise, though all the
earth o'erwhelm them to men's eyes. 9 9 9

earth o'erwhelm them to men's eyes. • • • • • Horatio—Look, my lord, it comes!

Hamit—Angels and ministers of graco, defend us! • • • • It will not speak? then I will follow it.

Horatio—Do not, my lord.

Hamit—Why, what would be the fear? I do not let my life at a plu's fee; and for my soul, what can it do to that, being a thing immortal as itself? It wayes mo forth again. 121 follow it?

And, at the conclusion of the spirit's lengthy communication to his son, how that and meaningless would sound. Hamlet's answer and resolve. were they not rendered with the earnest, importunate interest of the clearest understanding of his father's language to him. Indeed, the ardent determination of the Danish prince to pursue to the satisfaction, and despite all opposition, his in vestigations of continued life, and of implicitly following the advice and guidance of the spiritual world, is worthy of the imitation of many fainthearted, milk-and-water Spiritualists of to-day. We fear the freedom of many is only in name.

we cear the freedom of many is only in name.

**Rambet—" Oh all you host of heaven, oh earth, and shall I couple hell? Oh fiel Hold, hold, my heart; and you, my sinews, grow not instant old, but hear me stiffly up. Remember thee? Ay, while memory holds a seat in this distracted globe. Hemember thee? Yes, from the table of my memory I'll who away all trivial fond records, all saws of books, all forms, all pressures past, that youth and observation copied there; and thy commandment all alone shall live within the book and volume of my brain, unmixed with baser matter."

This, and more of like import, given with all the intensity of earnest feeling, full persuasion and the genius of intelligent action, imparts the psychological control which carries the wrapped sympathies and pleasing desires of an enchanted audience with Hamlet, with unflagging interest, through to the end. To witness a vast intelligent audience "drawn forward, all powers absorbed, and listening with bated breath and wrapped enthusiasm, to catch every word and beauty from the central figure of the beautiful drama, is a grand, a transporting spectacle. And at the risk of being voted fanatical, we could ardently hope so sublime a spiritual scance was of more froquent occurrence. As it is, it is very gratifying to thus realize that in all departments of literature and life, the ameliorating elements of our beautiful philosophy are instructing themselves, and meeting from the masses at least a tacit acceptance. At least we feel disposed to claim the gifted bard of Avon, who wrote for all time, not only as a believer in the fact of spirit communion, but also an industrious and rapid medium.

-REICHNER.

The Paris Figaro reports the death recently in a hovel on the Rue dy Faubourg Saint Antoine, of an American named Daniel Peer. He was a medium, and enjoyed, so we are informed, many years ago, a great reputation on this side of the Atlantic. But it appears one day that the spirits directed him to exhibit no more, but to expatriate himself. Peer obeyed and went to Paris. Not-withstanding his submission, he used to say the spirits still refused to communicate with him. At first his neighbors used to torment him, but his mania was harmless and he was finally let alone. On the morning of the day he died he said that the spirits had called upon him, and had told him he would die at eleven o'clock that night. His ne would die at eleven o'clock that night. His neighbors laughed at him, but told him they would go to his funeral. Peer replied that they did wrong to laugh, and seriously bid good-by to all his acquaintances. At midnight a friend rapped at his door and called out, "Are you dead?" Feecilying no reply, he entered and found Peer dead.

CONVENTION NOTICES.

Quarterly Convention.

Quarterly Convention.

The next Quarterly Convention of the Spiritualists of Hillsboro' and Cheshire Counties will be held at Lyceum Hall, Eim street, Manchester, N. B., Friday, Saturday and Sunday, July 5th, 6th and 7th, 1872; commencing July 5th at 10 A. M., and holding three seasions each day. Let a delegation-from each town be present. We havite all who can to attend, and especially our brethers and sisters from Cheshire County. Our Manchester friends extend a cordini invitation to all from abroad to share the hospitalities of their homes as far as possible. Good speakers and other sources of interest and profit may be expected.

By order of the Executive Committee,

T. S. Vose, Secretary.

Grove Meeting. The Spiritualists of Allegan and Barry Counties, Mich., will hold their first Grove Meeting in Smith's Grove, near the Wayland Fishing and Hunting Association Grounds, on the West shore of Gun Lake, on the 6th and 7th or July, 1873, Mrs. M. J. Kutz and other able speakers will be present other speakers and mediums are especially invited. Voccol and Instrumental music will entire in the meeting. All will be used to tried to attend and bring their baskets. A most agreeable and profitable time may be anticipated.

By order of Committee,

WM. S. HOOKER, Secretary.

Seml Annual Convention. The Spiritualists of Hancock County, Mc, will hold their fifth Semi-Annual Convention Saturday and Sunday, July 6th and 7th, in Elisworth, commencing at 10 o'clock a M. A cordial invitation is extended to medinifis and all who would like to meet with us. The friends of Elisworth will do what they can to make homes for all during the Convention, free. It is expected that Mrs. Abble W. Tanner of Vermont, Mr. A. E. Carpenter of Mass, and other good speakers, will be present. Per order Committee of Arrangements.

Molnony Kingman, Secreta

Annual Convention.

The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden. Col., on the 6th and 7th of July, Several speakers are expected. It is hoped that the Spiritualists of the Territory will all attend. Friends vis.ting Colorado from the East this season will find a cordial welcome.

P. AGBKY, Secretary. P. Achky, Secretary.

The Annual Pienic of the Spiritualists and friends of progress of Bristol and vicinity, will be hadden on Silling, Jiffy Sth, 1872, at Compounce From Good speaking may be expected, and a good time anticipated. Everybody-belowied. Per order of Committee, AZEL T. Ronnson, Mrs. Althorno Barkhas

The Van Buren Co. Circle of Spiritualists Will hold its next Quarterly Meeting at South Haven, Mich., the first Baturday and Sunday (the 31 and 4th) of August. Those speakers who can be in attendance on that occasion, will please confer with the undersigned at Irreedsville, Mich.,

This paper is issued every Saturday Morn-ing, one week in advance of date...

For Spirit Messago Department see Sixth Page

BOSTON, SATURDAY, JULY 6, 1872.

Office in the g Pucker Bullding," No. 15 WASHINGTON STREET, ROOM NO. 1, UP STAIRS.

REGERAL TARES TORK THE AMERICAN NEWS COMPANY, 119 NASSAUST. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRINTORS. WILLIAM WHITE, LATHER COLBY, ISAAC B. RICH, Latina Coast Lawis B. Wilson

All letters and mm meations appertaining to the es ther must in order to receive so f to be them Count. Business to the altress of the Elitor, but invariably to William White & Co.

The Scientific Basis of Spiritualism.

Under the title of "Spiritualism and Science," the Index has some remarks upon certain comments of our own on one of its recent atterances. "If Spiritualism," it says, " cannot offer such conditions of investigation as science can accept, if must surrender all claim to be a scientific demonstration of immortality, and content itself, like the churches, with an appeal to faith." -

Our position is that Spiritualism has offered such conditions of investigation as science can accept; for science has accepted them, and it has proclaimed that the phenomena do occur. Will the Index get out of its dilemma by asserting that Alfred Russell Wallace is not a man of science? that William Crookes, editor of the London Quarterly Journal of Science, and a member of the Royal Scientific Society, is not a man of science? that such men as Hare, Varley, Chambers, Flammarion, Favre, Gunning, Huggins, Denton and Jackson are not men of science? The Index must olther deny the claims of these men, and hundreds like them, to be of sufficient intelligence to bear testimony to a phenomenon appealing to the senses, or it must modify its assertion that the phonomena have, up to this time, been investigated by men who have not yet learned to separate what they have seen, &c., from what they have merely inferred. It must not persistently Iznore the fact that we have presented the names of men of science, who abundantly confirm what the millions of unprefessional witnesses declare,

According to the assumptions of the Index, it would seem that a man may be called a man of science just so long, as he stands out against the phenomena of Spiritualism: but the moment he admits those phenomena, even though he may do it without resorting to the spiritual explanation, it must be taken for granted that he is no longer scientific. He is the victim of an illusion. He has none of the "wariness" becoming the scientific state of mind. He seeks "comfort" at the expense of truth. "Sentiment and imagination" have made that true to him which is not true; whereas "the spirit of science is that attitude of mind which abhors deligion as the most colossal of disasters."

Now the assumption by the Index that the many distinguished mon who have borne witness. to the phenonema are victims of an illusion, or disposed to seek comfort at the expense of truth, is so wholly gratuitous and unfounded, that the real fact is that few persons could have been more exacting than they in their skepticism and distrust. Some of them, like Robert Dale Owen, naver in their day, through their devotion to what they estremed truth, braved unpopularity and lish all that we have said in rebuke of that con- some of these so-called men of science, they es-Athe bitter opposition of all well-to-do, easy-going temptuous, arrogant, and impatient spirit mani- teem it an immense condescension on their part the time when both Mr. Owen and his venerable father were, because of their "infidel" notions, execrated and abhorred by nine-tenths of the influential people in society:

It required some courage in those days for a man to defy public opinion so far as to question both natural and revealed religion. The holiday gentlemen and ladies of the Index can now utter the most extreme opinions in reference to Delty, Christianity and the future life, without its affecting their social status a jot. It was not so nearly half a century ago, in the days when Robert Dale Owen, with a chivalrous courage, flung aside all selfish considerations in bis defence of what he esteemed a principle; in adherence to a fearless scientific integrity. For the Index to set him down now as one who does not "abhor delusion -as one disposed "to seek comfort at the expense of truth "-is rather amusing to those persons acquainted with the antecedents of the different parties. Both Robert Bale Owen and the brave old man, his father, became eventually earnest Spiritualists, simply because Spiritualism met their scientific demands; and any one who knows anything of their history will repudiate the notion that they were men who allowed "sentiment and imagination" to affect the singleness of their devotion to truth. Surely they had given ample proof of their moral hardihood-and of the strictly

scientific attitude of their minds. Every intelligent Spiritualist will recall numer ous instances in which the men who have investigated and admitted the phenomena have been bold, sincere, outspoken "infidéls" in reference to the theologies of the day; men whom no fear of social or financial ostracism could lead to an acquiescence in what they held to be a sham and a delusion; men who craved an eminently scientitle assurance; earnest, thoughtful, scrupulous men, who were the last in the world to seek a precarious." comfort" by refusing to face the truth and the whole truth; men of proved courage, whose loyalty and strong common sense were above suspicion.

Among public men we might mention the cases of Dr. Georget, Dr. Hare, Dr. Eillotson, and many others, all men of science and men whose lives are a lasting refutation of such assumptions as those which the Index would bring to bear against Spiritualism,

Dr. Georget, though he died before the occurrence of the phenomena at Hydesville, had yet been led, through his introduction to the kindred phenomena of somnambulism, to alter his materialistic notions, and admit the fundamental facts on which Spiritualism is based. He was the author of a much-esteemed work on the Physiology of the Nervous System, published in Paris in 1821. In it he advanced anti-spiritual views, anticipating many of the arguments which Vogt. Buchner and other materialists have since employed. But his subsequent study of plienomena similar to those of modern Spiritualism led him to change utterly his anti-spiritual notions, and he had the courage to avow it, in his

last will and testament, as follows:

In quoting from the Banner of Light, care should caken to distinguish between cliterial articles and the communications (condensed or otherwise) of correspondents.

Our columns are often for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

In quoting from the Banner of Light, care should call the companies of the 'Physiology of the Nervous System,' I holdly professed offer an opinion."

Such is the cautious conclusion of a scientific man who has thoroughly, practically, repeatedly readdinary phenomenon—somnambulism—no longer perquitted me to entertain doubts of the expression of the cautious conclusion of a scientific man who has thoroughly, practically, repeatedly appeared, when renewed meditations on a very expression of the cautious conclusion of a scientific man who has thoroughly, practically, repeatedly appeared, when renewed meditations do not at present feel competent to offer an opinion." istence (within us, and external to us) of an intelligent principle, altogether different from material existences—in a word, of the soul and God. With respect to this I-bave a pr found conviction, founded mon fiels, which I believe to be inconviction, founded mon fiels, which I believe to be inconvicted. contestable. This declaration will not see the light till a period when its sincerity will not be doubted, nor my intentions suspected. As I can not jublish it myself. I request those persons who may read it—on opening this will—that is to say. after my death-to give it all possible publicity."

tem, who arrived at a "profound conviction" of &c., from what they may merely infer"-in other spiritual realities through whathe believed to be words as imbeciles! incontestable facts," will of course be set down, In some previous comments on the tone asunder the Index mode of dealing with such facts, sumed by the Index toward Spiritualists, we reas a man who got his convictions by "suppressing marked: "If the phenomena are spiritual—that the skeptical intellect, not by satisfying it" Hax- is, subject to the control of forces and intellihis skeptical utterances, he is to be charged with of the parties present—the demand for human incompetency or insincerity the minute he allows conditions is simply arregant and preposterous." tific support!

cently commented on by us to need repetition.

The case of Dr. Elliotson of London is even exaction of scientific conditions. medical practitioners. He rejected the theory of substantially, "So long as mediums insist on prehe had an opportunity of witnessing and testing with neglect by all but those who are already some of them under favorable circum stances and saturated with belief?" then the scales fell from his eyes, and the philoso- Here there is a double petitio principii in the astion of his efforts in opposing spiritual facts,

suppose, republishes a paper by Prof. Tyndall on such as are already saturated with belief. while a magnet in his pecket and yet it clady ply an impertinence, and we dismiss it as such. owned that she felt particularly well! Moral .are dunces-q, e, d.

makes against Spiritualism is in the fact that a under this hypothesis, the conditions being made certain" warm hearted old gentleman," a believer to conform to it as far as the most enlightened in Spiritualism, imagined that a table was moved science may think consistent with the evolution by epirits when the Professor was all the while of truth; that, for example, if a darkened room himself causing it to vibrate. "Believing," he should be insisted on for the production of certain says, "that the disclosure of the secret would pro- phenomena, the condition should be accepted, and voke anger, I kept it to myself." Two or three the sense of vision being ruled out as a witness. more occurrences of equal importance are related the other senses should be proportionably all the by the Professor, and then I e winds up his narra-more on the alert to guard against imposture. an attempt made by a scientific man to look into conceded under the hypothesis granted, and do these spiritual phenomena!"

science in labor could bring forth!

us of his "nitempt" to investigate the greatisals patient. If things do not go right the first time, ject which has interested so many millions of his try again and again. If one medium does not contemporaries, and which, as we may learn from | satisfy you, try another, and yet another; and do all history, was thought worthy of the profound- not at once conclude that five or six millions of est study and meditation of many of the wisest your fellow-beings are dupes and fools—assigning men whose names have come about to us from as your reasons such flimsy and contemptible

afforded-in-this paper by Prof. Tyndall, to estab | ject -- Really, if we may trust the language of people. We are not so young as not to remember fested by so many who profess to be the devotees to give an hour to a study of the phenomena. of science in reference to this subject. They will ! give months and years to inquiry into the habits of a strange bug or beetle, but because in their first attempts to investigate the great phenomena of Spiritualism they are bailled, disaffected, hered Nothing could be further from the truth. If a meor cheated-or because they are dissatisfied with dium is lifted to the ceiling, and carried-through certain conditions—they conclude there is nothing the air, from one end to another of a long apartin it, and refuse to wait on Nature and conform to ment, and not once only but twenty times, under her captices until the moment of revelation may conditions such as common sense would exact come and they may get almost unconditionally the where the sense of vision was excluded, we subone immense fact which is the keystone of the mit that the result would be a very "exact" one. stupendous-arch.

The Index must be well aware that we care man touch or appliance, here is another "exact nothing for its rejection of the spiritual hypothesis; that is a mere matter for speculation; but when it undertakes to say that the phenomena vouched for by so many men, both scientific and secular-phenomena that for a quarter of a century, in the face of the most bitter opposition, condemnation and denial, have gone on multiplying in number, and increasing in importance, and winning new champions-when it undertakes to say, virtually if not literally, that these phenomena do not occur, and that the millions who believe in them, or profess to believe in them, are either dunes or liars, imbeciles or impostors-why then it is time to expose the arrogance and impertinence of such an aspersion of the part of a journal that derives perhaps some of its support from the persons it thus traduces.

The explanation of the phenomena is one thing; the fact of their occurrence is another; and it is to the latter point that we wish to hold the Index. It is not true, as if insinuates, that Spiritualism, in appealing to science, refuses to abide by the laws of its phenomena are such as any man of common sense and good average faculties is just as competent to test and bear witness to as men who are experts in entomology, geology, anthropology, osteology, chemistry and all the natural sciences. It claims, in the second place, that even were this not true (as it certainly is true) there are a goodly number of acknowledged men of science who have tested and studied the phenomena, and who idmit their genuineness. Ut less the Index can prove that both these assertions are untrue, it is itualism.

We commend to the attention of the Index, when it would prate of the absence of all claim to scientific consideration in the spiritual phenomena, the following remarks in regard to them, by the celebrated chemist, Wm. Crookes, in his last pamphlet, in reply to Dr. Carpenter: "I have desired," he says, "to examine the phenomena from a point of view as strictly 'physical as their nature will permit. I wish to ascertain the laws governing the appearance of very remarkable phenomena which at the present time are occurring to an almost incredible extent. That a hitherto unrecognized form of Force (whether it be called psychic force or X force is of little consequence) is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge; but the nature of that force, or the cause which im-

table in Toledo and pass judgment on them offhand! sneering at him and other scientists as incompetent and deluded, and sweepingly characterizing all persons who have satisfied themselves that the phenomena do occur, as people "who This experienced student of the nervous sys- have not yet learned to separate what they see,

ing first shown his fearlessness and sincerity in gences wholly independent of the will and action any new light to alter his opinions, and dares to To all this the Index objects as "singularly conhear testimony to facts which the Index would fused." We think it will be generally conceded have the world suppose are destitute of all scien- by clear-headed people that it is intelligible or confused exactly according to the construction The facts in regard to Dr. Hare were too re- that the reader puts on it. In using the words human conditions, we by no means objected to the

more remarkable. For many years he edited the The Index says; "Of course science does not Zoist, a scientific monthly magazine, and was demand that the conditions shall be other than well known as one of the most successful English they are." Yet on a previous occasion it had said immortality on scientific grounds. Up to his seve circly such conditions as absolutely to preclude entieth year he was bitterly and actively opposed such investigation as must precede intelligent conto all belief in the spiritual phenomena. At last viction, what can they expect but to be treated

ply of a lifetime was revolutionized in an instant, "surpretions that the conditions are always such as To the end of his days he lamented the misdirect to preclude such investigation as must precede intelligent conviction, and that the persons who The Index, by way of fortifying its position, we are converted to a belief in the phenomena are

Science and Spirits." In it the Professor nar- Now we appeal to our readers, if at least onerates his own experiences at a certain to called half of them were not at the outset utter skeptics, spiritual scance. The lady medium, it appears, and if they were not, many of them, strongly said, among other foelish things, that a magnet prejudiced against the phenomena. The assumpmade her terribly ill, and that she would instantly tion that there has been no "intelligent convicknow of the preserve of ore on entering a room, tion" because there have been no conditions to Now the maryelcusty clever Professor had all the produce it-is not an argument or a fact, but sim-

In our exemption of spiritual phenomena from All so-called spiritual facts must be spurious be "human conditions," the only fair construction to cause once a lady who claimed to be a medium be put on our language, as the context shows, is said that a magnet made her terribly ill; and yet simply this: that for the purposes of investigait was shown that one in Prof. Tyndall's posses- tion, the hypothesis should be adopted that the sion did no such thing! Ergo, all Spiritualists phenomena are, what the operating force declares they are, ultra-human or spiritual; that they The next staggering thrust which the Professor should be patiently and consistently examined not stand on your dignity, and introduce a dis-Such is the only mouse which this mountain of turbing element, or go off in a pet. Many things may be proved satisfactorily, ay, and scientifi-Such is all that the learned Professor can tell cally, without the aid of the sense of sight. Be pretences as those offered by Prof. Tyndall in his We need no more striking example than that account of his own investigations (?) into the sub-Many Spiritualists have not been after a ten years' investigation.

The Index assumes that the "conditions" are such as to render "exact results" impossible. If a table rises in the air visibly, without any huresult." If from a dozen pellets, on which you have inscribed as many names; unknown to any other person, a medium, quick as thought, selects one, two, ten, and tells you the inscripcion on each, the result is surely as exact as a demonstration in Euclid. If those pellets are so mixed up that you could not, if your life depended on it, tell one from another, and yet the medium, without touching one, except for a second with his finger-tip, shall continue to tell you what name is on it, and then give a consistent reply to the question you have written on it, the result would be not merely an exact one, but a marvelous one, and one quite as worthy to command the atten tion of science as the vibrations of a fly's wing, or even the discovery of a cod peculiarly spotted.

And these last-ramed spiritual manifestations are not only "exact" as results, but they may be thoroughly tested almost any day, at Mr. Charles H. Foster's rooms, by any person curious in regard to the matter. That these results are not only "exact and definite," but such as to reward science. "Spiritualism claims, first, that many of any "strictly scientific investigation," will hardly be denied. As for the conditions, or rather unconditions, under which they are produced, the most exacting skepticism could not object to them. There is not the slightest ground for questioning their occurrence and their authenticity Probably there are more than ten thousand intelligent persons who will sustain us by their testi-

mony in this assertion. We need not extend our list of "exact results." If there were none but the three or four we have named, they would be enough to establish the fact but beating the air in its attempts to belittle Spir- of what Mr. Crookes truly characterizes as "a hitherto unrecognized form of force." They are enough to revolutionize the materialistic philosophy of the age, and to produce immense changes in human affairs, in their religious, social and political aspects. Of only one such demonstration it may be said, as the dying Mercutio said of his wound, when Romeo would make light of it: 'It is not so deep as a well, nor so wide as a church-door, but it will do."

In another column of this number of the Baner we republish in full the editorial remarks of the Index, to which we have here replied. We hespeak for them the careful consideration of our

An important article, entitled "DEFINITE Proposals," addressed "to those who believe in progress," will appear in No. 20 of the Banner. It I must not conclude without an important des mediately excites its activity, forms a subject is from the pen of Prof. S. B. Brittan.

The Flower Mission.

This is the name by which a most benevolent can the sick in heart or frame be other than refreshed when they breathe the ravishing fragrance of these denizens of the woods and fields. and drink in the perfume from the levely products of conservatories and endeared home windows. It was a child's thought that originated this beautiful Flower Mission in Boston, and nobody can begin to enumerate the priceless blessings that have already flowed from it. She saw young and old eyes kindle as they caught glimpses of her morning handfuls of flowers which she carried through the streets. She felt sure that sick faces brightened as these angels of earth were suddenly brought into view; and as she walked on and pondered her thoughts, it came to her as clearly as a vision—for a vision it really must have been-that all these people who are their lives were the very ones to be chiefly blessed by their free gift.

Upon this she acted, first exciting the interest of others in her thought, until the Flower Mission is as much one of our local institutions as any other one that can be named. It would do one good to go into Hollis-street Chapel every Monday and Thursday, and study the features of the scene. It has been fitly described as a perfect | it was more and more manifest.' floral bazaar. The flower gifts arrive during the whole of the forenoon. Two of our leading railroad corporations have volunteered to distribute, on those days, all the flowers which passengers from out of town are disposed to bring in and come gifts to the sick soul. They love to have them around in profusion, and it is by their direct agency that generous hands have regularly contributed floral offerings for our Circle Room, and ments of the Banner. Let us never forget the beautiful lesson which is thus imparted. The spirits that attend our ways, and guide and assist our thoughts, declare the subtle influence of flowments assure us that flowers are the purest of all with them during their mortal pilgrimage. fure earthly companionships.

Commendations of the Banner of Light.

We are weekly in receipt of many private letters from our patrons expressing the highest sat- informs us that in addition to his contemplated isfaction concerning the course heretofore and at present pursued by our paper. In a recent note, renewing subscription, M. M. Swasey, Noank, Pa., writes:

"It [the paper] comes to our fireside as a welcome guest from week to week, telling of the do-ings of both spirits and mortals, and giving us the surance of the continual growth of Spiritual-

A writer, whose name is well known to our readers as a profound philosopher and earnestthinker, thus speaks of us in a private note:

"Your course with regard to the Banner is a subject of criticism, I presume, and I take pleasure in assuring you that I heartly appreciate its liberal and judicious management."

The following "words o' cheer" from the wife of William Denton are presented, that the reader may see how our labors are appreciated by an earnest worker and a true heart:

unflinching maintenance of principles you believe to be correct, whether popular or otherwise—for, your faithful and fearless denunciation of wrong, whether found lurking in high or in low-places—and for the candor and the kindly and charitable judgment with which you so invariably temper the blasts of rebuke to the needs of "the shorn the blasts of rebuke to the needs of "the shorn the blasts of rebuke to the needs of "the shorn the blasts of rebuke to the needs of "the shorn the blasts of rebuke to the needs of "the shorn the blasts of the shorn the shorn the short the shorn the short the shor My heart often throbs with gratitude as l read the Banner, that you thus discriminate be-tween principle and policy, between the error and the erring; and, had I been a Spiritualist, I should probably, before to-day, have troubled you with

this acknowledgment.

Trusting you will receive this as the willing tribute of a greatful heart, I am, gentlemen, yours

for Human Redemption,
Wellesley, Mass. * ELIZABETH M. F. DENTON.

"The Golden Rule and The Index." Under this title our friendly correspondent, Dyer D. Lum, in a brief letter, finds fault with us for making the Index responsible in our last number for the remarks and quotations of its correspondent, Mr. Chappelsmith. Inasmuch as the remarks of the latter were much more temperate in regard to Spiritualism than those of the editor himself, we hardly think that any serious injustice has been done. Besides, we clearly distinguished the remarks and quotations of Mr. C. from those of the editor; and after seeing our article republished, we fully made the amende for intimating that the Index seemed indisposed to give both sides. As will be seen from the remarks in our present number the gravamen of our charge against the Index is that it injuriously and illiberally impugns the character and intelligence of the witnesses to the phenomena of Spiritualism. A fair apology for this, or some evidence that Messrs. Wallace, Crookes and the other scientific witnesses are incompetent, will be naturally expected by such Spiritualists as may be interested in the success of the Index.

Spiritualist Picnic at Walden Lake Grove.

The First Grand Union Pienic of the Spiritualists of Boston and vicinity, together with representatives from the western and central portions of the State, will be given by James S. Dodge and Dr. A. H. Richardson at this fine spot, on Wednesday, July 17th.

The same gentlemen announce that on August 7th the week of camping will commence, preceding that devoted to the regular protracted session at this Lake. On Sunday, August 11th, Jennie Leys will lecture at the Grove, and on Tuesday, August 13th, the regular camp meeting services will commence. Full particulars hereafter.

W. H. Vosburgh,

Of Troy, N. Y., has commenced the sale at. Lyceum Hall, 10 3d street, that city, of spiritual and liberal reform publications, of which he will offer TIRE LIST OF BOOKS published and for sale by a good-and general assortment. Parties desiring them. Copies forwarded to any address free of them will also find there the most approved spiritual remedies, such as Dr. H. B. Storer's Nutritive Compound, Spence's Positive and Negative Powders, etc. He also has for sale the Banner of Light. Give him a call when in his vicinity. dress?

The Jubilee.

This splendid enterprise still continues to hold work is being done in the vestry of one of the the attention of the public mind. The third week liberal city churches, by collecting flowers from upon which it enters (July 1st), is calculated to voluntary contributors, on certain days of the lack none of the brilliancy of the past. The week week, and distributing them among the sick, the commencing on the 24th and ending the 29th, was poor, the prisoners and the unfortunate. Oh, the daily devoted to afternoon and evening concerts: blessing of sweet flowers! They are the angel and a grand international ball came off successpresence to the famishing spirit, that scarce knows fully on Wednesday evening, 26th. The music of its own needs, yet gratefully testifies its pleasure the chorus, artists, foreign bands, etc., was well when adoptied with a gift of pure flowers. How appreciated by large audiences, the reduction of the price of admission having made an improvement in this regard over those of the first week. On Tuesday afternoon, 25th, President Grant and a number of distinguished officials visited the Coliseum and enjoyed the musical entertainment offered.

On Sunday, June 221, Henry Ward Beecherwho attended the festival three days the first week-preached a discourse on music, in which, among others, he offered the following remarks:

"I think music is doing much to promote an international peace. You will readily understand where I obtain this suggestion from. If you had stood with me last week in that four ive acre building in Boston, with its orchestra of twenty thousand voices, you would have had this idea. If you could have watched the scene when the English Grenadier Guards Band march ed along the floor, and then came to the front of doomed never to hold or smell a flower in all the orchestra and played their national airs and the orchestra and played their national that ours together, and heard the enthusiasm, the cheering, the swelling forth of sentiment which found a voice when they had done playing, you found a voice when they had done playing. There would never forget it, as I never shall. There were thrice three thousand men there who, had it been consistent with the characteristics of one countrymen, would have gone forth to embrace this band. I know one man who would have led them on. * * * Each band each day was the best. There was no check to the enthusiasm; each day

Dr. John Mayhew.

For the benefit of those who know this indefatigable witness to the good there is in Spiritualism. we will say that he some time since entered the leave at a designated place in the depots. Thus state of matrimony, in company with Miss Eliza the benevolent spirit becomes silently contagious, Heron, the ceremony being conducted at Harmonishowing to the commonest comprehension how all Hall, Washington, D. C., of which city both parmuch more powerful is the spirit of love than of ties were residents. Two hundred invited guests bate and envy. The invisibles have continually were present. Excellent singing - Mrs. Perkins assured us that flowers are one of the most wel; presiding at the organ—remarks by J. M. Peebles and Mrs. F. O. Hyzer, (a fine poem by the latter in addition,) the presentation of gifts - Dr. E. V. Wright making the speech, to which Dr. Mayhew responded-a unique address from the bridegroom. oceasionally for the other and working depart- and the congratulations of all concerned, rendered the occasion memorable and interesting.

We wish long years of happiness to our brother and sister Mayhew. May the love and honor which Christ-like, noble and loveable lives inevers in all works of sympathy and love and be- itably call forth from both parties to the union nevolence, and by their own distinct announce- and the world of witnesses outside, be and abide

J. M. Peebles.

This tireless laborer in the wide field of reform, writing us from East Saginaw, Mich., where he has recently been creating a profound sensation, visit to Australia, he shall, in all probability-in answer to an urgent invitation-speak upon the subject of Spiritualism and its revelations in New Zealand. He anticipates the pleasure of Dr. E. C. Dunn's company. With Bro. Peebles as an expounder, and Dr. Dunn (clairvoyant, clairaudient and healer,) as an exemplifier, the Spiritualists and friends of progress in these distant regions will have reason to congratulate themselves concerning the advantages possessed by them for attracting the attention of investigators to the subject, and spreading the light of our new day.

Contents of this Number of the Banner.

First Page: Second installment of "Immortality Proved by the Testimony of Sense." Second: Continuation of story-" Emma-Linden;"-Poem-MESSES. EDITORS—You need no words of commendation from me, but I feel that I owe it to myself, and I trust you will not deny me the privilege of expressing it, that I confess my appreciation of and my gratitude for your firm and preciation of and my gratitude for your firm and Householder," by Robert Browning; "Spiritual--"Footfalls on the Boundaries," by William Householder," by Robert Browning; "Spiritualism on the Public Stage;" Convention Notices. Fourth and Fifth: Editorials on current spiritual topics, etc., etc. Sixth: Message Department; Mr. David Blair and Spiritualism;" "Spiritualism and Science." Seventh: Business announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Spiritualist Lyceums and Lectures;" "New Publications;" "The Plot Against Hawley."—

"New Spirit-Rooms.".

Under this nomenclature J. E. Hoyt has instituted at 341 West Madison street, Chicago, a place where all first-class mediums are invited to lend their ccoperation in "bringing our great and glorious cause before the people." "Such mediums," he says, " will have an opportunity of demonstrating their particular phase of mediumship with every reasonable advantage to themselves."

He at present announces the names of Mrs. Maud E. Lord, Carrie M. Sawyer and Mrs. Jorgensen, as present at the locality above specified. and ready to afford to the inquirers the proof of the immortality of the soul.

Randolph's "Life."

Our first supply of this curious biographical volume was soon exhausted; but we are again ready to fill all orders, whether at wholesale or retail. Now is the time to secure a copy of a ruly remarkable work, wherein many springs of human action are fully portrayed in the trenchant style peculiar to its author. Although the work greatly exceeds its proposed size, no advance is made on the price, which is 60 cents, post paid to any address. For sale at the Banner of Light Bookstore, 158 Washington street, Boston.

A New Book.

Mr. Marcenus Wright, the author of "Confucius," has in press a new work entitled the "Mastereon, or Reason and Recompense." This volume is to treat of the laws of mind and modern mysterious phenomena. It is to contain about 400 pages 12mo., will be bound in gilt covers, with a fine lithographic likeness of the author. We shall have the book on sale sometime in July,

Recess of our Public Circles.

The Banner of Light Public Free Circles closed Thursday, June 27th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in Sep-

New Boolr Catalogue of William White & Co.

This Catalogue, just issued, contains THE EN expense.

Will Mr. H. B. Lewis, who mailed to us a letter from Groton, please send us his present adk.
od
he

Owing to the lengthy advertisement on and other articles. The insertion of the matter on that page is a financial necessity on our-part. When Spiritualists choose to awaken from the drowsy state in which they seem to be enfolded as regards their duty to support their papers and " let their light shine" that others may rejoice in its beams, we shall be able-and only then-to avoid a repetition of this step. The expenses to which we are ourselves subjected for the good of the public, are, we fear, but lightly estimated by the generality of spiritual believers. Our Free Public Circle costs us \$5000 per year, and the only assistance given us is now and then a small donation from some benevolent individual, while the great mass of those attending seem to think their presence a favor conferred on us, rather than an opportunity granted by us. How long must these

. CT Our thanks are due Hon, Beni, F. Butler. of Massachusetts, and Hon. Robt. B. Roosevelt. of New York, for Congressional documents.

"HOLLOW GLOBE-No. 1."-The publication of an article under this caption, from the pen of our esteemed correspondent, Allen Putnam, Esq., which was in type for the present issue, is unavoidably delayed till No. 18, by reason of want of space.

NATIONAL PROGRESS.—The Great American Institute announces its Forty-First Annual Exhibition, to be opened in the City of New York, on the 4th of September next. Applications for space to exhibit the best agricultural productions, mechanical inventions, artistic devices, and valuable articles of American manufacture, are now in order. It is intended to make this the most, extensive, useful and meritorious exhibition ever held in America.

CINCINNATI (O) INDUSTRIAL EXPOSITION. We are in receipt of the "Rules and Regulations" for the forthcoming [31] meeting for 1872, and the Committee's Report of the one occurring [2d] in 1871. This great enterprise has so rapidly developed within the short space of three years as to achieve a national importance, and attract the attention of exhibitors and visitors from every State of the Union-twenty-nine States being represented by exhibitors at the second meeting, and 500,000 persons attending it. The 31 whichds to be open at Cincinnati from Sept. 4th to Oct. 5th, promises to be a grand affair.

RAILROAD ACCIDENTS .- On the morning-of June 22d, the night express on the Grand Trunk Railway was thrown from the track eleven miles below Believille, Ont., twenty-three passengers being killed and sixty-five wounded, most of them fatally. The engineer was killed, and the fireman badly wounded.

On the same day, a freight and a mail train collided near Connellsville, Pa., three persons-inoluding the conductor of the freight-being killed, and seventeen wounded-mail agent Blackburn mortally.

COURTESIES TO THE PRESS .- Bent & Bush, of Boston, Mass., deserve the thanks of the press attending the great Peace Jubilee, for the elegant badges presented by them to each representative. Manager R. M. Field, of the Boston Museum Company, has shown great generosity in furnishing each representative of the press attending the grand Musical Festival with a season ticket to his theatre from June 17th to July 31. A special performance, complimentary to the press, is also announced by him for Monday evening, July 1st,

ren and the usual Museum favorites will appear. SELF-CONTRADICTIONS OF THE BIBLE. - A new edition of this pamphlet is just issued, "revised and enlarged," containing seventy-two pages of larger type, and better printed; but the price is not increased. In this new edition, the copyright is taken out anew in the name of the original compiler. Wm. Henry Burr. Quite a number of thousands of this famous pamphlet bave been circulated, and it has done a good work. It is yet in demand. Mr. Burr has proved himself a lucky compiler.—Boston Investigator.

in which Stuart Robson (specially engaged), War-

A "CHEERY" EDITOR .- The Boston Advertiser of June 25th informs its readers that an editor from central Massachusetts called at the office of the press committee and said his wife and sor and his son's wife were with him, and he wanted as good seats at the Coliseum as there were for their accommodation, and also wanted them to Beautiful Spirit Pictures! as good seats at the Coliseum as there were for send a man down to bring up his trunk.

Our thanks are due Mrs. David Adams, 7 Hull street, Boston, Mass., "Jennie May Holman, seven years old, Winsted, Ct.," and Mrs. Dr. Barnes, Chicago, Ill., for elegant bouquets for our free circle table. We also acknowledge the receint of fifty cents from Anna W. Bodeker Richmond. Va., which was sent us by the donor to purchase flowers for the same chiect-the money being appropriated by us as per request.

James M. Beckett, a well-known Hanover street trader, has just died at his home in Melrose. He was an active, independent, free-thinking individ-ual, making no pretensions to religious influences, but as upright and square-dealing as the most pious. He was one of those of whom Theodore Parker spoke at an Infidel's funeral: "We thank thee that though our deceased friend denied his Maker's name, he did his Maker's work;" for in all things was Mr. Beckett honoralle, just and considerate. A large circle of friends mourn bis demise.—Commonwealth.

LINEN WEDDING. - The Hammonton (N. J.) Weekly informs us that "the numerous friends of Mr. and Mrs. J. M. Peebles, to the number of fifty inches, is from a superb crayon drawing, executed or sixty." recently "gathered at their residence on Bellevue avenue, for the purpose of celebrat- (Mr. E. Howard Doane,) while under perfect coning the twentieth anniversary of their marriage day." In cutting one of the large cakes brought head and bust, life-size, of a young lady arrayed as votive offerings, Mrs. Peebles found a va- in bridal costume, and ornaments the walls of our riety of linen - napkins, etc. - a surprise ar- Public Free Circle Room. Some of the most comranged by Mrs. Bassett and Mrs. Bickner. 'Af- petent judges in the country have examined and ter a pleasant evening, passed in social con-verse enlivened by music by Miss Nattic Platt verse, enlivened by music by Miss Nettie Platt. verse, enlivened by music by Miss Nettie Platt, remarks by Bro. Peebles and the partaking of refreshments, the guests retired, and the happy occasion terminated.

Isaac Edwards.

[The following spirit message was given at the Banner of Light Public Free Circle Tuesday afternoon, June 25th, through the mediumship of have seen it. Mrs. J. H. Conant:]

My name, when here, was Isaac Edwards; I was thirty-four years old. I died by my own hand, about twenty-four hours ago, in New Orleans. I see that my friend and cousin, Jack Edwards, is going to get into trouble about it, but I think I shall be able to prevent his being greatly annoyed; first, by instituting certain inquiries, by impressing certain impressible persons to make certain inquiries with reference to my habits, and physical condition, and the last hours of my earthly life. I am here, Jack, to clear you; so cheer up. I don't expect anything I say here will do it, but I expect the power I will exert over those that are against you will do it; so have no fear. I am allowed the privilege of asking that you publish ahead of time.

Movements of Lecturers and Mediums. E. Anne Hinman speaks at Winchester, N. H., June Soth. From thence she returns to Connecticut in season for the our eighth page, we are obliged to defer for one week the publication of the "Western Locala" annual Spiritualist picnic of Western Connecticut, at Compounce Pond, July 5th. When in the State she still lec-Spiritualists, and can be addressed at West Winsted, Conn.

> We are informed by William Brunton, under date of June 18th, that he has had a pleasant and profitable season of labor at Troy and Albany, N. Y., and expects to be in Boston at the close of the month.

Mrs. Mary J. Wentworth will sneak at Grant's Grove. St. Albans, Me., July 5th; Palmyra, Mo., July 7th; Exeter, Me.,

Addle L. Ballou has been engaged to speak in Springfield, o, during the months of June, July and August.

A. E. Carpenter will be at the celebration at Lempster, N. H., July 4th, and at the Ellsworth, Me., Convention, July 7th. de

James Madison Allen lectures in Brattleboro', Vt., Sunday, July 7th; in Lockport, N. Y., July 16th. Parties in Ohio, Michigan, or further West, desiring his services for the remainder of July, and later, should address him at once, as per appointments. He is ready to lecture week evenings as well as Sundays; also to attend funerals and legal-

Mrs. Laura Cuppy Smith is lecturing in Western New York. Her permanent address is 179 Temple street, New Haven, Conn. The Ordensburg Daily Journal, June 17th. says: "She repeated her lecture entitled Woman in the Home, Church and State, Sunday evening, at Lycoum Hall, to a very good audience. This lecture has evidently been prepared after a great deal of care and thought. It was a most vigorous, scathing and expressive donunciation of the degrading follies of fashionable life. Her advocacy of the rights of women to participate in the affairs of Church and State, though strong, was so extremely well fortified by arguments that none of her listeners cared to dissont."

R. Augusta Whiting's address for June and July is care II. T. Reed. 86 Lincoln street, Buston. She desires engage ments during September in New England, and would like to speak during the fall and winter months in the West and South. She would not object to engagements for October at any point on the main routes West, from Boston to Detroit,

Mrs. M. S. Townsend Hoadley can be addressed till further notice at Bridgewater, Vt.

C. Fannie Allyn has been speaking during June at Worcester, Mass. During July she will lecture in Milford, Mass., and Putnam, Conn.

The First Grand Union Pienie.

Of the Spiritualists of Eastern Massachusetts, for 1872, will be held at Island Grove, Abington, on Friday, July 12th. All Spiritualists and radicals are invited to attend and participate in the festivities of the occasion. Prominent speakers will address the multitude. Special trains will leave the Old Colony Depot, Boston, at 9 and 12 o'clock precisely, stopping for excursionists at way stations. Fare to the Grove and return, including dancing: From Boston, \$1,00; Harrison square, 70 cents; Neponset, 65 cents; Atlantic, 65 cents; Wollaston Heights, 5 cents; Quincy, 60 cents; Braintree, 50 cents; S uth Braintree, 45 cents. Children at proportionate rates. Passengers between Plymouth and South Abington, and Fall River and South Abington, will take the regular trains at reduced rates. Tickets to be obtained at the depots. No exhibitions allowed on the premises. Refreshments in abundance to be had on the grounds. Be sure and ask for excursion

If the weather is pleasant, it is anticipated that this will be one of the largest and most interesting gatherings ever held in this famous grove. Come one and all, and bring the children, that they may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, Manager. Boston, June 24th, 1872-

The Temple Hall Spiritualist and Lyceum Association
Will hold a Pionic at Lake Walden, Thursday, July 11.

Good speakers will be present. The Lycoum children will entertain the company from 2 to 3 P. M. Good music for dancing free to all.

denoing free to all.

Tickets from Boston and return \$1.00; from Waltham, 75 cents. Cars leave Boston at 2 and 11 A. M. and 2 r. M. stopping at Charlestown, Cambridge and Waltham. Should the day be rainy, it will be postponed until further notice.

T. H. Moon,

J. M. Carlis,

DR. C. C. YORE,

Arrangements.

N. Gray,

Married:

United, May 20th, 1872, in companionship for the remainder of life's journey, by Russell Hyde, Esq., of Bellows Falls, Vt., Chauncey Thaybr of Vernon and Almira Preston of Sharon.

PREMIUM TO YEARLY SUBSCRIBERS.

CHOICE OF TWO

Now is the time to Subscribe for the

ANNER OF LIGHT,

To any one sending us Three Dollars, between the first day of June and the first day of AUGUST, 1872, we will forward the BANNER to one person for twelve months - but be it understood that this provision is not applicable to two six month's subscribers, whose papers are sent to separate addresses - together with ONE of the following-named finely executed pictures :

"THE SPIRIT BRIDE," "THE SPIRIT OFFERING."

In order to obtain the picture, the party writing us must state in the letter containing the money which of the two is preferred. Any one neglecting to do so will not be entitled to the Premium.

THE SPIRIT BRIDE, a card photograph, 10x12 in the highest style of art by a medium artist, trol of the spirits. The picture represents the

THE SPIRIT OFFERING is a card photograph, 10x12 inches in size. Its central figure is that of a young girl just blooming into woman, hood. Her head is crowned with white roses, and veiled with fleecy drapery; and her eyes, down-cast 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

Send in your names as yearly subscribers to the Banner of Light, the oldest Spiritualthe BANNER OF MIGHT, and obtain your choice of these two fine pictures. The BANNER is a reliable exponent of the Spiritual Philosophy. ublic Lectures from noted speakers appear in its columns from time to time, together with Original Stories, Scientific and Philosophical Essays, Mes-sage Department, Spiritual Phenomena, Corre-spondence from all parts of the world, &c. It also advocates the rights of woman, as well as other needed 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.

Address.

WILLIAM WHITE & Co. Boston, Mass.

Cape Cod Camp Meeting of Spiritualists. The Annual Spiritualists' Camp Meeting will be held at Nickerson's Grove, Harwich, Cape Cod, commencing Tuestay, July 16, and ending on Monday, the 22d. Tickets may be obtained at the following reduced rates of fare:

Middleboro' and return..... \$2.15 Tremont " 1,76
Wareham " 160
Monument " 160

Other points same as last year. Messrs. Snow & Hallett will provide board and lodging for all who desire. Many of the ablest speakers upon the subject of Spiritualism will render the exercises worthy of general attention, and all are invited to participate with us in this

ocial and intellectual feast. Committee of Arrangements. DOANS KELLEY, Dennis Port.

HEMAN SROW, FEFTHERIN DOANE, JR., T. R. BAKER, R. H. SKALL, W. B. KELLEY, Secretary.

Mass Grove Meetings in Wisconsin. J. M. Peebles and J. O. Barrett, assisted by other speakers rill hold Mass Grove Mechas in Wisconsin as follows: July 10th and 21st, in Darlen, Walworth Co.; July 27th and 28th, at lichoygan Falls, Sheboygan Co.; August 3d and 4th, at Rt. Jon, Fond du Lac Co. J. O. BARRETT, State Misnonry.

Grove Meeting. Arovo Meeting.

Spiritualisis and liberalists generally, hold a Grove Meeting at Monroe Centre, Ohio, the 6th and 7th of July, commencing Saturday morning, at 10 o'clock. J. M. Perbles and other speakers are pledged to be in attendance. All from far and near are invited.

Per order of Committee.

To Correspondents.

The wo pay no attention to anonymous communications. The name and address of the writer are to all cases indispensable, as a guaranty of good faith we cannot undertake to return or preserve communications that are not used.

A. H., CANTON, MR.—We have received an oblinary of Percy Grant Hayford, over these initials. We cannot consent to publish anonymous articles. If the writer will send true ame, we will insert the notice.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN STAR. Published in Boston, Price 35 cents THE LONDON SPIRITUAL MAGAZINE. Price 30 cts per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. and Intelligence. Published in London. Price 25 cents.
The Medius: And Daymers. A Spiritualist paper published weekly in London. Price 5 cents.
The American Spiritualist. Published in New York

City. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit alism. Published in Chicago, III. Price 8 cents.
The Lyceum Banner. Published in Chicago, III. Price 5 cents.

THE HERALD OF HEALTH AT D JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the Brst, and Sficen cents for every subsequent in-Brst, and Siteen cents for every subsequent in-tertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

HUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Paymont la ull cuses in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

To Advertisements to be Renewed at Con-linued Hates must be left at our Office before 13 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210

J. V. MANSFIELD, TEST MEDIUM, auswers sealed letters, at 361 Sixth Av., New York. Terms, \$5 and four 3 ct. stamps. Register all letters. Jy6.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Olinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Annie Kimball, Clairvoyant, 437 Fourth Avnue, New York. 4 * - Je22.

Example for the Ladies.

MR. GILBERT BROWN, of Williamsburg, N. Y., bought a \$55 Wheeler & Wilson Machine in 1856, (price then \$100); borrowed most of the money to pay for it; has supported his family with it; bought and paid for a house and lot, paid taxes, church dues, etc., besides doing his family sewing— During the war he averaged daily 8 infantry frock coats, or 10 cavalry jackets, or 8 military over-coats. Since then he has earned at custom work from \$3 to \$5 per day of 9 hours, and would not now sell his machine for the price he paid for it.

BUSINESS CARDS.

PUZZLES. In many papers you will find ... A place to "PUZZLES" is assigned; To solve them many hours will spend, Yet what they mean can't comprehend. The simple answer when you see,

And simple answer when you see,

Home noted man or place may be;
But we've a greater "Przek" still,
We'd like to have you solve who will:
Tis how the Boys can purchase "CLOTHES"
So very Low at George Fenno's,
Coat, Pants, Vest, Hai and Shoes complete,
Corner of Beach and Washington street.
July 6—1w

ROCHESTER, N.Y. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by William White & Co. Give blin's call.

DENVER, COLORADO, BOOKSTORE. S. A. GRANT & CO.,

383 Larimerstreet, Denver, Col., keep for sale a supply of the Sipiritual and Rectorm Booles published by William White & Co. Also the Banner of Light.

GEORGE ELLIS. Bookseller, No. 7 Old Levee street, Now Orleans, La., keeps constantly for sale the Banner of Light, and a full supply of the SPIRITUAL AND REFORM WORKS published by William White & Co.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the Banner of Light. W. H. TERRY,

No. 96 Russell street, Melbourne, Australia, has for sale all the works on Espiritiulism. LIBERAL AND REFORM, WORKS, published by William White & Co., Boston, U. S., may at all times be found there. HERMAN SNOW,

HERMAN SNOW,

319 Kearney street (up stairs), San Francisco, Cal., keeps for sale the Banker of Light, and a general variety of Spiritudiest and Koform Books, at Esstern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. EP Remittances in U.S. currency and postage stamps received at par. Address, Herman Snow, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE Western Agency for the sale of the BANKEY OF LIGHT, and all Liboral and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Magic Comb, and Voltale Armor Soles. IM STOREM'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Sintlonery, &c.

WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the Banner of Light and other Spiritual Publications.

RICHARD ROBERTS. Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANKER OF LIGHT, and a full supply of the Seyl-ittual and Re-Corm Works published by William White & Co.

FREE PROGRESSIVE BOOKSTORE.

D. S. CAD WALLADER,

241 North lith street, Philadelphia, Pa., keeps constantly for sale the BANNER of LIGHT, and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphiets, Spence's Positive and Regative Powders, and Dr. Storer's Nutritive Compound. Also, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books.

ADVERTISEMENTS.

THE TRIO.

NEW BOOKS.

THE MENTAL CURE. THE Philosophy of Life: Hinstrating the Influence of the Min I on the Body, both in health and disease, and the Psychological Method of Treatment; 36 pp. The work has received the encombine of able critics, and is considered one of the hest hooks in the English language. Dr. A. Johnson writes of it thus: "I have no heritation in saving that it contains more in ind philosophy in regard to the cares of life and health that, all the medical works in the literaries."

THE VITAL MAGNETIC CURE. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Lie Forces of the Human System, and their Application to the Relief and Care of all Curable Diseases of the Mind and Body: 216 pp. It is a practical work, adapted to the wants of the entire human family, and deals with the natural forces, that can be cultivated. "It is a work that will not lose its interest in an age,"

NATURE'S LAWS IN HUMAN LIFE. The Philosophy of Happiness: or an Exposition of Spirit natism, embracing the various agintons of extremists, pro- and con. Is Immortality Universal? Distinguished Theologians, Professors, D.D.s., and others in "opposition to its truthfulness; Normal, Inspirational, and Trance Speakers and writers in favor; 38-pp. "Let truth and filhednoof grapple; who ever knew truth to be put to the worst in a free and once necounter?".

man the 6-res.
These trio books \$1,50 each, yostage 20 cents each.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF CIGHT BOOKS FORE,
158 Washington attect, ligston, Mass.

JUST PUBLISHED.

AN HOUR

WITH THE ANGELS, OR A DREAM OF THE SPIRIT-LIFE. RV A. RRIGHAM.

Then he wrote the dream and told the sum of the matters. This channing brockure, as its title indicates, narrates a vision of scenes in the suitit-land, witnessed by the author in a dream. "Four thousand years of angel ministiles, of visions and dreams, and the occasional appearance of the spirits of departed men, as recorded in the libble, ought to be suitident to establish the principle that spirit gowing into its possible." Printed on time third paper. (Both 50 cents, postage 4 cent; paper 29 cents, postage 2 cents.

For safe wholesaic and retail he www. WHITE & CO, at the BANNER OF LIGHT BOOKSTORE, 158, Washington street, Boston, Mass.

JUST PUBLISHED. THE GOD PROPOSED

Our National Constitution:

A LECTURE, GIVEN'IN MUSIC HALL, BOSTON, ON SUNDAY AFTER NOON, MAY 5, 1871, BY WILLIAM BESTON. Price locents.

For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 15; Washington street, Boston, Mass.

Randolph's Curious Life,

AND THE GREAT TRIAL. We have received a new supply of this work. Those who desire this very 'enrious book, should send for it at once. It gives three sides of the 'free love question with power and crequence. Price 60 cents, post pant; usual disnount to trade.
Address WM. WHITE & CO., BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass., where next hot had alto this author's works, including "Casea Liana," or the "Woman's Book."

Cancers are Curable. Wirilout using the kulle, or drawing blood. This is WITHOUT using the kolle, or drawing blond. This is certified to by the many cases being chred every week by MIS, A. E. CUTTER 72 E-sex street, Boston, Miss. But there being a great many people suffering from this disease who are not able to come to the city for treatment. Mrs. Cutter, after duce a sudderation, and by the direction of her spirit guides, will make and sell her remedies so as to be within the reach of all. The preparations being composed almost entirely of vegetable matter, strongly charged-with electricity and magnetized by spirits through Mrs. C.'s heads, make them very spredy and effectual by their action. Many cases of cancers and tumors can becared by magnetized remedies without the application of the plaster. In ordering the plus ters or magnetized remedies, please give all leading a mutoms, whether internal or external, low long standing, spec, &c. It is always better for patients being treated at a distance to write their own letters if possible; by so doing, the electrical currents can be better established. All letters for abstence to introducing the plus contain one dollar and staing. Examinations at offse from one to three dollars. Hours from lo a gratil 4 r m, 72 Exex street, Boston, Mass.

MAGNETIC. A LL cases of nervous prostration and general debility, from Magnet zer, 23 West 27th street. New York-City. Terms— Office Troatment, \$3.00. Visits, \$5,00.

DRS. HENRY & MITCHELL,

PSYCHOMETRISTS DR. C. HENRY'S specialty—Deafness. Hearing restored first freatment. No surgery.
DR. MARY - MITCHILL'S Speciality—Female-Discases.—Consultation free Delineations \$2 to \$5.
No. 1149 Broadway, New York.

July 6.

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

BOSTON. MAGNETISM AND CLAIRVOYANCE.

I AVING had twenty years' experience in Chirvoyance I and Healing, we are happy in stating to the public that we are now heater prepared to receive and treat patients than heretofore. We are-enabled to administer by letter, prescription or Magnetism, as the case may require. Floe rooms and heard, with the advantages of Turkish, Russlan, Sulphurous, Funigated, Electric and other forms of Medicated Baths. Address; Mus. I. G. ATWOOD, 125 East Ith street, New York.

3wls—June 22.

MISS S. NICKERSON, Test and Rusiness Medium, 82 hover st. Circles Tuesday and Sunday evenings.

June 29.—2 wis*

NEW AND VALUABLE BOOK. CHAPTERS

FROM THE

Bible of the Ages. FOURTEEN CHAPTERS.

cleeted from Hindoo Vedas, Buddha, Confocius, Mencius, Zoroaster, Egyptian Divine Pymander, Tainuds, Bible, Philo Jadaeus, Orphrus, Plato, Pythagofas, Marcus Augelius, Epicteus, Al Koran, Scandinavian Eddons, Swedenborg, Luther, Novalls, Renan, Taliesin Milton, Penn, Barcley, Mary Fletcher, Newman, Tyndali, Max Muller, Woolman, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Highnon Bushnell, Parker, A. J. Davis, Mary F. Davis, Edmya Hardinge, Beecher, Tuttle, Abbott, Denton, and others.

Gospels and Inspirations from Many Centuries and Peoples "Slowly the Bible of the race is writ, Each age, each kindred adds a verse to it."

EDITED AND COMPILED BY Q. B. STEBBINS, Detroit, Michigan. "It is destined to be much read. " "It is full of some of the highest molest thoughts, inspiring men to a better life, that have been uttered since literature existed." "Detroit Daily Post.

Daily Post.

"It is a very handsome book, and gives ample proof of laborious and careful research and wise selection by the compiler."—Detroit Tribune. iler."—Detroit Tribune.
"As a collection of deep religious apportume and ethical

"It is the delight of Mary's heart and rain, as it will be more of Light and Life to thousands of your fellow-men."—
. J. Davis.

"This bong original in aim and execution, helps to meet a want much left. Giving the best thoughts from a date far older than the libite to our own day, it must tend to break up idolatry of a book, to bandsh bigotry, and give tights wisdom and truer freedom and spiritual culture. It should be in eyery home in the land. None should fall to obtain it."—Wil-

400 pages, tinted paper, cloth. Price 82 00, postage 23 cents. For sale wholesale and retail by WM WHITE & COs., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston, Mass., and by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, New York.

A TREATISE

ON THE

INTELLECTUAL, MORAL AND SOCIAL MAN.

Written under forty captions, with an Essay on Man, em tracing fifteen headings or captions, by HIRAM POWELL. "Selze upon truth wherever found, On Christ an or on heathen ground, Among your friends, among your fees, The plant's divine where'er it grows."

Price \$1,95, pastage 16 cents.

Price \$1,95, pastage 16 cents.

For sale wholesale and retail by WM. WHITE & CO., at the RANNER OF LIGHT BOOKSTORE, 183 Washington street. Joston, Mass.

THE ORIGIN OF SPECIES,

and the Antiquity and Origin of Man; With Notes and Ref-rences. By GEORGE F. KITTREDGE.

36 pp. Price lucents, postage 2 cr nts
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,

58 Washington street, Boston, Mass.

NOW READY.

FLASHES OF LIGHT

Spirit Land, Mrs. J. H. CONANT.

COMPILED AND ARRANGED BY

ALLEN PUTNAM, athor of "Spirit Works;" "Natty, a Spirit;23." Mesmerism

Spiritualism, Witcheraft and Mirnele;" etc , etc. This comprehensive volume of more than 400 pages will prize in to the reader a wide range of useful information upon subjects of the utmost importance.

Index of Subjects Discussed:

Adversity, Alcohol, John A. Androw, Animal Faculties, Spirtual National Association, Antidow, Animal Faculties, Spirtual National Association, Antidow, Animal Faculties, Spirtual National Association, Antidow, Animal Faculties, Spirtuan, Mediumistic Aura, Beard, Better Land, Bias, Bible, Bigotry, Body, Celostial Body, Burning of Rody/David Brainerd Barial, Business, Chineso, Chrishna, Christianity, Clairvoy-ance, Clergyman, Coffee, Difficult Communication, Priendly Communication, Laws of Communication, Compensation, Congress, Consciousness, Double Consciousness, Got's Consciousness, Cottor: Circibility, -Gittleism, Cares, Darkness, Davenports, Day of Judgment, Death, Death, Secue, Successive Death, Deity, Destiny, Development, Devil, Disasse, Dog-Medium, Dove, Earth Changing, Earth-Dying, Bize of Earth, Ricetricity, Electricity a Moor, Eijh. Embry o Boul, Ender, Order of Elecural Progress, Evil, Faith, Family Recumbons, Fasting, Fate,/Father, Son and Holy Ghost, H. M. Fay, Feathers, Flowers, Forcenthanton, Force, Ante-Natal Force, Vital Force, Poteroscing, Forgiveness, Bodjamin Franklin, Freedom, Ortis, God, God Impersonal, Od-whete? God—His Impossibilities, Godiness, Gold Making, Gottlia, Hallingination, Imposition of Hands, Kgirit Hands, Realing Powers, Infants' Heaven, Heaven—whete? Hereditary Busses, Holy Ohost, Honting, Lee, Idea, Indentity, Index, Limberty, Lee, Limberty, Lein, Jeans a Light, Jeons a Medium, Outh Regotten Jeons, Jesus a Spiritualist, Star of Bethiebem, Jesus a Sufferer, Resurrection of Jeons, Forcend Coming of Jesus, Jesus, Unclinities, Layolser, Law, Prohibitory Law, Learning, Ann Lee, Blood Lotters, Banner Circle Letters, Le vitation, Liberty, Lie, Life, Essence of Life, Life, Germs, Unconditional Life, Essence of Life, Life, Germs, Unconditional Life, Essence Lavoisier, Law, Prohibitory Law, Learning, Ann Lee, Blood-Leaters, Banner Circle Letters, Uncorosinos Life, Life, Life, Essence of Life, Life Germs, Uncorosinos Life, Lifghillog, Liquor, Liquor Law, Madness, Magneticin, Man, Attributos of Man, Deterioration of Man, Dual Man, Trinne Man, Mr. Mangum, Manifestation, Physical Manifestation, March Winds, Marriage, Matter, Medions, Bad Mediums, Personat-ing Mediums, Mediumship, Memorys, Memory Dependent on Form: Memory-Recording Angels, Men-their Distremens, Men Visit Spirit-Land, Men are Living Three Lives, Memor Ism, Millennium, Mind, War of Mind, Moon, Names, Namos Difficult to Give, Nagroofies, Negro, Oblivion, Olfschiltles, Form, Memory—Recording Angels, Men—their Differences, Men Visit Spirit-Land, Men are Living Three Lives, Mermor ism, Miniennium, Mind, War of Mind, Moon, Names, Names Difficult to Give, Narcoties, Negro, Oblivion, Oligativities, Occupations, Opinus, Organizations, Oyster Supper, Theodore Parker, Paris, Phrembogic Bins, Physbrams, Planets, Polar Extensions, Prayer, Prayer through Mechanis, Prayer, Propher, Propher, Propher, Proyer, Prayer through Mechanis, Prayer—to whom? Prefexistence, Conscious Procestic, Unromembored, Prefexistence, Progression, Property, Prophecy, Propher, Providelies, Question—a Proper One, Recognition, Records, Reformation, Re-incarnation not Optional, Rehigh, Repentance, Responsibility, Rest, Resurrectionists, Retrogression, Return of Spirits, Remnions, Revenge, Revolutions Imminent, Subbath, Sagor, Sawyer, Prof. Schawle, Scienko, Banner Science, Reprive Spirit, Spirit Active, Schawle, Scienko, Banner Science, Spirit Parkity, Spirit Astraction, Spirit Attraction, Spirit Attraction, Spirit Attracts, Spirit Bones, Spirit Parkit Groundskin, Spirit Communication, Spirit Outrol, Spirit Day, Spirit Death, Spirit Death, Spirit Death, Spirit Province, Spirit Exchange, Spirit Parkit Groundskin, Spirit Martinge, Spirit Prose, Spirit Remains, Spirit Martinge, Spirit Marting, Spirit Martinge, Spirit Property, Spirit Marting, Spirit Sounds, Spirit Martinge, Spirit Remains, Spirit Property, Spirit Time, Spirit Sounds, Spirit Senses, Spirit Remains, Spirit Remains, Spirit Time, Spirit T Transmigration, Trinity, Unconsciousness, The Planet Ura-nus, War of Mind, Warnings, Waves, Winds, Will, Will

DR. A. SIDNEY DOANE; ON THE HOR-RORS OF VACCINATION,

THE DISKMBODIED BISDS OF

REV. THEODORE PARKER, REV. W. E. CHANNING. FATHER HENRY FITZJAMES. BISHON FITZPATRICK. REV. ARTHUR BULLER PROF. JOHN NUBBARD,

REV. HOSEA BALLOU: RABBI JOSHUAL BERI, CARDINAL CHEVERUS, REV. LORENZO DOW, ABNER KNEELAND,

SIR HUMPHREY DAVY.

PROF. EDGAR C. DAYTON. REV. JOY H. FAIRCHILD, BISHOP FENWICK, REV. PHINEAS STOWE. PROF. ROBERT HARE. GEORGE A. REDMAN, Medium,

REV. T. STARR KING, RABBI JOSEPH LOWENTHAL, REV. JOHN MURRAY REV. JOHN PIERPONT, DR. A. SIDNEY DOANE, REV. HENRY WARE, KA-DA AB-DAL, LEWIS HOWARD, THOMAS PAINE,

Distinguished Lights of the past, HERESPEAK To the Embodied Intelligences of To-day. Their differences, as given through the lipe of MRS J. II. CONANT, recorded by the pen of the pen or make the graphic scribe, and published from time to time in the MESSAGE DEPART-MEST, or the Saxie Face of the BANNER OF LIGHT, have awakened the greatest interest in society concerning

THE ORIGIN OF MAN. THE DUTY DEVOLVING UPON EACH INDIVIDUAL,

DESTINY OF THE RACE, As treated from the several standpoints which the Freedom from Artificial Constraint,

AND THE ADDED LIGHT OF THE SPIRIT-WORLD, Render inevitable to the reflecting soul entering it in obe-

Natural Law.

As an Encyclopædia of Spiritual Information this work is without a superior.

That it is a executily condense; and digested volume, tho algo reputation of its compiler is a warrant.

Price \$1,50..................Postage 24 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

A BOOK FOR THE TIMES.

'ASTROLOGICAL ORIGIN OF JEHOVAH-GOD

OF THE OLD AND "NEW TESTAMENTS: BEING AN ARGUMENT ON GOO IN THE CONSTI TUTION OF THE UNITED STATES.

BY D. W. HULL. IN this work the author shows that Jehovah was only one out of a school of Gods who play their part in the Bible; all of which are shown to be spirits of departed human beings, who had been translated to the sun or one of the heavenly constellations, in accordance with the belief of that people. He also shows the impossibility of lesislating upon the subject, and gives extracts from Jetlerson's correspondence. Price is cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO.; at the BANNER OF LIGHT BOOKSTORE 159 Washington atreet, Boston, Mass.

Message Department.

Rack Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

Mrs. J. H. Conans,
while in an abnormal condition called the trance. These
Messages Indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undeteloped state, eventually progress into a higher condition.
We sak the reader to teceive no dostrine put forth by
spirits in those columns that does not comport with his or
hor reason. All express as much of truth as they perceive
—no more.

The Banuer of Light Free Circles.

The Hanner of Light Free Circles.

These Circles are held at No. 155 Washington strary, Room No. 4, (up stairs,) on Monday, Tursday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be almitted. Beats reserved for strangers. Donations solicited.

MRS. COMMET receives no visitors on Mondays, Tuesdays, Weincedays or Thursdays, until after six o'clock F. M. Bhe

gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered at these Beances are ofter

The questions answered at these fleances are often propounded by individuals among the audience. Those read to the controlling interligence by the chairman, are sent in by correspondents.

SEALED LETTERS—Visitors at our Prec Circles have the privilege of placing scaled 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 put them in an envelope, seal it, and write your own address on the envelope. At the clore of the scance the Chairman will return the letter to the writer.

It should be distinctly understant that the answers to

will return the letter to the writer.

It should be distinctly understant that the answers to questions proposed by writers must necessarily be brief. The spirit addressed always writing its answer or answers upon the envelope containing the question of questions. Questioners should not place betters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

William White, Chairman.

Invocation.

Oh thou who speaketh to us no more surely through the combined intelligences of universes than through these levely blessoms [flowers on the table), thou God of Nature and the Soul, we praise thee, and, joining prayer to praise, shall ask thee for wisdom with which to solve the wondrous problems of mind and of matter that are hourly pressing upon us, demanding solution; shall ask thee for patience with which to endure all the trials incident to being, whether in or out of the physical body; shall ask thee for strength to press onward steadily in the way of right, fearing no evil because thou art with us; shall ask thee for love, with which to overcome all the evils that may meet us; for power, with which to-Samson-like - overthrow the idols of time, and set in their places the gods of eternity. And we ask thee that we may go on, fullering not in the way of duty, until there shall be a new heaven and a new earth here in the midst of humanity, wherein dwelleth rightconspess. Amen. March 19.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions,

Mr. Chairman, I am ready to answer them. Ques - (From a correspondent.) Among the Questions and Answers in the Banner of Dec. 23d, is opened up a subject of considerable interest, upon which I would be pleased to receive more light from the controlling intelligence. The declaration is made that "Offspring are born to parents in the spirit-world." Is it supposed or known that the process of generation continues in the higher spheres indefinitely?

Ans -So far as my experience extends, I learn that the process of generation, so far as the human species is concerned, begins here and ends here; and yet there are spiritual births taking. place every hour in our life-every moment, every second, according to earth-time-and in this way: you are constantly sending off from your life these germs that need individualizing that need to be surrounded by love, by wisdom and strength, that they may mature in intelligence in the spiritworld. These germs that are thrown off from your life, ere they are ushered into existence here are destined to an individualized existence in the spirit-world, and they all need fathers and mothers there. They have need of the father's strength to hold them in position until they shall become individualized existences; afill so in this sense there are births in the spirit-world, but in no other that I am aware of.

O .- (From the audience.) Was Samson as strong physically as the Book represents?

A.-No, certainly not: but there are some persons so constituted mediumistically that a great amount of physical force can be exercised through them. He belonged to that class, doubtless.

Q.-I suppose it was the same power which is exercised by physical mediums at the present day?

QR.-Bro. Wheelock made a statement on Sunday, to the effect that the time would come when spirits should stand upon the rostrum and speak to the people through materialized bodies.

A.—That is my belief—that they will, indeed. It amounts almost to knowledge, with me. I believe I shall yet stand upon the Music Hall rostrum and speak to the people, materialized, as much so as I ever did when in the physical body; and that ere many years have passed away.

Q.-How many years before that will come round?-more than twenty-five, think? A .- I think not. The chemists and scientists in

our life are making very rapid improvements in that respect-are learning the law, and how to adapt themselves to it. All the forces of Nature are destined, I believe, to become subservient to the soul, and this is one of them. Q -Do not you think that Henry Ward Beecher

will become a Spiritualist?

A.—Henry Ward Beecher is as good a Spiritual ist as there is in this room.

Q.—Why does n't he come out, then? A .- When he is thoroughly satisfied that his pocket will not be affected by Spiritualism, he will speak out.

Q.—Is the time far distant when he will come out? A .- I do not know; but I do not think it is.

Q.—Has he not had manifestations in his church that he is satisfied with?

A .- Yes; and in his family, and through him-

Q.-Will any of these divines ever come out until Spiritualists have organized upon some permanent basis?

A .- Their coming out depends more upon the popularity of Spiritualism than upon organization. Popular preachers always get the largest salaries; therefore it is to their interest to be upon the popular side. Henry Ward Beecher would preach Spiritualism if he was satisfied he could do as well financially as he can with his semi-Orthodoxy.

Q .- I take it, you are not in favor of Orthodoxy?

A .- I am in favor of truth and right. Q.-Do you not think Spiritualism is more in

harmony with his nature than the doctrine he now preaches?

A .- Certainly. Henry Ward Beecher is truthful within, and untruthful without. He knows what truth is; he has embraced it. He has the pure grain; he gives his congregation the husks. Q.—Do you regard him as an honest man?

QR.-Neither do I.

A.-Nor does he so regard himself.

Qn.-I hold it to be good doctrine, when a man believes a thing, to stand up to it like a man. A .- That certainly is the very best thing that

can be done for the human soul. Q-Please explain what you meant by individualizing the germs thrown off from our own spiritual natures?

A -Gathering to them those elements necessary for form and experience. Your individuality depends upon the amount of elements you have gained from Nature. Now, Nature extends beyond this earth. It goes through all the spiritual form: without form, there could be no experience. Now, these little waifs need assistance in gathering to themselves those elements necessary to build up form-structures through which the soul can manifest itself and become individualized. When it remains here in the mother-life during the proper time, it gathers these elements from the mother-life. When it is cast off before the proper time, it is without these elements; then somebody must assist the little soul-germ to gather them for itself. When you feed your infants, you strengthen the form; in the spirit-life, they do even more than this-they build up the form. At conception, the soul-germ becomes simply conjoined to matter. Now, then, supposing it is thrown off immediately after that, it is snot individualized at all: it is joined to matter, Trut not individualized. It has gathered none of the elements necessary to individualization. So, then, a mother-life is necessary in the other world-a mother's love and a father's strength All souls are first conjoined to matter through the sexual relations here in this life, here in the earthly sphere. That is the business of this life. March 19.

Joseph Fulsom.

I am here to reach, if I can, my aged mother, my wife and my daughter. My name was Joseph Fulsom. I died in this city, in May, 1861, of hy drophobia. They have been recently troubled on account of reading an English work, which determined that all who die as I did became so related to the animal world as to entirely lose human individuality, consequently human immortality.

I am a conscious spirit, possessing all the faculties I possessed here, and some others besides. I know that I am as really and truly Joseph Fulsom on the other side as I was here. I know that so far as I am concerned, I can prove the statements in the volume they have read to be falsefalse-entirely false, and they need not give it a thought hereafter.

A Spiritualist sometime since asked them why they did not determine the fact through Spiritnalism spirit manifestations. Their answer was "If I had an existence in another life, and was conscious of their unhappiness, they were sure I would return and set them right." I have been struggling to, all the while; but, coward-like, the fear of entering again into the terrible sphere from which I passed out of this earthly life, I have been deterred from coming here; but I am here to-day, to assure them that I live, and that I expect to live forever, and that as soon as I may be able to, I will try to give them further evidence, such as cannot fail to be entirely satis-March 10. factory.

Rowena Carr.

I told my daughter I would come-here. My name is Rowena Carr. I am from Oldtown, Me. whispered to me in the wind, in the water, in the and I had longed to soar away from my own and papers, and my dead came to me.

over her from the upper life. My daughter Sookie God and of all his children-let me serve you." your paper. She She has re said to me, "Mother, send me a message, if it be shall do to be saved?" "Call me not holy fatrue that the dead speak, and there is no dead. | ther," he answered; "I am one of thy brethren; my mother did for me. March 19.

Father McClintock.

Father McClintock, of New York, will communicate with him upon those subjects he desires information concerning, at any time he may please. Let him furnish proper conditions, and I am with March 19.

Jonathan Choate.

I am Jonathan Choate, of Farmington, Maine. I desire to communicate with my sons. I lived in this life seventy-four years. I died of paralysis. I suppose there are questions that have arisen with my sons, that no one, probably, can answer as well as myself, and if they will give me the privilege of communicating with them privately, I will do so. March 19.

Major Blake.

When I got out of the body, I thought that was the end of this life for me, but I found myself navigating right round here on the earth, doing about as I used to before I left the body. [You thought you'd find yourself either in heaven or hell, did n't you?] Why yes; the preachers told as so, and if they did n't know they'd ought to have known. I thought very likely they knew they were right. When the things of this life were shut out from me, and the other life was opened to me, I said, "That's the end of time." I don't see so very much difference. I am round here; I am troubled about the things I was interested in when I was here, I cannot seem to get rid of it. Now, here, last night, I was called upon at a small convention—I don't know what you would call it-convention? no, that don't seem to be exactly right-well, that 'll doin New Hampshire where I used to live, I was called upon to answer certain queries, that I doubt if God himself could have answered; but because I didn't answer them, they said, "Oh, well, there's something wrong, some humbug about it.". But I am willing to confess here that I am not. well enough posted to answer such questions, and I don't believe any spirit or spirits could have done any better than I did. It was one of those questions that could not be answered anyway; so of course I did not answer it; but I was there, and acknowledged my ignorance, and all I have to say to the friends who put those questions is inst this. "If the time ever comes when I've outstripped God, I'll come back and answer them; until I have done that, I don't think I shall." Major Blake, of Exeter, N. H. March 19.

Seance conducted by Theodore Parker; letters answered by "Vashti."

Invocation.

To thee, oh Holy Spirit, we dedicate the hour and its work, praying for that holy consecration that can come alone from thee; asking that it may enter our souls, and be unto us what dew and sunlight may be unto the flowers. We are weak, oh Holy Spirit-we ask for strength; we are ignorant, oh Holy Spirit-we ask for wisdom. We stand in the valley and shadow of our own ignorance; we would fling back these shadows and stand in thy sunlight, reading thy law, and walking in thy way. And for these mortals we ask that when the night of this life shall have ended spheres; for, without Nature, there could be no for them, and the morning of the other life shall have dawned, they may meet with sunshine and flowers, with peace and plenty and the friends March 21. they love. Amen.

Questions and Answers.

QUES .- (From a correspondent.) I would most respectfully ask the spirit in control of the medium to day, to briefly state to the audience his experience in spirit-life. What were your impressions and sensations when you first found yourself to be a disembodied spirit? Whom did you meet? Did you meet a great number, or only a few? Did you recognize those you saw, as your relatives and friends? If so, were they more beautiful to look upon than they were in earthlife? Of what does your highest pleasure and happiness consist? When I know it to be a positive fact that I must soon and most certainly go to any part of the world where I never have been, and of which I have little knowledge, then it is pleasant to me to meet a friend who has just returned from the locality where I am obliged to go. As it is an unmistakable truth that each and every one now in this room and elsewhere must soon pass from earth-life to spirit-life, I, for one, wish to gain all the knowledge possible for me to get, relative to the life after what is called death. ANS .- Your correspondent - Mr. Chairmanhas imposed a cross upon me, which I shall,

nevertheless, take up and bear on as best I may be able. My first emotions experienced in spiritlife were far from pleasant, for I had carried with me from this life certain shadows that obscured the light from my view, and rendered me almost imbecile to anything that savored of true happiness. I was tempted in this life, and because of my weakness, I fell. Although I was a teacher in the church which was to me the one true and Holy Church, yet when the devil came to me in the shape of ardent spirits, I yielded to the temptation, and became a drunkard. I fell from the faith of the church-I could no more receive absolution from her or her subjects, and to my mind, therefore, I was shut out from God and heaven, and in this state I went out from this world. When I entered the spirit-world, I found myself in a condition of unhappiness, and I was dissatisfied with my surroundings, and yet I had an-inward consciousness that it was all I had earned. I had forfeited my fair estate; I had sold my birthright to heaven for a mess of pottage-in other words, for a glass of liquor. And so I wandered on for months, meeting with many of my old friends, who had a kind word for me-who all assured me that I should finally rise from my darkened condition; yet the judge that condemned me was within myself. I felt that I had committed a sin against the Holy Ghost of my own being, and that there was no forgiveness for it. I could outlive it; I could become absolved by suffering-but in no other way. At last I was fortunate enough to meet with one old friend whom My mother was an Indian woman, my father was. I had never known in this life, and yet he was a a white man. I got these things in the air, before friend to me because I loved the record of his life. went away; the leaves told them to me, the I had read it often with pleasure, and had prayed water told them to me, all the herbs I gathered -oh, how earnestly!-that I might become like for the sick told them to me. The Great Spirit him. I had felt the inspiration of his good deeds, trees, what he whispered to you through books darkness, and gain something of his light. When I met him in the spirit-world my soul instinctive-Rowena's mother taught her to heal the sick told ly knew him, and I said, "This is Cardinal her what herbs to gather for the sick, and watched Cheverus." "Yes," he said, "it is a servant of said, "Tell me, then, oh holy father, what ! Come to me and watch over me, and teach me, as there is but one God-one Holy Father-over us your-mother has taught you, and I will walk in all." "Well, brother, then," I said, "tell me what your way, and bless the sick, and worship the I shall do?" He roplied, "The earth-our church Great Spirit." So I am here, white man; from on earth-is groaning to be delivered from the here I shall go to her. She possesses the same darkness of iguorance. Go back, take up your power that I did. When she receives my message cross, live again, so far as you may be able to, she will have light, and her fear will be gone. through mediumistic life on earth; retrace your She will know I am coming to do for her what steps, absolve yourself through your good deeds, and carry light to the church on earth; and byand-bye, the combined efforts of such as you shall redeem that great mass of ignorant souls-her I am here to say to Father Burns, of Mass., that | subjects—that are groaning to be delivered from ignorance and from crime." And so I came back to earth; I took up my cross; I learnt the ways of mediumistic life; I have entered the Catholic Church; I have communed with her priests; I have put what light the Great Spirit has been pleased to give me upon her altars, and I am striving day by day, hour by hour, and moment by moment, to lift myself from all shadows, and, as I become lifted, to lift others, being assured that this is the straight and narrow way which

leadeth to heaven or happiness. Q .- (From the audience.) I would inquire (pursuing the subject a little further) whether the darkness spoken of was merely mental, or was it objective darkness complementary to a mental condition; or whether it was anything similar to

a lack of vision here? A .- It is a mental condition, and yet it affects objective things. I saw beautiful scenes, and met beautiful people, and they were all hideous to me. Even little children of the other life could not inspire me with love. I was in no condition to enter heaven, therefore it was a hell to me. The spiritual sun shone brightly, but I did not appreciate it any more than I did the sun of this life, which used to often shine brightly when I was drunk, too drunk to appreciate even the blessings March 21. of this world.

Timothy Sullivan.

I have been dead a little better than a month. I wish to send back word of my condition to those have left here. I went out of this life very quick I hadn't the time to receive the consolations of our Church, at all, and my friends are making themselves a good deal of trouble about it. My name was Timothy Sullivan. I fell from the roof of a house on Federal street. I was slating the house. I did u't know anything after that. I hardly think I had my senses left when I struck -I was killed outright. All I want to say, is, I am well off in this new life; if I had my choice I would not come back. I was forty-one years old, here. Good-day, sir. March 21.

and there, never for once feeling that they shall be obliged to give it up as a bad bargain, because they know that this return is founded upon the law of universes, and they have only to make themselves acquainted with the law in order to do so perfectly right. Little children are the most apt scholars in this new science-I say new, yet it is as old as eternity-because little children have no fear. They never stop to think what is right, or what is wrong, but they just throw themselves into the arms of Mother Nature, and she cares for them, and they generally do well in returning, and they return again from their mission to this life to the spirit-world with rejoicing and with lessons that older heads glean with satisfac-

I often told my friends, before I came to the spirit-world, that I believed some satisfactory solution might be given for the mistakes every returning spirit made; that I did not believe that one hundredth part of those who returned to this life to communicate with their friends gave anything untruthful because they desired to do so, but because they were not acquainted with the enshrined forever in the affections of millions;

those who desire to know if I can manifest, if they

I am Edgar Stiles, of Hartford, Conn. I wish to communicate with Mrs. Elizabeth Stiles. I was in my tenth year, and I died of pneumonia. My mother is in great sorrow. She thinks I might have been saved, if she had taken a different course with me. I want mother to know that she did just as well as she could do. She has nothing to regret, and she 'll have a good stout boy to welcome her here when she comes to the other life.

It'll be better than if I had stayed here. She
wants somebody to lean upon when she gets
there, and she 'll have me. She always says she
there, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she
days to regret, and she 'll have me. She always says she there, and she'll have me. She always says she there, and she'll have me. She always says she can buffet the storms of this life well enough, but she do n't know about the other life; she 's afraid she'll be very weak there. Well, if she is, she'll have me to take care of her—she'd ought to he have me to take care of her—she'd ought to be glad I am there. March 21.

Maria French.

My name was Maria French. I lived in Bath. Me. I died of consumption, after living-twentytwo years here. I died in October last, and I wish to communicate with my brother, who is in California. Tell him I tried to live to see him once more, but the angels called me, and I was obliged to go. And now, I have a favor to ask of him. It is that he will investigate this beautiful spiritual truth, and be made happy by it. Maria, to Jesse French. March 21.

James Cramm. [How do you do?] I am weak, because it is only yesterday since I left my body. Mý name was James Cramm, from Jersey City, N. J. I was nineteen years old and four months. I told my mother if Uncle Ben's Spiritualism was true, and anything happened to me while I was away from her, I would try to give the evidence that she could not mistake. Tell her I died vesterday in Bingen, fair Bingen, on the Rhine. I prayed to reach that place, and I did. I had no expectation of ever returning, when I went to Europe to. seek my health. I knew I should not; something within told me I should never live to return, and I prayed to reach that place. I wanted to die there, and I am satisfied. Tell mother I shall be buried there—it was my request. March 21.

Scance conducted by Father Fitz James; let-

ters answered by "Vashti. MESSAGES TO BE PUBLISHED.

Monday, March 25.—Invocation; Questions and Answers; Dr. E. G. Marshall, of Madison, Wis.; Michael Murphy, of Shielbyville, Tonn.; James Warren, of Titusville, Mo. Tuesday, March 26.—Invocation; Questions and Answers; Mary. Strong, of Albany, N. Y.; Stephen Case, of Boston; John Eldridge Porter, to his father; Commodore Meade, to his family; Thomas J. Jackson (Stonewall), to friends in New Orleans.

Orleans.

Orleans.

Thursday, March 23—Invocation; Questions and Answers; Alice Somers, of New York City, to her mother; Fannie Burbank Felton; Miles Thompson, to Daniel Pendergast; Mary Ann Dodge, of Utica, to Nathan Dodge; John Hartze, to Water Herze, of Reston.

Ann Dodge, of Utica, to Nathan Dodge; sonn Harlze, to Peter Harlze, of Boston.

Monday, April 1.—Invocation; Questions and Answers; Anna Cole; Dennis Macarthy, of Boston, to James Macarthy; Nim Silloway, of Brooklyn, N. Y., to her mother; Arthur Beardsley, to his mother, of Winchester, Tenn.

Tuesday, April 2.—Invocation; Questions and Answers; Daniel Foote, of Montpeller, Vt., to his sons; Catharino Wills, of Little Compton, Eng., to her brother in this country; William Derringer, of the Pennsylvania Reserve Corps, to his father; Minnle DeLacey, of New Orleans, La., to her father; Jesse Hutchinson.

Within Hermiger, of the Pennsylvania Reserve Corps, to his father; Minnie DeLaccy, of New Orleans, La, to her father; Jesse Hutchinson.

Monday, April 8.—Invocation; Questions and Answers; Isaac Rich, of Boston; "Jake," to Massa Tyndail, of Opelou sae, Li.; Moses Ciark, of Boston; William May, of Hoston, to his children; "Tad" Lincoln, to his mother; Anna Robinson, of Springfald, Massa, to her mother.

Tuesday, April 9.—Invocation; Questions and Answers; James Lawry of Portsmouth, N. H., to his son; Sam Head, to his son; William H. Purse; Margaret Hollins, of Boston, to her brother.

Tuesday, June 18.—Invocation; Questions and Answers; Helen Robinson; Charles Watkins, to Ben Hamden; Comfort Starkweather, to her daughter Deborah; John Schneider, of Roston, to his son; Annie Brown, of Lawrence, Mass., to her mother.

nother.

Thursday, Jane 20.—Invocation; Questions and Answers; William Thackeray, to his friends; Jude Sampson Peters, of Boston, to his nephews: Ruth Ann Prescott, to her children; John Connelly, of Boston; Charlie Eames, of Yarmouth, N. S., to his mother.

Monday, June 24.—Invocation: Questions and Answers; Robert J. Clarkson, of Liverpool, Eng; Moke-ta-va-ta, to Col. Tappan; Catharine Connolleys to her husband, of Dorchester; Annie Galway, to her father, of Rock Island, Ill.; C. C. Hovey, of Boston; Hannah Adams.

'Mr. David Blair and Spiritualism." The "Harbinger of Light," an English spiritu-

al magazine, published in Melbourne, Australia, says, in its issue for April:

"Mr. David Blair has been lecturing on Spiritualism at Sandhurst, his argument being that spiritual intercourse was a fact known and recognized from the earliest ages, but that intercourse with spirits was distinctly forbidden. He la-mented the decay of faith in Christianity (which he attributed to Spiritualism), and wanted to know what the ministers of the gospel were about when the Christian fabric was crambling around Alice Cary.

Alice Cary.

The inhabitants of the spirit-world, in their endeavors to make themselves understood by those they have left in this world, often make many protesque mistakes, and for this reason: there are but few in the spirit-world who clearly understand the laws and conditions governing spirit return. All the rest are amateurs, stumbling along as best they may, making mistakes here when the Christian fabric was crumbling around them and the spirit of unbelief riding on the whitly wind. His concluding remarks are so much in accord with our own ideas that we give them verbatim: This falling away from Christianity was the darkest hour before a glorious dawn. The night was far spent, and the glorious light was at hand, bringing life and light and happiness, for which immortal souls were panting. The report of the lecture was copied into the Pleasant Oreek Chronicle of February 16th, and was fully and ably reviewed in a letter signed 'Onward,' in the Chronicle of the 27th February."

[From the Index of June 15th.] Spiritualism and Science.

A brief note which we appended to a communi-

cation in the Index, No. 124, on the common complaint that scientific men "refuse to investigate Spiritualism," has called out some heated and not over-polite rejoinders from the Spiritualist press. The longest of these will be found on a previous page, that our readers may judge for themselves how far we are in fault. Having said nothing that our most deliberate judgment disapproves. we intend in all courtesy to write a few thoughts about Spiritualism which have long been in our mind, waiting a convenient opportunity of ex-

pression.

How any man with a warm human heart (we need not say "any woman," for all women have that) can sneer at the hope of a future life, we have never been able to explain otherwise than as a sort of involuntary repulsion from the super-stitions with which it has been associated. Whoever has stood beside the grave of a dear friend law that would carry them straight through without any mistake—and I found I was right.

I desire my many, many dear friends to have patience, and to persevere in this school of life, never fearing they shall never get beyond the alphabet; if they persevere, they certainly will. To the school of the school of the school of life, never fearing they shall never get beyond the alphabet; if they persevere, they certainly will. To the school of the sc These things to-day are of supreme value. Will they be less valuable a hundred years hence?

go to the scance at Moravia, I would say, Yes, I am quite sure I can; but if I fail, try me again and again. Know that my failure is the result of my ignorance, not because the way is not open, not because the door is not wide, wide open between the world of spirit and the world of matter. From Alice Cary, to her friends.

Edgar Stiles.

they be less valuable a hundred years hence?
But the comfort which comes from an undoubt too high a price. Truth is better than comfort, and every great soul will prefer it. Our supreme concern now is to be true to truth, at whatever cost. Only by such faithfulness can humanity attain its loftiest dignity and grandeur. Christianity has so long held up belief as the paramount virtue that, in the popular estimate, a stigmar rests even on doubt. Yet to doubt until doubt becomes unreasonable, to put aside with calmbecomes unreasonable, to put aside with calm-ness all seductions of sentiment or imagination as a disturbing and warping influence in the pursuit of truth for truth's sake, is an act of spiritual heroism and the glory of real science. and imagination can never make that to be true which is not true; and the spirit of science is that attitude of mind which abhors delusion as the most colossal of disasters. The praise of truth, to fail. Better be the owner of a genuine dime than of a counterfeit dollar. Never buy comfort if the

rice is credulity."

It is this principled wariness which is the real reason why men of science are generally disinclined to devote much attention to Spiritualism.

According to their habits of thought, its case is not prima facie a strong one. Its experiments are not crucial ones. Its "demonstrations" are not not crucial ones. Its "demonstrations" are not such, according to scientific standards. Men of science are accustomed so to devise experiments as to exclude all explanations but one; and if this is impossible in any direction, they abandon investigation in that direction as hopeless. In the multitude of problems to which a solution seems possible, they have no time for such as seem insoluble.

There is no just ground of complaint here. Gold is a good thing; yet it is not therefore wise to open a gold-mine in a peat-bog. Instead of being indignant that the whole scientific world does not devote itself to investigation of "spiritualistic phenomena," Spiritualists should ask themselves whether these phenomena are such as to promise any definite results to strictly solentific investigation. We do not say they are not; we merely make a suggestion. We merely say it is childlish to demand scientific investigation, if the "conditions" are such as necessarily to preclude

We are told, however, that these "conditions" de-

pend on the nature of things, and not on the power or-inclination of the mediums; that "if the phe-

nomena are spiritual—that is, subject to the con-trol of forces and intelligences wholly independtrol of forces and intelligences wholly independent of the will and action of the parties present—the demand for human conditions is simply arrogant and preposterous." All this is singularly confused. Of course science does not demand that the "conditions" shall be other than they are. It merely says that, if the "conditions" are necessarily such as to render exact results impossible, then the demand for investigation, much more for belief, is itself "arrogant and preposterous." Science investigates nothing which it cannot investigate scientifically. If Spiritual-ism cannot offer such "conditions" of investigation as science can accept, it must surrender all claim to be a scientific demonstration of immor-tality, and content itself, like the churches, with tality, and content itself; like the churches, with an appeal to faith. But if it does claim to be a scientific demonstration of immortality, it must cease to stigmatize the "demand for human conditions" of investigation as "arrogant and preposterous." This waywardness will not convince skeptics, but repel them. If Spiritualism appeals to science, it must abide by the laws of science. It must either submit to the laws of evidence established by the court, or withdraw its case altogether.

When devout Christians declare that the Bible When devout Christians declare that the sible should be read only in a passive, receptive, believing spirit—that it is impossible to find the truth so long as the skeptical intellect insists on having its questions answered before it will believe—Spiritualists are quite as apt as any others to smile or to protest. They say that this is to hood wink oneself, and expose the mind to the inroads of illimitable superstition. In consistency, then they cannot find fault with us, when we say then, they cannot find fault with us, when we say that, if Spiritualism is ever to convince us, it must convince us by satisfying the skeptical intellect, not by suppressing it. The only safeguard against super-tition and delusion is skepticism; and no free thinker will ever dream of requiring a "receptive" mood of mind. Impartiality, indeed, is a duty; but only skepticism can be impartial in the investigation of any subject; that is, whenever one has come to believe, he no longer investigates and Spiritualism, if to be investigated at all, should be investigated with a perfect willingness Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender the denors our most sincere thanks:

Since our last report the following sums have been received, for which we tender the denors our most sincere thanks:

"conditions" are such that these cannot be given,

> pects even to receive the attention of science namely, submit with a good grace to the most rig-orous and stringent tests which science can devise. The sincere will not object to this.

> will. We differ from some skeptics in that we consider the hypothesis of Spiritualism to be a legitimate one, provided the phenomena can be proved to have an extra human origin. But this point must be proved beyond the shadow of a doubt. We do not think it proved yet; and we do not believe that scientific men generally will ever enter on the investigation of it, until they are left free to decide for themselves what the "conlitions" are and are not.

Passed to Spirit-Life:

From Boston, (Dorchester District,) June 19th, Ashton E

and 5 months.

Aston was the youngest of five children, and a great favor ite in an unusually harmonious family, all of whom appreciate and enjoy the blessings of a knowledge of the spiritual philosophy. The cholecut gems are gathered first. The funeral discourse was delivered by Rev. Warren H. Cudworth. Though noted for his boldness in giving utterance to the great truths of Spiritualism, on this occasion he was particularly forcible and convincing in his argument elucidating and proving the truth of the spiritual philosophy. Rev. Mr. Hull, of Dorchester District, assisted in the services. and 5 months.

Mediums in Koston.

OFFICE OF DR. H. B. STORER, 137 Harrison avenue, Boston.

MANY PERSONS

DESIRE CLAIRVOYANT EXAMINATIONS and counsel as to the care of their health from the spiritual world: MRS. GEORGE W. FOLSOM,

An excellent Clairvoyant and Medium, at No. 137 Harrison avenue, on Wedneslay, Thursday and Friday of each week, from 9 o'clock A.M. until 5 P. M. Sittings or examinations, \$1,00; when written, \$1,50. Apr. 20.

DR. G. W. KEITH, No. 9 Florence Street,

By reason of the great and increasing demands of his patients at a distance, will close his office June 20th for two months (or until further notice), and devote himself exclusively to the exercise of his special gift of healing at a distance, by means of his magnetized paper and other substances, as magnetic conductors, mutual sittings, &c. To accommodate those who wish to test the new method, as well as those who do not require a month's treatment, single packages will be sent for 23.00. State leading symptoms and send lock of hair. Send for circular.

MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN,

No. 46 Bench Street, Boston.

M RS. ANDREWS has recently added to her business the Care of the "Spiritualists" Home," where transient guests will flid pleasant accommodations. 4w*-June 29.

Mrs. A. E. Cutter,

ELECTRO-MAGNETIC PHYSICIAN AND HEALING MEDIUM, 72 Essex street, Boston, Mass., removes Cancers or Tumors from any part of the system without drawing blood, and with very little pain. Mrs. C. 18 very successful in all diseases incident to women and children. 14w*—May 4.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 342 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please enclose 61.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*—July 6.

MRS. A. C. LATHAM, MES. A. C. LAIHAM,
MEDICAL CLAIRYOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Klüneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. June 29.

MRS. MYRA E. JOHNSON.

MEDIUM for Spirit Communion. Verbal and Written Messages given. Hours from 10 to 5. Ladies 31; Gentlemen 32. Persons reading name and address care of Mrs. Mary R. Hubbard, will receive prompt attention. No. 34 Hanson street, Boston.

4w*-June 22.

MRS. HARDY,
No. 4 Concord Square, Boston. Hours from 9 to 4. Public scances discontinued until further notice.
May 18,-13w*tf

MRS. E. S. LEWES,

CLAIRVOYANT, ELECTRIC, AND MAGNETIC PHY-SICIAN, No. 56 Chandler street, Boston. Elegantly fur-nished rooms, and board for Patients. Elegantly fur-lw*-Juty 6.

MRS. 4). E. BRIGGS,
MAGNETIC PHYSICIAN, 29 Sterling street, Boston; formerly 697 Shawmut avenue. Office hours from 9 to 5.
Patients treated gratuitously daily from 2 to 4.
June 22.—4w*

DR. F. HATCH, Magnetic Physician, 55 Lafree of charge. Office hours from 8 A. M. to 4 P. M.

June 28.—4w*

MRS. DUNNING, Clairvoyant, Healing, and Developing Medium. Will visit Patients by appointment. Office hours 9 A.M. to 4 P.M. 663] Washington st., Boston June 21.—5 wt

MRS. L. W. LITCH, Tranco, Test and Healing Medium. 183 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock.

MRS. M. CARLISLE, Test, Business and Clairvoyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston.

MISS SEVERANCE, 74 East Brookline street, 3 doors cast of Harrison avenue, Washington-street cars and concluss pass the street. Hours, 10 A. M. to 6 P. M. May 25.—Sw*

MRS. M. A. PORTER, Medical and Business
Clairvoyant, No. 21 Lagrange street, Boston. Rooms
not open Wednesday and Saturday.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5.

May 18.—13w*

MRS. FRANK OAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 6. 616 Washington street, Boston. May 11.

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). Dr. G. will attend funcrals if requested. 13w*-June 8. MRS. MOORE, Spirit Medium and Magnetic Healer. Treatment, Manipulation. 8 Common street. June 15.—4w*

Miscellaneous.

DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn. OWING to ill health, Dr. WILLIS has been compelled to give up his New York practice, and go to a place where the wear of professional life is not as great, and takes this method of informing, his numerous patients about the country that for the present he may be addressed as about.

From this point he can attend to the diagnosing of disease by hair and haudwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

All diseases of the blood and nervous system, Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all delicate complicated nervous diseases the Doctor claims especial skill in treating, and is permitted to refer inquirers to patients who are now under treatment, and to numerous parties who have been curred by his system of practice. Ill health DR. WILLIS has be pen cured by his system of practice. Address by mail as above. 3m-May 25.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 159 Washington street,

PROF. WILLIAM DENTON, N. FRANK WHITE, DR. F. L. H. WILLIS, MRS. LOVE M. WILLIS, Dr. WHIE'S DAUGHTER, J. WM. VAN NAMEE, BOSION, 10F 22 CERTS EAU IT
REV. JOHN PIEHPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
MRS. J. H. CONANT,
J. M. PEEBLES,
D. D. HOME,
GIR J. WM. VAN MARCONIETA (CONTROL OF MINISTRY, J. Wm. Van GREAT HEART, Nameo.) JOAN OF ARC.
THE THREE BROTHERS, WHITE FEATHER, J. M. PEEBLES,
D. D. HOME,
MOSES HULL,
WARREN CHASE,
LUTHER-COLINE,
LUTHER-COLINE,
WHILLIAM WHITE,
ISAAC B. RICH,
DR. H. F. GARDNER,
PROF. WILLIAM DENTON, cabinet size, 36 cents.
N. FRANK WHITE, imperial, 50 cents.
N. FRANK WHITE, imperial, 50 cents.
N. FRANK WHITE, imperial, 50 cents.
THE SPIRIT OFFERING, 50 cents.
THE SPIRIT BRIDE, 25 cents; do. 8x10, 50 cents.
PINKE, the Indian Maiden, 50 cents.
PINKE, the Indian Maiden, 50 cents.
Sent by mail to any address on receipt of price.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

WILL COMMENCE HEALING AT THE "KENNARD HOUSE," CLEVELAND, OHIO,

June 30th, 1872, DR. Newton invites all who are not amply able to pay to ome and be cured "without money and without price." June 29.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurated escription of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical fidense, with prescription therefor; what business they are Dest adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1,00 and two 3-cent stamps. Address,

MRS. A. B. SEVERANCE,

July 6.

MRS. A. B. SEVERANCE, Wis.

A 85,00 BOOK GIVEN AWAY FOR

81,25! POSTAGE PREPAID. 350 pages bound incloth. Illustrated with an engraving of Correggio's celebrated picture of The Victim of Temptation, and twenty-five other very costly and instructive cuts. Marabutes; or, Srep-immonation. The perusal of this section alone will save millions of lives from premature graves. Send to DR. Andrew Stone, Physician to the Lung and Hygienic Institute, Troy, N. Y. July 6.

Planchette Song, SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARRETT, music by S. W. FOSTER. Price 30 cents.

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

MERCANTILE SAVING INSTITUTION. NEW BANK BUILDING.

No. 387 Washington Street, Boston,
Tills is the only Saving Bank in the State that pays interest on deposits for each and every full calendar month they remain in bank. The institution has a guarantee fund of \$205,000 for the express protection of depositors.

June 1.—13w

Miscellaneous.

TRACTS FOR THE TIMES!

'THE IRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY

THE AMERICAN LIBERAL TRACT SOCIETY

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

No. 1, "The Biblica False Witness," by Wm. Denton;
"2, "Thomas Paine's Letter to a friend on the publication of the 'Ago of Reason?";
"3, "The Ministration of Departed Spirits," by Mrs. Harriet licecher Stowe;
"4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
"6, "Catechumen." Translation from Voltaire;
"6, "Humanity rs. Christianity," by Henry C. Wright;
"7, "The Bible a False Witness," No. 2, by Wm. Denton;
"8, "The Bible—1st the Werd of God?" by Mr. T. Dole;
"9, "Spirit Manifestations," by Wm. Howitt;
"10," History of David," Extract from "Exeter Hall";
"11," Modern Phenomena," by Wm. Lloyd Garrison;
"12," Christianity.—What is it?" by E. 8. Wheeler;
"13," The Bible Plan of Salvation," by Rev. H. Harrison;
"14," The Protestant Inquisition," by Rev. Charles Heecher;
"15," The Presecuting Spirit of our Sunday Lawa," by Rev. W. Catheart;
"16," The Church of Christ, a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
"17," Orthodox Blasphemy," by Rev. J. L. Hatch;
"18," Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
"19," The Corrupting Influence of Rovivals," by Rev. T. Starr King;
"20," Who Are the Saints?" by the author of "Exeter Hall";
"21," The Great Physician only a Quack," by William Denton;
"22," Peter McGuire, or Nature and Grace," by Lizzio Dioten.
Aro now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Noclety. A sample package of twenty-two assorted or selected tracts will be sent postpaid on receipt of wenty-five cents.
Price of tracts, 30 cents per 160, 85,00 per 1606, postage paid. A discount of 20 per cent, made on all orders amounting to \$10 and upwards. No orders will be filled unless cash for tracts is enclosed. Make P. O. Orders payable to order of Secretary, Sond orders to "AMERICAN LIBER

Testimony of a Physician.

"I AM VERY ANXIOUS TO GET SOME MORE OF YOUR 'NUTRITIVE' [Dr. H. B. Storer's Nutritive Compound], AS I BELIEVE IT TO BE SUPERIOR TO ALL OTHER MEDI-CINES PUT TOGETHER FOR-WHAT YOU CLAIM FOR IT. WHENEVER I HAVE AD-MINISTERED IT, THE EFFECT WAS SO FAVORABLE AND QUICK, I THOUGHT AT FIRST IT MUST BE A MERE PALLIA-TIVE, AND THAT WHEN ITS EFFECTS WORE OFF THE DISEASE WOULD RE-TURN WITH REDOUBLED VIGOR, AS IS OFTEN THE CASE WITH MOST OF THE DRUGS AND NOSTRUMS OF THE DAY; BUT I AM MOST HAPPY TO BAY THAT IN NO ONE CASE DID IT FAIL TO DO ALL (AND MORE) THAT YOU CLAIMED OR I EX-PECTED. D. C. DENSMORE. Louisville, Ky., May 20th, 1872." June 8.

IMPORTANT NOTICE!

WANTED,

EVERY CITY AND TOWN, AGENTS,

TO CANVASS FOR THE BOOKS, "MENTAL CURE," (Life)

"VITAL MAGNETIC CURE," (Health)

NATURE'S LAWS IN HUMAN LIFE.' (Happiness.)

All three of these books are alive to the wants and needs of the whole human family. They show the power of mind over matter and disease, and the Psychological Method of treat ment; also, the Electrical, Magnetic and Spiritual Forces, and their application to the cure of disease, and the natural laws which govern human life in both spieres of existence.

Lecturers, Mediums and Agents, can do well for themselves, and at the same time are is those who would like to understand the effects of the life forces that govern and control the human family. human family.

Persons desiring to engage in the work can apply to the
publishers, WM. WHITE & CO., at the BANNER OF LIGHT
BOOKSTORE, 155 Washington street, Boston, Mass.

CREAM OF LILIES.

WITH all its simplicity and purity there is no article that will compare with it as a l'reserver of the Skin. The toilet is imperiest without this delightful and harmless preparation. It positively removes liketh Mark, Wrinkles and all cutaneous diseases from the skin, producing a soft and white satin-like texture. In all cases of chapped and brittle skin it works like magic. It is different from anything of the kind ever offered to the public, and is free from all poisonous substances. It has given entire satisfaction in every instance, and many are the certificates expressing unqualified admiration, from which are copied the following:

Greenfeld, Mass., Aug. 23, 1870.

DEAR MADARE—In reply to your request to know how I liked the Gream of Lilies, I would say it has taken the moth from my face that had, marred my looks for over five years, leaving my skin soft and white.

Yours with gratitude,

MRS. SARAH A. BAKER.

Yours with gratitude, MRS. SARAH A. BAKER. Northampion, Mass., Sept. 8, 1870.

DEAR MADAME—About six months ago I purchased a box of your Cream of Lalies, that I had heard highly recommended for removing Small Pox Pits, and of which I was saflicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three more, used them as before, and I could plainly see that they were fast disappearing. I sent for three more, and before using them half up they had nearly disappeared. I feel very grateful, and cheerfully recommend it to all who are affilied with Small Pox Pits.

Yours with respect, W. M. PAIGE.

Worcaster, Mass., Oct. 17, 1870.

DEAB MADAME—Having used your Cream of Littles, I would certify that it has taken off my face a scar that was made in the army, and left the skin smooth and clear like that of a child. I consider the Cream of Littles invaluable.

Yours respectfully, JAMES B. ANDERSON.

For sale by MADAME BODINES, at No. 37 East Brookline street, Boston, Mass. Price, One Dollar per box. Sent by mall, post-paid, to any address. cow—Jau. 6.

Sea Shore.

STIRITUALISTS and others anticipating a visit to the Sea Share, are reminded of a new house, just built, called the "WASHBURN HOUSE," (for Summer accommodation), on the Beach at "Brant Rock," Marsinfield, Mass., within a stone a throw of the "Breaking Waves," where can be en joyed the pleasures of Sea Bathing, Fishiny, Salling, &c., and other enjoyments incident to a shore life. All are expected to behave peaceably, as it is not a "rendezvous" for those who use strong drinks. Good Board and Lodgings for \$1.75 and \$1,50 per day. Mediums accommodated for Circles as circumstances permit. For further particulars address Propietor, Jung 29.—w. "Brant Rock," Marshfield, Mass.

CALIFORNIA. ALBERT MORTON,

Magnetic Healer, MRS. ALBERT MORTON, Olairvoyant, Business Medium, and Psychometrist.

A NALYSIS of Ores and descriptions of Mining Localities, A Dr. and Mrs. Morton will locate in San Francisco about August 1st. Notice will be given in the "Banner" and California papers.

SURE CURE FOR CATARRY AND NEURALGIA. I HAVE the only remedy that will-cure the above diseases. In no case will it fail. Sent by mail, large bottles \$2, small \$1. 902 Wabash avenue, Chicago, Ill. W. PERSONS, D. M.

DUMONT C. DAKE, M. D., A NALYTICAL PHYSICIAN, No. 15 Ellis Park, Chicago, Ill. The Doctor's Health Journal mailed free to any address.

MAGNETIC PAPER.

P. J. WILBUR, Magnetic Physician, 460 West Randolph street, Chicago, Ill., curos diseases with Magnetic Paper Trial paper 25 cents. 16w*—Apr, 6: A WELL-KNOWN CLAIR-VOXANT.

NCLOSE \$1,00, lock of hair and handwriting, with age and sex of patient, for clair-oyant examination and prescription. Address RACHEL LUKENS MOORE, care Warren Chase, & Co., 614 North 5th street, 8t. Louis, Mo.

June 11,—ti

THE MAGNETIO THEATMENT.
SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y.,
and obtain a large, highly illustrated Book on this system
of with ling treatment.

July 6.

DR. J. O. PHILLIPS, HERLIN, WIS., CLAIRVOYANT HEALER by laying on of hands. Sees diseases at a glance. Disagnose by lock of hair. Successure and guaranteed. Terms \$1,00. DR. G. W. McLELLAN, for Eye and Ear, will treat all cases by laying on of hands. 4w'-June 29.

Rew Books.

FIFTH EDITION.

THE SPIRITUÄL HARP, The new Music Book for the Choir, Congregation and

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

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to ment commendation.

Over one thirdot its peetry and three quarters of its music are original. Homeof America's most gifted and popular musicians have written expressly for it.

The SPIRITUAL HARL IS a work of over three hundred pages, comprising BONNS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompanient.

Single copy

Sagoo

Full gilt.

10.00

d copies

10.00

When sent by mail 34 ceuts additional required on each copy.

YEAR-BOOK

SPIRITUALISM. A RECORD OF ITS FACTS, SCIENCE AND PHILOSOPHY FOR

1871.

Containing Essays by the leading Spiritualistic Writers of Europe and America; Statements relating to the progress of Spiritualism in the various Countries of the Old World; Notices of its Current Literature; Lists of its State Organizations, Lycenms, Local Societies, Media, Lecturers, Periodicals, Books, Correspondence, and Suggestions relating to the future of

SPIRITUALISM. EDITED BY

HUDSON TUTTLE and J. M. PEEBLES. For sale wholesale and retail by the publishers. WM WHITE & CO., at the BANNER OF LIGHT HOOKSTORE, 158 Mashington street, Boston, Mass, also by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nat

sau street, and by dealers in spiritual books generally. Price, cloth, \$1,35, postage 30 cents; paper, \$1,00, postage 6 cents. A PEEP INTO SACRED TRADITION: MRS. MARIA M. KING'S WORKS.

THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS RNOWN TO MAN,

His Present and Future Happiness. BY REV. ORRIN ABBOTT.

BY REV. ORRIN ABBOTT.

The evidence and arguments of the ablest authors, lishop flome, and the great Methodist commentator, Adam Clarke, in favor of the Divine origin of the Old Testament, are here compared with the author's reasons for dissenting from that opinion. The self-contradictions of those books, and the error of ascribing things to God which are obnexious to common sense, revolting to the human heart, and which misrepresent the Divine Government, are ably presented in the fairest and most candid spirit. The questions appended to ench section serve to all the mind in considering the points of the argument, and well adapt the book to all the young in studying the Bible in the light of Nature and common sense.

For vale wholesale and retail by WM, WMITE & CO., at the BANNER OF LIGHT BOOKSTOPK 155 Washington street, Boston, Mass.

COSMOLOGY By George M'Ilvaine Ramsay, M. D. This work is purely scientific, and the subjects treated upon are handled with care and great ability.

CONTENTS.

CHAPTER 1-Matter without Origin; 2-Properties of Matter; 3-Nobulous Theory; 4-Old Theory of Planetary Motion; 5-Planetary Motions; 6-Orligin of Motion; 7-Clause and Origin of Orbital Motion; 8-Necial Laws of Orbital Motion; 12-Necial Formal Laws of Axial Inclination; 11-Necial of a Perpendicular Axis; 12-Old Polar Centers; 13-Cause and Origin of Ice-Caps and Glacier Periods; 14-Ocean and River Currents; 15-deological Strata indicate Reconstruction of Axis; 16-Sudden Reconstruction of Axis Inevitable; 17-Bitanology; 18-Axial Period of Rotation Variable; 19-Moons, and their Motions; 20-Meteors, Comets, ct.—their Origin, Motions and Destiny; 21-Orbital Condiguration of Comets; 22-Planets are Old Comets; 23-Infinity.

The book is eleganity printed and superby bound.

Price \$1,50; postage 20 cents.
For saic wholesale and retail by the publishers, WM WHITE & CO. at the BANNER OF LIGHT BOOKSTORE.

158 Washington street, Hoston, Mass. CONTENTS.

SECOND EDITION.

THE FUTURE LIFE: MORNING LECTURES. As Described and Portrayed by Spirits.

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

Scenes and events in spirit-life are here narrated in a very cleasant manner, and the reader will be both instructed and narmonized by the perusal of this agreeable volume.

Frice \$1.50\$; posting 20 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 58 Washington street, Bosten, Mass.

OF THE GOD-IDEA IN HISTORY. BY HUDSON TUTTLE.

THE CAREER

CONTENTS—Introduction. 1. The God-Idea of the Hindoos. 2. The God-Idea of the Egyptians, Chaldeans and Persians. 3. The God-Idea of the Jews. 4. The God-Idea of the Jews. 4. The God-Idea of the Jews. 4. The God-Idea of the Crecks and Romans. 6. The God-Idea of the Alexandrian School and Early Christianity. 7. The God-Idea of the Later Philosophers. 8. The God-Idea of the Bible. 9. The God-Idea of the Border Religions, Chinese, Druids, Scandinavians and Aztecs. 10. Conclusion—Plumate of the God Idea. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

OF PRAYER, MOIEE.

A SPLENDID POEM, BY WARREN SUMNER BARLOW,

Author of "THE VOICES," which has been read and admired by thousands, and read by hundreds of others who condemn it for its bold and outspoken language in defense of truth and the relutation and exposure of error. Price only 25 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street

Three Pamphlets by the Same Author. SELF-CONTRADICTIONS OF THE BIBLE. SELF-GONTHADICTIONS OF THE BIBLE.

144 propositions proved, salirmatively and negatively, without comment. New edition, revised and enlarged; 73 pp. AISTHACT OF GOLENSO ON THE PENTATEUCH. The substance of five volumes, proving that the five books of Moses were composed by later writers, and are historically false. With an Essay on the Nation and Country of the Jows, by W. II. B., considered by competent critics to be the most valuable part of the pamphilot.

SUNDAY NOT THE SABBATH: ALL DAYS ALIKE HOLY. A Controversy between Rev. Dr. Sunderland, of Washington, D. C., and Wm. Henry Burr; with other valuable matter, making this the best work on the Sunday question.

Price 25 cents each. For sale at this office. 13w—June 22.

THE NIGHT-SIDE OF NATURE; GHOSTS AND GHOST-SEERS.

BY CATHERINE CROWE. Price \$1,25; postage is cents.
For sale wholesale and rotall by the publishers, WM.
WHITE & CO., at the BANNEB OF LIGHT BOCKSTORE
153 Washington street, Boston, Mass.

APOCRYPHAL NEW TESTAMENT. Being all the Gospels, Epistics, and other pieces new extant, attributed, in the first four conturies, 25 Jesus Christ, his Apostles, and their companions, and not included in the New Testament, by its compilers. Price \$1,25; portage 16c. For sale wholesale and rotall by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 163 Washington street, Boston, Mass.

THE EARLY SOCIAL LIFE OF MAN. Man in Geology; or, The Antiquity, Art and

Rew Books.

PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMET-THE BOUL OF THINGS; OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the atlandard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Frice, \$1,50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURES ON GEOLOGY, THE PAST AND FUTURES OF OUR PLANET. A Great Scientific Work. Sciling rapidly. Price, \$1,50; postage 20 cents.

RADICAL RHYMES. A Poetical Work. Price \$1,25; postage 12 cents. 31,25, postage 12 cents.

THE TRRECONGILABLE RECORDS; or, Goncests and Geology. So pp. Price: paner, 25 cents, postage 4 cents; cloth, 50 cents, postage 8 cents.

IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents. IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents.
WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday atternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents.
COMMON SENSE THOUGHTS ON THE BIBLE For Common Sense Prople. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents.
CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.
CRIHODONY FALSE, SINCE SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents. An Abridged Edition of the Spiritual Harp His just been issued, containing one hundred and four pages. Price 1,000, postage 18 cents. The above book are for alle wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, Iss Washington street, Boston, Mass. cow postage 2 cents.

postage 2 cents.
THE GOD PROPOSED FOR OUR NATION-AL CONSTITUTION: a Lecture, given in Music Hall, Boston, on Sanday afternoon, May 5, 1872. Price 10 cents, postage 2 cents.

For sale wholesale and retail by W.M. WHITE, & CO., at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston, Mass.

DR. P. B. RANDOLPH'S WORKS,

AFTER DEATH, or the Disombodiment of Man Price \$2,00, postage 21 cents, THE MASTER PASSION, or the Curtain raised on Love, Woman, Couriship, Maringe, and the Liwa of Beauty and Life Prolongations. Price \$2,50, postage 28 cts THE WONDERFUL STORY OF RAVALETTE and the Roderncian's Story. Two volumes in one. An extraordinary book. Price \$1.50, postage is cents.

SEERSHIP: The Mysteries of the Magnetic Universe. A complete guide to self-development in clairvoyance. Price \$1.00, postage free. THE TIVINE PYMANDER. Price \$1,50, post-THE ROSICRUCIAN'S BOOK OF DREAMS. THE ASIATIC MYSTERY. Price 25 cents, postage 4 cents.

LOVE AND ITS HIDDEN HISTORY, Price Al M, postage 46 cents.

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50, postage licents.

THE RIDDLE OF HERMES. Price 25 cents.

For sate wholesate and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

THE PRINCIPLES OF NATURE, as discovered THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The solar System, Laws and Methods of its Development; Earth, Illstory of its Development; Exposition of the Spiritual Universe. Price reduced to \$1.55, postage 24 cents. REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Seenes, Incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price \$1.00 postage 16 cents.

SOCIAL EVILS: Their Gaines and Cure. Boing a brief discussion of the 80 cial status, with reference to methods of reform. Price 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY VS, DIABOLISM. In two loctures. Price 25 cents, postage free. LISM... In two lectures. Price 25 cents, postage free.
WHAT IS SPIRITUALISM? and SHALL SP fRITUALISTS HAVE A CREED? In two lectures. Price 25 GOD. THE FATHER, AND MAN THE IMAGE OF GOD. In two lectures. Price 25 cents, postago free. THE BROTHERHOOD OF MAN, and what follows from it. In two lectures. Price 25 cents, postage

follows from the Analysis of the publishers, WM. free, For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 55 Washington street, Boston, Mass. DR. A. B. CHILD'S WORKS.

ABCOFLIFE. Price 25 cents, postage 2 cents.
BETTER VIEWS OF LIVING; or, Life according to the dectrine "Whatever Is, is Right." Price \$1,00. OHRIST AND THE PEOPLE. Price \$1,25, post. age 16 cents.
SOUL AFFINITY. Price 20 cents, postage 2 cents,
WHATEVER 18, IS RIGHT. Price \$1,00, postage 16 cents.
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF-LIGHT BOOKSTORE,
159 Washington street, Boston, Mass.

LOIS WAISBROOKER'S. WORKS.

ALICE VALE. A Story for the Times. Price #1,25, postage 16 cents. HELIEN HARLOW'S VOW. Price \$1,50, postnge 20 cents.

MAYWEED BLOSSOMS, in prose and poetry.
Price 31,39, postage 20 cents.
For sale wholesale and retail-by-fre-publishers, WM,
WHITE & CO., at the BANKER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

TWENTY DISCOURSES DELIVERED BEFORE THE PRIENDS OF PROGRESS IN NEW YORK BY ANDREW JACKSON DAVIS.

CONTENTS. DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER. THE END OF THE WORLD.
THE NEW BIRTH.

THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN. THE REIGN OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES. ETERNAL VALUE OF PURE PURPOSES.

WARS OF THE BLOOD, BRAIN AND SPIRIT. TRUTHS, MALE AND FEMALE. FALSE AND TRUE EDUCATION. THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE.

BOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES. THE OBJECT OF LIFE Expensiveness of Error in Religion. Winter-Land and Summer-Land. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPERITUAL WORKERS.

ULTIMATES IN THE SUMMER LAND. 1 vol., 12mo., price \$1.50; postage 20 conts.
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
58 Washington street, Boston, Mass.

OLD THEOLOGY TURNED

Upside Down, OR RIGHT SIDE UP:

BY A METHODIST MINISTER.

The Resurrection of the Dead; the Second Coming of Christ; the Last Day Judgment—Showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World ward literal

World, and a literal Judgment to follow. BY REY, T. B. TAYLOR, A. M., M. D.,

AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS," AND ORE ANONTHOUS WORK.

Price, cloth, \$1,25, postage free; pa-/ per, \$1,00, postage free. For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 158 Washington street, Boston, Mass.

Price Reduced from 25 Cents to 15 Cents! LIFE OF PROF. WILLIAM DENTON,

THE GEOLOGIST AND RADICAL. BY J.-H. POWELL. This biographical sketch of one of the ablest lecturers in the field of reform, is published in a neat pamphet, comprising thirty-six pages. Those who would know more of this crudite scholar, bold thinker and radical reformer, should peruse its contents.

Boolal Life of Pre-Historic Man.

BY DYER D. LUM.

Price 25 cents, postage 2 cents.
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

New York Advertisements.

MRS. SPENCE'S **POSITIVE AND NEGATIVE** POWDERS.

TIME magle control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no namescating, no voniting, no narcotiving.

The POSITIVE Scure Neuralgia, Healache, Rhousmatten, Pains of all kinds; Diarrhea, Bysentory, Voniting, Dyspepsin, Flattlence, Worms; all Femnic Weaknesses and detancements; Pits, Cramps, Nt. Vits! Bance; Spasins; all high grade of Pewer, Small Fox, Measles, Scarlatina, Erystpelas; all Inflammations, acute or chronic, of the Kancy, Liver, Langs, Womb, Bladder, or any other organ of the hody; Catarrh, Consumption Bronellits, Conghs, Colds; Scrodia, Norvousness Asthma, Sicepies, news, Sc.

The NEGATIVE New Principals, or Palay, whether of the muscles or of the senses, as in Blindness, Deafeness, loss of taste, such, tecling or motion; all Low Fovers, such as the Typhola and the Typhos.

Both the POSITIVE AND NEGATIVE are needed in Chills and Feyer.

AGENTS WANTED EVELTYWHERE.

Malled 1 Box, 44 Pos. Powders, Sl.00 postpaid at these 6 Boxes - 5,00 OFFICE, 37 St. Marks Place, New York.

OFFICE, 37 St. MARKS PLACE, NEW YORK. Address,

PROF. PAYTON SPENCE, M. D., Box 5817, New York City. The lf your, druggist has not the Powders, sen your money at once to PROF, NPENCE. For sale also at the Banner of Light Office, 158 Washington street, Boston, Mass. July 6.

NEW YORK AGENCY William 'White & Co.'s Publications.

AMERICAN NEWS CO. NO. 119 NAŠSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS. THE COMPLETE WORKS OF

ANDREW JACKSON DAVIS, JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE, WHATAM HOWITT, HON. ROBERT DALK OWEN, HON. ROBERT DALK OWEN, D. D. HOME, PROY. WILLIAM CENTON, MISS LIZZIR DOTEN, J. M. FERBLES, MRS. J. S. ADAMS, FROY. S. B. BRITTAN,

HUDSON AND EMMA TUTTLE, HENRY O. WRIGHT, HERRY O. WRIGHT,
WARREN OHAME,
OHARLES E. WOODRUFF,
IDH. A. B. CHILD,
RIE. LOIS WAHBROOKER,
P. B. RANDOLFH,
WARREN S. BARLOW,
MIS. ELIZA W. FARNUM,
GEOIDE STEARNS GEORGE STRARNS, ETC., ETC., ETC.

THE AMERICAN NEWS COMPANY ARE ALSO OUR
WHOLESALE AGENTS

BANNER OF LIGHT.

WILLIAM WHITE & CO., Publishers and Booksellers, 155 Washington Street, Boston; Mass.

The Hahnemann Magnetic Movement Cure, Combining Vital Magnetism Electricity, Raths, etc., NEW, powerful, delightful Madnet entitle method of cradicating disease without stimulants or drugs? No drunk-ards or cripiles made here, and the high, pure standard-of Nature adopted. Our institution tested for a Quantum of Cartury? Thousands of patients from all the States and several foreign countries, given up by other physicians, but thoroughly cured here? Clear-sighted searching diagnosis given.

On May 1st, 1s72, a department of this Institution will be opened in a commodulous building, beguintially beauted and overlooking the Hudson, at Tarrytown. Patients wishing as commodutous in the building should apply soon at the New York Branch, No. 8 West 15th street.

Bend for Universe.

Dr. Caleb C. Dusenbury, Dr. Phœbe A. F. Dusenbury, No. 5 West 45th street, New York. Apr. 13.-3in

American and Foreign Patent Office. ARREFICIAL RIMI TOTCISM A district Consequence of the Consequence of t

W. A. IRELAND, Mugnetic Physician. DR. BENJAMIN RUSH through this medium alleviates pain and cures disease. More especially are the delicate organisms of women and children benefited by his treatment. Send a lock of hair, and state sex, age, and leading symptoms. Diagnosis and a de sent tor \$5.00. Address Union Avo., Morrisania, Westchester county, N. Y., or 325 W. 15th street, N. Y.

PROF. LISTER, Astrologer, HAS removed from Boston to New York City, and can be 26th streets. Terms, 82.00. Mits, H. KNIGHTS has a NEW METHOD of treating Chronic Diseases, which has proved very successful. She also treats magnetically. No. 123 41st street, New York, near Lexington avenue. Ring the second bell. June 8.—5w.

THIE UNITED STATES PATENT RESHT ASSOCIATION, No. 36 Chambers atreet, New Pork, solicits Patents, exhibits, sells and buys Patents and Patented Goods. "Patent Right Gazette," price 10 cents. AUPNTS WANTEH.

Apr. 27.

Apr. 2 MRS. H.S. SEYMOUR, Business and Test Medium, 169 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 r. m. Circles Treaday and Thursday evenings.

MEDIUMS---BLASPHEMY---MORAVIA.

THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

MEDIUMS AND MEDIUMSHIP. A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical manifesta-tions witnessed by the writer through different media. Price 10 cents postage free.

XI. BLASPHEMY:

Who are the Blasphomors?---the "Orthodox Christians, or "Spiritualists"? A searching analysis of the subject of blasphomy, which vill do much good. Price 10 cents, postage free. TII.

ELEVEN DAYS AT MORAVIA. The wonderful experiences of the author at Moravia are here detailed at length.

Price 10 cents, postage free. The Three Sent Postpald for 25 Cents.

In order to meet the demand for these admirable articles, by Hon. Thomas R. Hazand, they have been republished from the Banner of Light in pamphlet form, on good paper, and are in every way calculated to make a favorable inspression as pioneer tracts. Here is an opportunity, Spiritualists, to disseminate your views, at a comparatively nominal cost, among the people. The price is fixed at this low figure, that the works may be within the reach of all. Here are one hundred and sixty-two pages-ol-live, radical thought, sent postpaid for 25 cents. More spiritual knowledge is condensed upon these leaves than can be found in twenty five dollars worth of less concentrated matter.

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

CHRISTIANITY: Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.

"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."—
Col. 1: 23.

I'tice 25 cents, postage 2 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street. Boston, Mass.

OD, OR NO GOD; or, An Infinite God an Impossibility. By AUSTIN KENT Price 10 cents, postage? cents.

For-sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass JUNIUS UNMASKED; or Thomas Paine the

Author of the Letters of Junius. A demonstration, Over 300 coincidences, and not one incompatible fact. 335 pages. Price \$1.59. For sale at this office. 13w-June 22. THE DEACON'S DREAM: a Radical Rhyme.
By J. H. Powell, author of "Life Pictures," etc., etc.
Price 5 cents; postage 2 cents. For sale wholesale and retail
by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bockstore, 614 North Fifth street, St Louis, Mo. Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

IS THE CAUSE DYING OUT OR DYING

Every day we have calls for more light through mediums, of which we are sorry to say there are very tomin St. Louis who act in a public capacity. Many have visited the city and soon left, jects, the members of the above-mentioned Society have often because they were not treated by the people which rightly belongs to them as workers in the holiest cause that ever was engaged in by mortals, and partly because the meagre compensation obtained by them, and that mainly from a few friends, was not sufficient to defray the expenses of this extravagant city, which wastes its milflons annually in the most worthless follies, and yet cannot afford a pittance to entertain angels.

We need here a medium like Dr. Slade or Charles Foster, who could answer a demand here that is constantly increasing. Those who are fully satisfied of the facts of spirit intercourse. can find those, either in public or private life here. through whom they can communicate, and many do enjoy this weekly, and some every day; but this does not answer the demand of the skeptic who does not understand clairvoyance and spirit control, but needs those demonstrating tests that cannot be set aside nor ignored, but which always convince the honest skeptle of their spiritual ori-

We know from the increasing demand, if we had no other evidence, that our philosophy is steadily increasing and being taken into the confidence of the public generally. The press, with a few unimportant exceptions, has ceased to ridi--cule Spiritualism, and many papers are treating it with as much and more respect as they do that of any sect of Christians.

Its danger now is, of becoming sectarian, and setting up its creed among the creeds to enter in the general scramble for popularity and power, and to turn out, and leave out, as the churches do: the larger and better part of the race; but we have faith in our spirit friends that they will not allow this if they can prevent it. There is among some a tendency to ignore the spirits and phenomens, and set up for ourselves as the Christians did, who thereby lost the spirit aid whichthey called miracles.

A PROJECT.

A friend in McDonough Co., Ill., writes us privately, urging an effort to establish a National University for liberal education, and proposes the collection of means by one dellar subscriptions from the Liberals of the country, one-half to be funded, the interest on which shall go to pay professors, and the other half to be applied to construction, &c., of buildings. It is easy to see that this would bring funds enough if every liberalminded person would pay one dollar, or even all who are able; but there are other obstacles to be overcome. There is no responsible party to receive and disburse funds; there is no possible theans of uniting the interested parties on a location for such institution. Reformers are already suggesting that interest must be abolished, or so greatly reduced that funds will not for many years be likely to yield income from interest to support anybody, especially if the workingmen and women get the control of public affairs, which they are likely to do; and lastly, the institutions we now have are becoming nore and more liberal. and it would be easier to turn the old theology out 56 old Harvard and Yam than to build now ones.

THE SANGERFEST.

The great National SINGING FEAST of the Germans is now (June 124 tilling our city of St. Louis with music, marelling, hitarity and general enjoyment. Our public and many private buildlings are tastefully decorated with flags and green boughs and the streets are alive with citizens, and strangers, and music quickens the steps of the children on the sidewalks. The day is delightful, and the hearts of tens of thousands seem to be made glad by the soul of music which walks abroad in daylight. It is a historic day for St. Louis, as it is not probable that there were ever so many teople in this city on any one occasion before.

OPEN THE LIBRARIES.

Our two public libraries of St. Louis were open on Sunday, June 9th, for the first time on a holy Sabbath day, although the saloons, the churches, and the social evil rooms have been open every Sunday, so far as we know, for many years. The only complaint we have heard was for the poor librarians, who would be confined on Sunday, and could not attend church except as many of the bar-keepers do, early in the morning, at mass, which is considered sufficient for their soul's salvation, even if they sell rum every day in the week. The world moves slowly as Christianity

MRS. R. L. MOORE,

Who has been, for over twenty years, a medium for communication between the two worlds, the visible and invisible, has just returned to St. Louis from a visit to her old home in Michigan, and is now giving her time and mediumship to the public for communications. For several years past, she has attended only to delineations, examinations and prescriptions, but, after much urging by her friends, has consented to act as medium for general communications, in which capacity she acted very successfully for many years in Philadelphia and elsewhere.

The WESTERN STAR comes to us from the EAST shining with—the inspired light of our sister Emma Hardinge's pen, and filled out with interesting matter for the general readers of our literature. We hope it will find the support it deserves among the spiritualistic disciples, who are certainly sufficiently numerous to support well one good Monthly Magazine, which sister Hardinge is capable of making. If those who have been delighted with her lectures will subscribe for her magazine, she will be abundantly sustained.

The Progressive Lyceum of St. Louis is still in successful operation, and meets every Sunday afternoon at Ticknor's Hall, corner of Washington Avenue and 4th street, and is under the management of the two enterprising gentlemen who organized it-Messrs. Tuckett and Yandellwho have already secured grounds and made arrangements for a picnic on the 4th of July.

NEWSPAPER POSTAGE,-The new Post Office law, which has just gone into operation, reduces the postage on transient newspapers to one-half the former rates, viz., one cent for each paper weighing two ounces or less.

Spiritualist Lyceums and Lectures. METIMOS IN BOSTOS. — Eltot Hall, corner Etiot and Tremont streets. —The Boston Spiritualists 'Inton hold their regular meetings every Tuarday evening at 17 'o'clock. The public are cordially insited to attend. Br. H. F. Gardner, President; Mrs. L. F. Kittredge, Socretary. —The Children's Progressive Lyceum inects at 10 A. M. every Sunday.

John A. Andrew Hall, corner of Chauncy and Essex streets.— Lecture by Mrs S. A. Floyd, at 2% and 75 r. M. The andierce privileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited.

Temple Hall, is Byliston street; At 10 A. M., test circle, Mrs. Belle Bowditch, medium: 25 B. M. Miede noon to all Relie Rowditch, medium; 25 P. M. Sirele, open to al diums, 75 P. M., conference. Children's Lyceum meets a

Bouron,-Eliot Hall .- A fully attended and highly interesting session of the Children's Progressive Lyccum was held at this place Sunday morning, June 234.

'Ladies' Aid Society.-The following report reaches us from the Secretary, under date of Boston, June 15th: Knowing that you take an interest in all charitable prothought proper to communicate through your columns their at large with that respect and social equality doings during the past winter. Over forty persons have been assisted in clothing, fuel, and some sixty dollars in money distributed for various purposes. This has all been effected by the labor and contributions of the members of the society-one afternoon in each week being devoted to that purpose. Although the results have been compara tively meagre, yet the members are conscious of having done all in their power for the needy, and hope, by an increase of members and means, to do more in the future. MRS. C. C. HAYWARD, Secretary.

John A. Andrew Hall .- Sunday afternoon and evening, June 234, Mrs. Sarah A. Ployd addressed good audiences at this place, her evening subject being, "What is the Spiritualist's God?" Ouestions propounded by the audience were also answered by her. The singing by the quartette was excellent, and the interest well sustained.

Imple Hall .- We are informed that " the Lyceum met, June 234, with increased numbers. The exercises consisted of singing, Silver-Chain Recitation, relect roading and declamations by Jenny Gaward, W. Crafts, Mr. Patterson, Fille Peabody, Bertle Moody, Abby Putnam and Mr. Brown. Gymnastics and sliging closed a very interesting session."

EAST ABINGTON. Phanix Hall.-Lilla H. Shaw reports as follows: " A cordial and pressing invitation having been received some time since, for our Lyceum to give a public session in North Bridgewater, after due consideration we session in North Bridgewater, after due consideration we accepted it for June 16th, and stated at a little before 12 s. The Plot Against Hawley. of that day, in large and small conveyances, determined to do our best for the dissemination of diberal thought in the place. We opened our ression at 2½ r. M., with the song: Summer Land.' Our Silver Chain Recitation and Wing Movements were pronounced to be well performed. One recitation from each Group was expected, and Minnie V, Lowell, Amy Young, Harry Fish, Sarah Morrill, Arthur Wheeler Nellie Shaw Nellie Dunn, Relle Hulbrook Lizzle Leary, Daisy Trumbull, Cora Beal, John Lyon, I. F. Harriugton, Edwin Wright responded. The Deuell sisters gave us a fine duct. A chant was given by Lillie Crowell, Cora-Beal, Belle Young, Nellie Shaw, Lizzle Vining, and Enna Crocker. . Does Spiritualism, with its radical tendencies, give us a higher moral and intellectual growth? was the question considered by I, P. Lowell, Lanna Shaw, and A. T. Brown. The Grand March was a little crowded, though very full ranks. The school appeared finely, and, we hope, have succeeded in rousing an interest in the fine audience present. If so, then we are content."

Poxnono'.-Town Hall -- Henry Anson informs us that on Sunday, June 23d, 1872, the Liberal Hulon Association met at the regular hour. The Society has adopted the plan of selecting a committee of five to choose a new conductor for each Sunday, hoping thereby to improve the interest of the meetings. N. P. Howard was by this process made conductor for the day. The Society has given up the wing movements and marching peculiar to Spiritualist Lycoums, but its exercises are carried on, otherwise, as in those progressive schools. Miss Susic Nichols is the Musical Director. Mrs. Samuel Coombs read to the assembly one of Prof. Denton's lectures, from the Banner of Light, which, judging from the close attention rendered, was highly appreclated. Reading by Miss Alice Bassett, speaking by Jennie Gaside, and remarks by Henry Anson; of Milford, Mass., followed the session, closing with singing by the audience after which ensued a sociable chat for an hour.

New Publications.

WAIFS FROM THE WAY BILLS OF AN OLD EXPRESSMAN IS D little volume packed and stuffed full of affeedote, parrative and illustration, setting forth the rise and culmination of the express business of this country, of which, as yet, they have but a small practical conception in Europe. The fund of stories is vecedingly rich, and can be drawn upon by the render any number of times. As a more matter of history it is worthy of perusal, for it rakes over again the experiexpress business of this country, of which, as yet, they have ences of the community equally with those of the founders of our inimitable Express system. How men of pluck and enterprise, passessed of what they are confident is a valua ble idea, have fought their patient way along through obstacles without number, and finally achieved an underla ble triumph, is told in a graphic manner between the covers of this volume. It has for its preface, most appropriate ly, too, the massive likeness of Alvin Adams, Esq., the distinguished bioneer of the Express enterprise in this country. On looking at his calm, determined features, and the comprehensive cast of his head, one cannot be surprised at the wonderful growth of the great system which his industry, energy and inventive resources did more than those o any other man to develop and perfect. The author of this book has turned out a piece of neat work which everybody will pronounce readable and relishable in the highest degree

CHARLES O'MALLEY .- Those who have ever perused this volume of remantic adventures under the "Iron Duke," during the Spanish Peninsula War, and in other trying scenes, will not be surprised that its popularity is handed down to each generation. Dividing as it does the honor of the best work of Charles Lever with his "Tom Burke of 'Ours,'" there is no wonder that it is issued in cheap form by T. B. Peterson & Brothers, of Philadelphia, to meet the demands of the coming race of readers.

THE WHISPERING PINE Is another of the highly attractive and morally profitable juvenile books of Elijah Kellegg, published by Leo & Shepard, which will be called for as eagerly by the young folks as his previous books in this popular series and others.

Oliver Optic issues, through the same enterprising publishers, SEA AND SHORE, another of the "Unward and On ward Series," which describes to his wide parish of young readers and friends another installment of his travels abroad, in the form of a familiar story. It is full of the same engaging features, that stamp all his books with the impress of instant popularity.

LITTLE GRANDMOTHER is the taking title of still another of Sophie May's "Fly-Away Series," from Lee & Shepard's proline pross, which the young folks will only need to have mentioned to them to ask persistently for the personal own

THE ATLANTIC, for July, commences a new volume-30 with a steady step, and a resolute glance toward long years of future usefulness. Hawthorne's "Septimius Felton" is continued; and a ballad with a true ring of Russian wol and snow, "The Song of Rorek," by John W. Weldemeyer; "The New Wrinkle at Sweetbrier," F. K. Hosmer ; "Jefferson a Reformer of Old Virginia," James Parton: "Youth and Age," Anna Boynton Averill; "John Brown and his friends;" "Counsel," Edgar Fawcott; "A Comedy of Ter-rors," James DeMille; "How Long?" Louise Chandler Moulton; "Diversions of the Echo Club;" "Why Semmes of the Alabama was not tried," John A. Bolles; "The Poet at the Breakfast Table." Oliver Wendell Holmes, togethe with the usual sterling departments on "Recent Literature." "Art," "Music," "Science" and "Politics," make a collection of mental food which is fitted to the taste of the most fastidious literary gourmet. Published by James R. Osgood

LIFFINGOTT's MAGAZINE for July is received. It also com nences with this number a new volume-X-and presents to the reader a taking array of very interesting articles. Alice Gray gives "Orumbs from the Rhineland" (illus trated); H. C. Wood, Jr., M. D., discourses suggestively on the theme of "Sunstroke;" Mary B. Dodge furnishes "Virginia in Water Colors;" and ballooning receives a fresh and startling treatment in the illustrated article, "Travels in the Air." Several short stories of good scope and lively interest are published, and an installment of Wm. Black's new novel, "Strange Adventures of a Phaeton," may be found in this number. Kate Hillard gives a poetic contribution; Edward A. Pollard an article on "The History of the Fourth of July;" and "Monthly Gossip," "Literature of the Day," etc., etc., combine to offer advantages for men. at the first opening, and I really meant to help

to be appreciated. Published by J. B. Lippincott & Co., Philadelphia, Pa.

SCRIBNER's for July lies on our table. It leads off with a sketch of the West Point Military School, by Benson J. Lossing, illustrated as that individual only can. "Will you walk into my parlor ?" (illustrated), by Mrs. L. M. Peterselia. gives the one perusing an interesting glimpse of the spider family; "Draxy Miller's Dowry" is concluded-no doubt much to the regret of those who have followed its characters and are unwilling to part with them; "Woman as a Smuggler; and Woman as a Detective," by Fanny Howell, gives a view of female qualities not often brought before the public notice. Another part of Mrs. Oliphant's "At his Gates," and Mr. Wilkinson's criticism of "Mr. Lowell's Prose" (the closing one), poems by Kate Putnam Osgood and Adeline D. T. Whitney, many other interesting articles, and the usual Editorial Departments come in for and are worthy a share of the earnest attention of the bustling public of to-day. A. Williams & Co., 135 Washington street, Boston, have it for sale.

OUR YOUNG FOURS, for July-James R. Osgood & Co., Boson, Mass,-continues in the path of well-foing trod by its predecessors. The stories and miscellany cannot fall of nteresting the youngsters, and the tear of memory will fill he eye of more than one parent at reading J. T. Troworidge's beautiful poem, "When I was a lad!"

THE LADY'S FRIEND, a monthly magazine of literature and fashion, published at 319 Walnut street, Philadelphia, Pa., by Deacon & Peterson, contains in its July issue several fine pictures; among them a copy of Millais' famous sketch, "The Huguenot Lovers." The other details peculiar to this well-known magazine are worked out with the usual grace and minuteness.

THE ALDINE, for July, presents, as is its wont, a fine array of excellently executed engravings, and clearly printed miscellany. It can be procured of the agent, B. A. Church, 23 Court street, Boston, Mass.

STLVESTER SOUND, by Henry Cockton, the well-known English novelist, follows as the third volume in the course of the cheap edition of his works now being issued by T. B. Peterson & Bros., 306 Chestnut street, Philadelphia, Pa. The work gives a transcript of the feats of a mischiovous 'sleep-walker," and is replete with incident and fun,

HOW THE PLOT ORIGINATED.

Near noon, the 5th of September, 1852, a man laboring under great excitement was walking hurriedly up Broadway, New York. His features were flushed and convulsed, his glances wild and estless, his whole mien indicative of keen an

Turning to the right into Bleecker street, he soon reached a plan three story and basement brick house, to which he gave himself admit-

"Are you there, Ruth?" he called from the hall A step was heard overhead, followed by the rustling of a dress, and a young lady descended the front stairs. Despite several points of marked ontrast, there was a family likeness about the couple that proclaimed them to be brother and

"Why, what's the matter, Luke?" cried the latter, starting at sight of the disturbed counte-nance that met her view. "Are you ill?" "I've just received bad news," replied the bro-

ther, leading the way into the parlor—"news which has given me a terrible shock."
"Shocked? You! What has happened?"
"In a word, Clara Aymar is married!"
"Married!" echoed the sister, recoiling. "Clara

Aymar married! Is it possible?"
"Yes, married!—the girl I 've been laying siege to for years past—the only girl. I ever cared a pin for! Imagine the shock this event gives me. I'm

nearly crazy.' Then you really loved her?" "Loved her! I must have worshiped her, or else this thing would not have so completely upset

"Oh, as to that, the loss of a thing always gives us an exaggerated notion of its value," said the sister, philosophically, as she sank languidly into an easy-chair, and smoothed out a fold in her showy morning robe. "You are simply shocked, as you say; but by to-morrow you will laugh at

the whole matter. "Do n't, Ruth!" implored the brother, sinking heavily into the nearest chair. "Clara Aymar is more to me than my life! My love for her is a delirium! It's no such passing fancy as you suppose, but an everlasting passion—a rage—a flood

any encouragement. But I am none the less surprised. I supposed that everything was favorable enough to my wishes. I knew that she was still young to marry—an orphan—without money and without friends-presumably without suitors and I flattered myself that she could n't always remain insensible to my attentions."

"You reasoned wisely enough, of course, Luke but reason never-decides these matters," declared the sister with a sort of contemptuous compassion, "A whim—a chance meeting—a smile or a word—a moment's weakness—any trifle—these are the things by which marriages are brought about. But who is the bridegroom?" "Ahl that's the point that will touch you, a

I think. Can't you guess who he is?

"Well, then, he's Will, Hawley." The sister sprang abruptly to her feet, clasping noth hands to her heart. The changing colors of her brother, bis agitation, his anguish, all assed to her own features.

"Will. Hawley?" she gasped. "Oh, you do n't mean it, Luke! "But I do, though. It's God's truth. Clara Aymar, and Will Hawley are bushed and wife." A heavy fall succeeded. The stater had fainted.

She lay upon the floor as one dead.

"Did she think that much of Hawley?" muttered the brother, astonished. "I did n't sup-

He hastened to bring a pitcher of water and bathe the white features, and then set himself to

chaffing the clenched hands, Capt, Luke Pedder was twenty-seven years of age, with an originally light complexion, which had reddened with generous living and bronzed with exposure to wind and sun. His form was of the average height, and his features of the the average height, and his features of the most ordinary type. He was singularly selfish and unscrupulous, but of gentlemanly manners, being well educated and used to good society. His ability as a navigator was fair for a man of his age and experience, but he owed his position as commander of a fine Australian clipper more to respect for his late father and to sympathizing

avor than to his own merits.

Miss Ruth Pedder was two years younger than her brother, and consequently twenty five years of age, although she owned to only twenty. She was tall, thin, and a little inclined in her outlines. as in her temper, to angularity. She was not par-ticularly bright, but she was bold and unscrupuous, and possessed a fierce energy which was capable of compensating in any emergency for lack of genius.

respect for his late father and to sympathizing

The father of the couple had been a prominent ship-owner, and merchant. But in his latter days the senior Pedder had been unfortunate, and had tinally been broken up completely—a result has-tened, it was whispered, by the wild ways and fi-nancial irregularities of his son. The old man's failure had soon been followed by his death, and already—for such is fame!—he was generally for-

ton. How odd it is!" ejaculated Capt. Pedder, as he obed his sister's cold bands. "She madly in "How odd it is!" ejaculated Capi, reducer, as ne rubbed his sister's cold hands. "She madly in love with Will. Hawley, and I crazy after Clara Aymar! And now Will. and Clara are married, and Ruth and I are left out in the cold."

Under the vigorous treatment he had adopted, Miss Pedder roon recovered her senses. "Are you sure they're married?" she demanded. "Perfectly. I learned the fact half an hour since from Hawley's commander—Capt. Greggs, you know. Captain Greggs was at the wedding. It took place last Friday evening—the very evening after Hawley's return from his last voyage to Rio. It was a quiet affair—only a few friends were invited; but let me ask you a question. Did

Hawley ever propose to you?"
"No; but I expected that he would soon do so; he has been here often enough-' "Yes, he came several times to ask me for a berth in my clipper. I promised to think of him

tal improvement and diversion which must be partaken of him, for I knew in a general way that you liked

"I thought he'd realize that you could be of service to him," explained Miss Pedder. "I thought he'd remember that mother left me this house and a few thousand dollars to do as I pleased with. I was conscious, too, that I possessed a fair share of personal attractions. And as I supposed him to be entirely heart-free, I took it for granted that I should get him. His atten-

tions seemed marked enough—"
"He treated you politely, of course," interrupted Pedder, "and he could n't have well done less, after asking me to befriend him. But he never

made any formal declaration?"

"No, he did u't. As mate of a Rio ship, he was away seven-eighths of the time, and I did u't expect a regular courtship. But I took it for grant-

Pedder made an impatient gesture.

"We've deceived ourselves," he muttered.

"We've been carried away by our feelings. The girl's rejection of me was really intended to be final, and Hawley's visits here were merely visits of husiness and friendship. But why Clara should prefer Hawley to me I can't imagine," added Pedder, drawing himself up haughtily. ' Hawley has neither name, nor money, nor posi-

tion!"
"Nor can I see why Hawley should prefer Clara
"Nor can I see why Hawley should prefer Clara Aymar to me!" said Miss Pedder, as she glanced at her reflection in one of the long mirrors near her." "She's a hired attendant, or something of that kind—the creature."
"I'd no idea that you thought so much of Haw-

ley," observed the brother, as he strove to calm his painful emotious.

Miss Pedder moaned. Her eyes filled with tears.

"I thought all the world of him," she murmured.
A long silence fell between the couple. "Well, well, they're husband and wife," at length muttered Pedder, hoarsely. "And this, I

suppose, is all there is to be said."

Miss Pedder compressed her lips until they bled, staring at her brother with a fixedness

amounting to fercelty.
"No! no!" she breathed flercely. "The matter shall not end here. "That marriage—that abominable marriage—" inable marriage—"
She clutched at her heart again, as if suffocat-

Pedder opened his eyes widely. "Why, what can we do?" he queried, "You would n't have me murder Hawley, I suppose? That would n't make him your husband. And, on the other hand, it would n't do me any good if you were to kill Ol ra Aymar."

"But there is a way, Luke, of undoing that

Pedder started toward his sister, as if electrified. "Do you mean it?" he demanded.

"I mean it, and I swear it! I'll never consent to that girl's having Hawley! I'll dig a gulf between them as broad as the ocean! I'll undo that marriage or die!"

that marriage, or *die !"* "Softly! Where is Kate?"

He referred to their single servant,
"She's out for the day," answered Miss Pedder, arising and planting herself in a chair.
"There was little to do, you know, as I did not expect you home until dinner."
"Then no one will hear us."

He drew a chair nearer to that of his sister, and at down beside her.
"What's your idea?" he asked, in a whisper.

"But how?"
"Will. Hawley is poor, is n't he?"

"Certainly; there is no mistake about that. His mother was a helpless invalid for the last ten years of her life, and Will insisted on her using for her comfort every penny he earned. It has n't been six months since he was relieved of that He's poor, therefore, as you say-poor "Then he'll have to leave his darling Clara,"

sneered Miss Pedder venomously. "He'll have to absent himself from his deary in order to earn

to absent himself from his deary in order to earn their mutual bread and butter. In short, he'll' have to go to sea again."

"Well, yes; I suppose he will" assented Pedder. "He can get better wages at sea than elsewhere. He'll sall again soon, no doubt."

"I thought as much. And these a is full of terrible dangers! When do you sail again for Australia?"

"In about two weeks—possibly in ten days, as the ship's filling up rapidly."

"Hawley is thoroughly competent to be your

Pedder looked wonderingly at his sister a mo-

nent and then answered: post."

"He must be your first mate, then. You have influence enough with your owners, I hope, to turn out the present incumbent?"

"Why, the post is already vacant. Mr. Jarding has just the surviving fragment—of a continent that went the surviving fragment—of a continent that we surviving fragment

ding—you have seen him—Mr. Jarding has just been called home suddenly to Ohio, on account of his father's illness—"

"Good! that's fortunate! You must recom-mend Hawley for the vacant place to your own-ers, and get them to engage him. The thing can

Without the least doubt. It was understood

you know, as I just now remarked, that I was to help Hawley at the first opportunity. We'll accordingly suppose that he sails with me as first mate the next voyage. What then?"

"You must leave him—not dead, but a prisoner

on some desert island between here and Aus-

Pedder looked his astonishment. "If it can be done," he said, after a pause, "what next?

-"You must come back and report that he is dead, furnishing full details and good proofs.

Those details and proofs will not be difficult to manufacture. Then you must be all kindness. and sympathy to the young widow, as she will suppose herself to be, and in less than a year thereafter she will be your wife."

"Oh, if this thing were possible!" sighed Pedder, beginning to look relieved.
"Possible? It's as simple as kissing. And the

moment you are married to Clara I will take a trip to Australia for my health, and, naturally enough, stumble upon the very island where you have left Hawley, effect his rescue, tell him hi wife is dead, condole and sympathize with him like an angel, and conclude the whole comed by becoming his wife and settling in Australia You'll thus have your Clara on this side of the ocean, and I shall be happy with Hawley on the

She was smiling now, with every sign of anticipated triumph.

As to Pedder, he twisted nervously in his chair, scarcely venturing to breathe.

"There's just one difficulty," he muttered— that of getting Hawley on the desert island without his suspecting anything."
"It can be done," and the lips of Miss Pedder came together like the jaws of a vice..." There's

no difficulty about finding a suitable island?"
"Not the least. I saw the island in my mind's eye the moment you uttered the word, and a glo rious one it is for our purpose."

"It will be easy for you to get Hawley upon it."

suggested Miss Pedder, thoughtfully. "If it's near your route, you can call there for water. If t's out of your way, you can be blown there by adverse winds, or be drifted there by unknown currents or fetch up there by a mistake in your reckoning or a fault in your chronometer. And once there, you can have Hawley seized by some such as looking for a deserter from the ship or for a shipwrecked sailor, and then sail away without him-'

"Say no more," interrupted Pedder, with wild exultation. "I see how to manage the affair from its beginning to its end."

'And you now see that we can undo that hateful marriage?" "Perfectly—perfectly. The affair will require a little time and patience, of course, and a little ex-penditure of money, but we are sure to triumph. Capital! glorious! What a load you have taken

from my soul, Ruth! What a genius you are!"
He leaped to his feet and began pacing to and fro rapidly, with the most extravagant signs and exclamations of joy.

"First, to get Hawley on his island," resumed

prisoner and marry him. And finally for you and me to be happy, you in your way and I in mine—you with Clara in New York, and I with Will. in Australia. You comprehend the whole project-clearly?"

"From the first step to the last. There's only just one possibility of failure—"
"And that one!"

"And that one!"

"A refusal on Hawley's part to accept the post offered him—a refusal based upon his marriage."

Miss Pedder turned pale at the thought.

"But he won't refuse," she soon declared, recovering her equanimity. "He has long been wanting just such a place. Married or single, he can't neglect his bread and butter."

"Well said, Ruth. I think we can count upon the result has came here to ask me for is now

him. The post he came here to ask me for is now vacant, and I will accordingly have it offered to

him as if nothing had happened."

"Exactly. You need n't speak of his marriage, or seem to know anything about it. You can simply offer him the post in question, in accordance with the old understanding. And he will accept it. He can't possibly have any suspicion of anything wrong. Outwardly and apparently we are all on good terms. with one another, and will remain so. Let the wages offered him be liberal. Possibly he may object to leaving his young bride so soon, but the next voyage after this one-"

this one—"
Pedder interrupted the remark by a gesture of impatience. He was all eagerness now—all determination.
"That next voyage after this one will not answer," he declared. "Hawley shall accompany me on my very next trip. To make all sure on this point, I will have him engaged this very day. In fact, I will see to this now."
He saized his hat and gloves addressed a farm

He seized his hat and gloves, addressed a few words to his sister, and quietly took his depart-ure down town. The last glances the couple ex-

The next three or four hours passed slowly to Miss Pedder. She was beginning to fear that the whole project had miscarried at its very commencement, and was fretting herself into a fever, when Pedder suddenly made his appearance. One glance at his vivid flushes, at his dancing eyes, at his airy manner, was sufficient.

"We triumph, then?" she cried, throwing herself into his grup for the first time in very first his cried.

ject, and they sent for Handey. He at first offered some objections, as was untural, but the high

we fit infinitesed, soon brought had to a gradual acceptance!"

"Splendid!" murmured Miss Pedder, with a rippling laugh. "I knew the thing was feasible. And so in two weeks more our fond bridegroom will be plowing the sea again—"

"In two weeks more, Ruth? We shall be off in the large The cargo is fairly tumbling.

list of passengers. The honeymoon of our lov-ing doves will be abridged to six short days more, you may be certain."

CHAPTER II.

A GREAT STEP TAKEN. In the midst of the Antarctic ocean, a little off It was uninhabited then, and is to-day as

The smallest schoolboy among our readers can "What 's your idea?" he asked, in a whisper.
"My idea is to separate them; to turn their love to hate; to dig a pit beneath their feet that will remain open forever!"

"But how?"

"But how?"

"But how?"

"But how?"

"But how?"

"But how?"

breadth, and is consequently three or four times as large as Rhode Island.

Its coasts are so wild and dangerous that its discoverer, during the two expeditions that he made to it, did not once bring his ships to anchor

much larger than the southern.

Its coast line is wildly broken and jagged, its

lation does not exist upon our wrecked planet. Neither the snows of Himalaya nor the sands of Sahara can outvie its terrors. No inhabitant is there—not eyen a savage; no touse, no, tree, no shrub, no fence nor road, no,

lashed and wasted by fierce tempests.

Its mountains are only of moderate height, but

bage, and a sort of cress.

Its winds are raw and piercing, its summers cold and frosty, its winters those of the Polar

The interior of the island is occupied by immense boggy swamps, where the ground sinks at every step. The rains in Desolation are almost incessant, in

The fogs of that ghastly region are well worthy of the rains, being of a cloud-like density, and hovering almost continually over the whole face

The sun of Desolation is usually hidden by-a The sun of Desolation is usually induen by a canopy of lead-colored clouds, and appears, on the rare occasions when it is visible, scarcely brighter than the moon in other latitudes. As to the moon itself, and the stars, the clouds and fogs rarely permit them to betray their existence.

No fish worthy of note, not even fishes of prey,

abound in the adjacent waters, by reason, per-haps of their containing poisonous minerals, or deadly exhalations from the volcanic fires beneath

done something to repair the sterility of the island. Penguins, ducks, gulls, cormorants and other marine birds are plentiful in some of its harbors.

Seals also abound.
Strange and terrible land!
Not a single human being, so far as is known, has ever lived there, save as is now to be record-

ed in these pages.

Near the middle of a dull, dismal afternoon, some eleven weeks later than the date of the pre-ceding events, the good ship Flying Childers drew near to the island of Desolation, shaping her course toward its northernmost bay, called by Captain Cook Christmas Harbor.

the ship was carrying every stitch of her canvas, including studding sails.

Her crew-both watches-were busy about the

her water-casks having been stove or started dur-ing a squall, ten days previously, and every soul aboard of her having been since that date upon hort allowance. Upon the quarter-deck stood Capt. Luke Ped-

Capt. Pedder, and so avoid losing a night here," said the young executive, totally unconscious of the plot to leave him alone on the desolate island, and of the extraordinary adventures which were before him. The strange events that happened there, and indeed the whole of this thrilling story, will be found only in the New York Ledger,

changed at the door were-full of jubilant wicked-The next three or four hours passed slowly to

self into his arms for the first time in years.
"Completely! I saw my owners on the sub-

wages, the great step upward, the kindly interest we all manifested, soon brought him to a grateful

six or eight days. The cargo is fairly tumbling aboard the Flying Childers, to say nothing of a fair

the route from New York to Australia, there lies a large island named Kerguelen's Land, or—as Captain Cook called it—the Island of Desolation. It was discovered just a hundred years ago (in 1772), by the French-naval officer whose name it bears. It was unideserted as ever.

in any of its bays and harbors.

Its shape is very irregular, but something like that of an hour-glass, it being nearly cut in two by a couple of large bays; but these two divisions are unequal in size, the northern peninsula being

Its coast line is wildly broken and jagged, its innumerable gulfs being long and narrow; and its promontories are correspondingly sharp and slender, reaching out into the ocean like fingers.

The body of the island indeed resembles that of some huge monster of the antediluvian world, even as its capes and headlands resemble such a monster's unsightly limbs and claws.

A more terrific solitude than this isle of Desolation does not exist upon our wrecked planet.

"Of course. I know of no better man for the field nor garden, no horse, no dog; not even a

down here countless ages ago, with hosts of in-habitants, in some vast convulsion of Nature, It has certainly undergone dreadful visitations-been rent by earthquakes, pulverized by frosts,

are capped eternally with snow. Its vegetation is limited to a few dwarfish plants, including some mosses, a species of lichen,

their season, and the island is accordingly veined with numerous torrents of fresh water, some of which have worn out of the solid rock tremendous cavities and gullies. The only other season than that of the rains is one of almost constant snow.

of the island.

them.
Yet the dark, grim sea inclosing Desolation has

A fair breeze was blowing from the north, and

deck, and her passengers-a score in numbertrusty agent, while he is ashore upon business, or had gathered in groups, mostly forward, and were you can send him ashore under some pretence, such as looking for a deserter from the ship shores before them, so far as the fog suspended upon those shores permitted them to become visible.
The ship had come here for water, nearly all

> der, looking unusually happy, with Will. Hawley beside him. "I mean to get our water aboard before dark

which is now ready and for sale at all, the bookstores and news depots. Ask for the number dated July 13th, and in it you will get the continuation of the story from; he place where it leaves off here. off here.

Miss Pedder musingly. "Next, for you to marry the pretended widow. Then for me to rescue the