VOL. XXXI.

(WM. WHITE & CO., Publishers and Preprietors.)

BOSTON, SATURDAY, JULY 13, 1872.

{\$3,00 PER ANNUM.}

NO. 18.

#### 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.

SECTION II-CONTINUED.

BY ABRAHAM CUMMINGS.

It has been objected against the Spectre that in obtaining parental approbation the mothers were not sufficiently respected. But as the husband and wife are one, the message to the father was virtually sent to the mother. It was necessary in this case that three families should be consulted by the Spirit-that which had been her own family and those of the parties.

But with whom began this consultation? Not with Eve, like that of the devil. She did not. like a deceiver, first frighten and convince the timorous sex that they might assist her either to delude or afflict their husbands. No, her conduct was fair and above-board. Her first application was to the fathers of these families: What was it? Certainly not-that which is recommended by the Encyclopedia and the ballad poem, but that of deliberation. She at first neither appeared nor spake to them immediately to frighten them into compliance at once; but as she had dealt with the son.\* so she dealt with the fathers. She sent messages to them.

By this fair mode of conduct they had opportunity to reflect; to exercise reason; to consult one another, and to watch and pray against deception. Her first message sent only to the two fathers of this couple, contained that passage in Mark x: 2-9, by which they might learn that, as the condition of ancient Israel at a certain time required a precept with respect to marriage somewhat distinct from the common law, which had existed from the beginning, so now the condition of this little branch of society might, for aught they knew, require a precept with respect to marriage somewhat distinct from the common regulation which had obtained from the heginning, though not contrary to it: even as a by-law may be consistent with the public code.

Such, she declared, was the precept now revealed for the particular regulation of those families, and her proofs to be produced were her miracles. A strange, unexpected, unheard-of message indeed! But not more strange, unexpected, unheard of than the credentials. By this precept she declared the parties must and would be joined. "And what God hath joined together let not man put asunder."

The father of the young lady, who had ever been most obstinately opposed to this connection. by whose means it had been once interrupted already, and who was no less canable than the other of discovering imposition, and ever watchful against it. was the first who obtained conviction. Him the Spectre sent to the other father (Mr. Butler) and his son to declare this conviction, and that the latter must conduct accordingly. The response was repulsed, and he returned.

By the same extraordinary counsel, after praying and reading for light, he went again, and his daughter with him, crying and wringing her hands. After they had proceeded a small distance, they were accompanied by the Spectre the rest of the way, whose delightful voice uttering expressions full of love and tenderness consoled the daughter as they went along ! This prepared her for acquiescence when coming to the house of the Spectre, as decency required, directed; that, while the daughter should tarry with her abroad. the father should go in and tell Mr. Butler's family that the Spectre had come with them, and that, if they chose a miracle for further confirmation, it should be granted. A

After Mr. Butler had performed this, they invited the daughter to come in, and the question of suspicion being proposed, she solemnly protested that, if there was mischief in hand, she was as ignorant of it as they were.t

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Here we see what abundant opportunity was given them to deliberate and consider for themselves in what way they would choose to be convinced, whether by miracle or common provi-

Message, protestation and miracle being rejected, Mr. Blaisdel and his daughter returned without delay, but had no sooner reached home than a new order from the Spectre, consistent with Scripture, required that Mr. Hooper, who had been her father, and who lived about six miles

off, should be conducted here the next morning. We now return to Mr. Butler's family; not to see miracles, but their confirmation by the voice

of common Providence. After Mr. Blaisdel and his daughter had left them, his conduct was naturally the subject of their discussion; and the more they reasoned, the more unaccountable it appeared. His notorious and inflexible opposition to this connection, which had continued several years, rendered him the most unlikely person in the world to pass a river, now the brink of death, for such a purpose. Their result was the necessity of further advice, and they unanimously chose Mr. Hooper, the young gentleman's father-in-law, as the person best qualified to give it. Accordingly the son, Capt. Butler, went the next morning to consult with him on this affair, but, to his great surprise, found | impropriety of their conduct, they returned. himself intercepted by messengers sent by the

To him she had before sent several messages by several

To him she had before sent several messages by several persons of different families.

†I hear your objection: "There was a reason for her being consoled. Make me believe, if you can, that, if her professed ignorance of the affair was real, the appearance and discourse of a gheat by her side would not augment her fears and distress." But remember, dear sir, that experience in this case is the best teacher. More than thirty witnesses of both sexes are against you—all declaring that, though at first the ghost excited terror, yet, after a little discourse with her, their fears were entirely dissipated, and succeeded by peculiar pleasure—so familiar and delightful succeeded by peculiar pleasure—so familiar and delightful was the mode of her address and conversation. At this time Mr. Blaisdel heard the conversation thintingly, but saw nothing. His daughter both saw and heard.

This was ordered by the ghost.

their business with success. Capt. Butler asked what he should do. "The case is such," said Mr. Hooper, "that I can have no advice to give."

Mr. Hooper, according to his promise, went off with the messengers; discoursed with the Spectre, and, by the tokens which she gave him, identified his daughter.

After the deliberation of several days, he, by the desire of the Spectre, went to Mr. Butler's family, declared his conviction, and closed the message by solemn exhortation. Thus was the very man, whose advice they had preferred to a miracle, qualified by the Spectre to give it.

But to recede: Mr. Hooper's interview with the Spirit at Mr. Blaisdel's house was immediately succeeded by the arrival of Capt. Butler there. He soon acquired evidence that the Spirit was that of his deceased wife, and declared that her will was his.

But now to what purpose was all this labor and all these messages? for Miss Blaisdel was then asked if the same was her will. The reply was categorical and indignant-the purport of which was, that if she must die for her refusal, she desired to submit-that service attentions, however miraculous the compulsion, would afford no satisfaction to her-that her trials were already intolerable by those false and wicked calumnies, which her compliance would now invigorate and render her life more bitter than death. That her attachment to his person was peculiar, she did not deny; but his credulous attention to these calumnies had rendered his society a burden." At length, however, Capt. Butler's unreserved and honorable confession, and his renewed assurances that his own will was his, as well as that of his deceased wife, did, with the words of the Spectre, prevail.

The design of marriage was made public, and round her increased the storm of accusation abroad, and opposition at home; for, though her father had constant and unwavering conviction that the precent was from heaven, it was only at certain intervals that he enjoyed the least degree of reconcilement: and it must not be concealed that Capt. Butler received very ill treatment from him.

Worn out by unjust reproaches abroad, and these vexations at home, she at last told Capt. Butler, offering him a golden token of her constant affection, that she could hear these miseries no longer, and that they must separate. He pleaded the impropriety of her conduct, after such evidence that the appointment was divine. His pleawas the waste of words. She dismissed him utterly and forever. This I had by the favor of Capt. Butler himself. Here Mr. Blaisdel, Mr. Butler, their families, their friends and everybody else, had another fair opportunity allowed them by Miss Blaisdel herself to search, examine, reflect, deliberate and investigate the deception, if

A vessel was now in the river, bound to a port about two hundred miles from this place, where lived some of her near kindred. Thither she was determined to go, and made preparation for the voyage, that, if possible, she might find repose on some distant shore. But the miraculous voice solemnly warned her, in the hearing of several witnesses, that her efforts were vain, and that heraffliction would sail with her.

By the direction of the Spectre given to one of those witnesses, the dismissed was recalled. Not long after the nuptials were celebrated; and thus the Spectre obtained one of those ends, which were only subordinate to other ends of far supsrior magnitude and importance.

These superior ends you will know hereafter; but they cannot—they must not be written. I remain yours, &c.

LETTER III. Further evidence deduced from the appearances of the Spectre.

My Dear Sir-In compliance with your request, I proceed in the argument that some persons among us have seen and conversed with the dead. Of the five corporeal senses, only three are capable of information by events of this nature. These are seeing, feeling and hearing. To all these three senses, evidence has been addressed in favor of the Apparition in this place. I would now contemplate the evidence obtained by the senses of seeing and feeling.

The times, places and modes of her appearing were various. Sometimes she appeared to one alone, as the events which follow bore witness: for the testimony of events is sometimes more valid than that of persons. Sometimes she appeared to two or three; then to five or six; then to ten or twelve; again to twenty; and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdel's house, and several times in the cellar. She also appeared at other houses, and several times in the open field, as already observed. There, white as the light, she moved like a cloud above the ground in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished - not because she was afraid of the sun for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where the family were, about 11-o'clock in the day, they all left the house; but, convinced of the

At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the Spectre, she would never believe that there had been a Spectre among them unless she could see her.

In a few minutes after the Spectre appeared to several persons, and said she must come into the room where the company was. ' One of those who

OThat all these reasons were assigned at that functure I pretend not to say. Probably they were not; but certain it is, that she expressed them all to her friends at different times.

ghost for the same purpose, who had just finished | saw her, pleaded that she would not. The Spec- | manner; but others uttered such profanity and tre then asked, "Is there a person here who de- derision as rendered them unworthy to obtain sires to see me?" The young lady was then called, who, with several others, saw the Spectre. "Here I am," said she; "satisfy yourselves." The lady owned that she was satisfied. It was now about 2 o'clock in the day; in short, the gliost | unbelief. It is early enough to treat any affair appeared or conversed or performed both almost as frequently in the day as in the night. But will Christians argue that the appearance

of an angel to the Shepherds was a fiction because it happened in the night?"

In all the appearances of the Spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, Mrs. Butler, herself; though they had been exas when she appeared in the open field and in the open day. At a certain time, August 9 h-10th. 1799, she informed a number of people that she ly conversed without appearing at all) that they must stand in order and behave in a solemn man- a different voice from that of Mrs. Butler, or any ner: "For the Lord," said she, "is a God of small body of light, which continually increased ment. till it formed into the shape and magnitude of a

This personal shape approached so near to Capt. Butler that he put his hand upon it, and it passed down through the apparition as through a suffer all this?" "Nothing, dear, you have done nesses. There were now thirteen persons press vacant space of the room. Then about fourteen And five others, whether they were looking an- the cellar. As soon as they were there, the Specother way, or were prevented by some standing tre said to Mrs. Butler, "Go up and sit with before them, or whatever might be the cause, did not see this attempt of handling the apparition.

But I attend to your reasoning. "If this exraordinary fact be true, what a pity it is that there were no more witnesses! Would not the evidence have been greater had it been acquired by all the eleven?" The more extraordinary the fact, the more numerous should be the witnesses. This is the opinion naturally entertained by mankind everywhere. Hence it follows that all of those eleven persons were not then practicing artifice, for then they would all have seen this. x raordinary fact.

The five who did not see it, saw that which was very little short of it. They saw that which rose nto personal form, face and features in a moment, returned to shapeless mass in a moment, resumed the person in a moment, and vanished again in a moment. They saw that which was not afraid to be handled by them, for she passed slowly by them near enough for that purpose.

The transfiguration of Christ was a very extraordinary fact. Out of all his twelve disciples why chose he only three to be eye-witnesses of it? As to the rix witnesses, not one of them has

ever been accused or even suspected of being concerned in the supposed artifice. Some of them bey had, and still have. different, and belong to four different families. It father," she replied, "is in heaven, praising God is the fixed and settled opinion of our opponents here, that two of them are not only persons of integrity, but were ensuared by others through the whole scene.

These two persons soon after confirmed what they had now seen and experienced by solemn, practical and most deliberate oaths in the presence of eighty people. For one of them made a prayer at the re-interment, expressing his belief of what he had seen, and the other solemnly declared to all the assembly, as soon as the prayer was finished, that this solemnity was ordered by the Spectre-to be observed by his means. He also confirmed the same by an express verbal oath before the civil magistrate.

### LETTER IV.

Evidence Produced by the Discourse of the Spectre. Dear Sir-I would now present to your consideration the conversation of the Spectre. But I shall first observe the objection urged against some part of it. ...

At the time when she appeared to several persons at 2 o'clock in the day, she said she must come into the room where the company were, but was prevented by earnest entreaty. This, they

say, was a falsehood. At another time, when she walked in company with forty people, she went with them only to one house though she had informed them that she must go to two houses. She indeed went forward in order to visit the other house, but was again prevented by earnest entreaty. This was a fault

like the other. Observe a similar case in Gen. xix: 2-3: "And he said, behold now, my lords; turn in, I pray you, into your servant's house, and tarry all night and wash your feet; and ye shall rise up early and go on your ways; and they said, nay, but we will abide in the street all night. But he pressed upon them greatly, and they turned in unto him and entered into his house."

Several credible persons say, "she promised nearly fifty people to convince them of her being such as she professed to be, if they would comply with a certain condition. They complied, and propose several questions respecting a number of tol, and accost the first senator who should come went off unconvinced." But credible persons are sometimes mistaken, and so, perhaps, they were so minute and circumstantial as to render the hynow; because other persons, as credible and as pothesis of their being all so exactly rehearsed as defeat the scheme. He did as directed, and the numerous, who stood nearer to and had better advantage of understanding the voice, declare that absurd and irrational. To all these inquiries she | up about it, preferring, in many cases, to blacken it was not the Spectre, but Mr. Blaisdel, who said that the company, by complying, would be convinced. But he was mistaken. They went off, in general unconvinced at that time. The Spectre | that some artful girl personating that deceased | currence is likely to become influential for our uttered but few words and withdrew. This was the night of August 9th, 1799. In that company were the best of people, conducting in a sober

O Voltaire, in his philosophical dictionary, treating the Bible and ghosts with equal ridicule, says that the latter "used to hie away at the crowing of the cock," The same was the idea of Bhakspeare in his ghost of Hamlet, "Adleu! the glow-worm shews the morning to be near." But this, we now see, is not always the case.

† These two, by their own desire, had obtained a promise that they should not see her. There were several such instances at different times.

conviction. On this account the Spirit afterwards declared that she could not manifest herself among them. Christ himself, in a certain place, could not do many mighty works because of their with derision when we have fully discovered

A scorner seeketh wisdom and findeth it not. This company in general, went off with the full persuasion that the whole affair was mere legerdemain, and that the few words of the Spectre, which they had heard, were only the words of pressly tol i by an unsuspected person-who held her by the hand when the words were utteredthat she did not speak-that the voice was at a meant to appear before them-(for she frequent, distance from her. But they were moderns, and the witness was rejected; and, as it was plainly other that ever they had heard, necessity, the order." Accordingly she appeared and vanished mother of invention, produced their hypothesis before them several times. At first they saw a that Mrs. Butler had used some sounding instru

But several of the company still remained at the house. To them Mrs. Butler complained of the unjust reproach which encompassed her. What have I done," said she, "that I must body of light, in the view of six or seven wit- nothing," answered a voice immediately in the ent, who all saw the apparition except two, t persons, by the direction of the Spectre, went into others on the kitchen hearth,\* that this company may know that it is not you who speaks." After she was gone up the ghost conversed with the company on several topics suited to authenticate her mission.

She mentioned several incidents of her past life, known only to her husband, as he declared and asked him if he remembered them. He said, yes. She asked him if he had told them. He answered, no; and of such a nature were those incidents as to render it utterly improbable that he ever should have mentioned them before. This was at the time when he attempted to handle the apparition.

It is objected against her, that she told who was in heaven and who was in hell.

She indeed mentioned the world of misery as the eternal portion of the finally impenitant: but I find not the least evidence of her particularizing any person or persons as being in that miserable

She indeed mentioned several deceased persons as-being-in-a state-of-happiness.—And -who-can prove the impropriety of this? though, indeed, it is not what we should have expected.

Once, when she conversed with about fourteen persons, Mr. Blaisdel, having heard that his father was sick, asked the Spectre whether she professions, employments and interests widely knew anything or not concerning him. "Your with the angels." He afterwards found that his father, two hundred miles distant, died seven days before this answer of the ghost. True, the news might come from thence in that interval. But his friends at York, where his father lived, utterly deny that they sent the news in the course of these days. Suppose, however, the news did some way or other come, could any deceiver, improving the circumstance, know what questions Mr. Blaisdel would ask, so as to be sure they could all be answered? Or was Mr. Blaisdel himself in the plot? "No," say our opponents; "his piety, his veracity, and his utter aversion to the purpose of it, forbid the suspicion." It is, therefore, probable that the same creature who appear ed and disappeared so often in the view of the people, and could tell them where they should be and what they would say and do in future time. was the true author of this information.

At a certain time, when thirty people were convened to hear her conversation, the name of a certain woman, who was absent, happened to be introduced. "That woman," said the ghost, "has before the Legislature, and a bill to that effect enjoyed a revival lately." Immediately one of had just passed the Senate to the stage known the company went to her and asked what had as engrossment. A member of the Legislature. lately been the state of her mind. She related it named Crane, not a believer in spiritual manito him, and he told her that her information and festations, was in San Francisco at that particuthat of the Spectre agreed. Upon this she came lar time, and, as the subject of the removal was and saw the Spectre, heard her conversation for much talked of, Mr. Crane sat down at a table several hours, and expressed abundant satisfac- with other friends, and, forming a circle, asked tion and delight.

At the time when fifty people heard her discourse-while more than forty saw her-to some of them, who had no more believed these extraordinary events than mankind now do in general, she mentioned several occurrences of her Crane resolved to pay her a visit. She was a past life known to them and her, but not di- complete stranger to him and he to her. But she vulged, in order to satisfy them that she was proceeded at once to tell him who he was, and the the very person she professed to be. Almost all position he occupied; and in response to his questhis company had been acquainted with her in her tion whether the spirit controlling her had anylifetime, and a considerable number of them very thing to communicate respecting the matter that intimately. She desired that any of them would was in his mind, he was assured that the measask what questions they pleased for the removal ure of removal was not going to succeed, though of any doubts respecting her which might exist in their minds. Accordingly certain persons did also bade him go to Sacramento, enter the capievents in her past life not divulged, which were out of the chamber; and, after talking with him, now to become the medium of artifice, utterly projectivas defeated. And all California is stirred gave complete, satisfactory answers.

well acquainted with that woman in her lifetime? | saults of misrepresentation and prejudice. -tell them by a voice inimitable not to be afraid —to stand as near as they pleased, and ask as many questions as they pleased, and all without fear of discovery? What subtle person would not be subtle enough to avoid such a perilous sitround the corner and back." A more politic way would be to help the ladies out, tie the team to a would be to help the ladies out, tie the team to a to stand as near as they pleased, and ask as nation? I remain vours.

\*A place in the house most distant from that of the Spec-

LETTER V.

The Evidence Deduced from her Predictions. Dear Sir-I must now ask your attention to the

irguments furnished by her predictions. She foretold what the opinion and conduct of mankind would be with regard to her, and the ill treatment which Mr. Blaisdel's family would receive on her account. She not only declared the necessity, but foretold the certainty of the marriage at an hour when both the parties and both their families opposed it, if there was anything to be known by the harmony of words and actions; yet the attachment of the parties seems to have been mutual from first to last. The pasara of the paradox is future, for mankind have more than one character, and the alector of . Esop will

despise what a jeweler would prize. She not only predicted the prosecution, but named a particular person as one who would cortainly be present at the court for a witness eleven months before these events took place.

She named another particular person, as one who should be present at the trial by the Grand Jury, and foretold what kind of language he would utter in their presence eleven months before the accomplishment.

In about a month after-that is, ten months before the accomplishment—an oath of its existence was given before a magistrate. The person, too, who is the subject of this prediction, and fulfilled it, was never a friend, but invariably the foe of the Spectre from first to last. She foretold to forty people the issue of that trial eleven months before the accomplishment. To the genuine friends of literature in this place who were sincerely opposing superstition and legerdemain, this prediction was made known.

They were warned of the disadvantage which they must suffer if they persisted.

They dishelieved the prediction, despised it, and became the involuntary subjects of its fulfillment at the time appointed. Within thirty hours after Mrs. Butler's marriage, the Spectre predicted that she would become the parent of but one child, and then die. Ten months after this her child was born, and she died the next day. The safe return of one bound to the West Indies was also foretold and accomplished.

These predictions are all fulfilled, and were previously and sufficiently known in this vicinity for evidence that they were such. She uttered several other predictions now accomplished. But as these events might possibly be foreknown or strongly conjectured by other means, the mention of them is omitted. Not only her words, but her behavior too, manifested the spirit of prophecy. The re-interment of the child was a practical oath, and never would have been thought of but for her direction. Friends and foes were all in one condition-all unable to conceive or even to conjecture the design of it, till it was manifested eighteen months afterwards by certain special unexpected events of divine Providence. If. then, we take an impartial and connecting view of these and all the preceding evidences, how absurd is the hypothesis that all these evidences could be the effect either of imagination or artifice! How much more rational is the opinion which has obtained credit in all ages and nations, that the spirits of deceased persons do sometimes appear, however incapable we are cf learning all purposes for which such events are designed!

By misapprehension and misinformation, piety and veracity may give you an account very different from mine. But ask those people of piety and veracity, who were present when the greatest of these events took place—I tell you they will not deny these facts. I am yours, &c.

[To be continued in our next.]

### A Test that Stirs California.

Legislative and newspaper circles on the Pacific Coast have recently been very much stirred by a manifestation of spirit-influence in a quarter least expected. It occurred on this wise. The question of removing a county seat was pending before the Legislature, and a bill to that effect mentally if the plan was likely to succeed. The spirits rapped out a negative, and repeated itmore than once in reply to the same inquiry. Finally, to make matters sure, learning of the presence of a remarkable clairvoyant in the city, Mr. it then looked as if nothing could hinder it. She his vote would be the very one that would flually Mr. Crane rather than admit a syllable to the But not to detain you, I will now only ask, credibility of the manifestations. Mr. Crane How, shall I judge of these facts? Shall I suppose stands above reproach where known, and the ocwoman, could present herself before forty people good cause in the general mind, in spite of the as-

Among the few mistakes which men make post, treat to the ice cream or a new dress, then go home soher and happy .- Williamsport (Pa.) Reform Journal.

# Witerary Department.

# 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 VI.

saw that Emma was quietly making preparations, with Mr. Stanley's new gardener? Do you know to leave him, he began to reconsider seriously the anything about the old man's history?"
whole matter. He had no idea that his child "Emma, I am engaged in important business whole matter. He had no idea that his child make, rather than to leave her home and sister. brow. far; for his pride would not allow Emma to take your strange injunction." such a step. He knew that\if his daughter left be revealments made which would be fearful and continued Mr. Linden. mortifying; but how to extricate himself honorably was a very difficult problem.

and various were the conjectures in regard to it. I should make inquiries in regard to him." Twice had the father been spoken to or interro- "Emma Linden," said her father, trying to gated by his friends on the subject; but he only speak calmly, "I am surprised that you should time had come when he could not silence his I once knew this man, and I knew him to be a he had long been intimate, concerning the matter and kisses upon him." -both having belonged to the same church for At this moment Aunt Clarissa knocked at the reprehensible; and he felt it to be his duty, as a Glad was Mr. Linden that the conversation had friend, to advise with him. He further said that, been so providentially interrupted. in regard to Mr. Allston, he had no sympathy | Lucy Bentley had called on her friend to disin freedom of speech. The dismissal of Mr. A. mailed a letter to him with an invitation to spend from college, on account of his religious opinions, a few weeks at their house. She thought he that there had been a growing dissatisfaction ed to know that everything was working so fasult would probably be that a new Board of Edu- the Princeton Institute had met the evening hegrowing more liberal in their sentiments, and the man of the board. There was no doubt, in her rising tide of progressive thought could not be mind, that the conservative element which had staved.

Mr. B. said much more, which it is not necessary to repeat. Suffice it to say that Mr. Linden | tary views. was feeling very uncomfortable.

In the meantime, Emms had consented to stop awhile with her fitend Lucy, and wait for a fa- to her leaving home, and that she thought it best vorable calling elsewhere. The relative to whom to remain for the present. Lucy smiled, and said she had written had been deceased for some she presumed that Mr. Linden would have an opmonths, so that her prospect of a home in that portunity to make still further concessions. direction was at an end. But in these days of waiting and auxiety, how did she long for the to her; she could only trust her happiness in society of Lunell! Months had passed since his the hands of her Heavenly Father, who would last and letter was written. She resolved, on mature reflection, to write to him once more, and reveal her heart-struggles to the only human being friend Lucy left her. She could scarcely realize who had risen like a star of hope in her earthly that there was a prospect of Lunell's coming to horizon. The letter was written, and its words of Princeton. Joy and sadness alternately took posdeep and tender pathos revealed how human love session of her heart, for she felt that his visit is made heavenly-almost divine-"through suf- would bring momentous results. foring."

Few words passed between Mr. Linden and his leave so chilling an atmosphere.

in regard to Flora.

Her calm, self-possessed manner in speaking of her departure so disconcerted Mr. Linden that he started from his seat, and asked to what she alluded.

"Father," replied Emma, "are you ignorant to

what I allude?"

Mr. Linden quickly recalled himself, and said: Emma, I have thought seriously about this more correspondence with Lunell Allston."

scorching fire upon my tortured soul I can now on Spiritualism. promise nothing whatever in regard to the future. The day of compromise is past. My heart has been cast into the refiner's fire, and has come out whether you suffered greatly on my account. How strong and resolute. For Flora's sake, I may remain for a season under your roof; but how long, There is a great Spiritual Source of health and circumstances will alone determine."

father's brow, waited a moment for a reply, but, and ever to Him and his angels, in whose arms I as no sound proceeded from his lips, quietly with- am led to repose in hours of the greatest emer-

held him somewhat in her power. He saw, too, brave its opposing elements. As for myself, I feel that it was futile for him to attempt to subject that the hand of Wisdom is laid upon me in these her to his will. He had aroused the Linden spirit small trials, and a prophecy deep in my soul of in his child's bosom; he must abide the results ultimate triumph over all temporal foes, and the and be cautious how he added fuel to the fire he promise of increased power to bless mankind. It

There was another power silently doing its work for Mr. Linden. The nightly visits of his note from Mr. Aliston: spirits wife to his bedside had not ceased. He began to think that the powers of heaven and earth an invitation to visit Princeton. I am inclined to legions" were endeavoring to thwart his plans; know of no call so loud as that which hids me to for he still believed that whatever savored of step once more upon hallowed ground-hallowed He resolved to change his course toward Emma, the first morning utterance of my soul's love! But and try to win her obedience by deeds of kind- how shall I be met by your father? is the quesness, thinking this to be the better policy. He tion that still intrudes itself upon me. It rejoices must prevent her union with Allston, if possible, my heart to learn that my old friends in P. are Linden's wife) and her brother Robert. The lat- changed since the hoursheso dreaded my heresy." ter, with his young wife, had gone to Germany, while his sister's husband managed the estate at home. In a few months the news reached Robert that his father was dead and he was disinherited. fine residence. As the traveler alighted, many He returned to England, but found the estate sold, and his sister and her husband departed who the interesting stranger might be. It was from the country. Through the influence of James Linden, and on the plea that Robert was a wan- believe that he was so soon to meet the only bederer and a spendthrift, the father was persuaded, on his sick bed, to make a codicil to his will, giv- the perpetual skies of his opening future. He had ing his whole property to his daughter. As adfacts from the knowledge of his wife till the day justice, Robert Barton returned, disheartened and had not hinted to Emma that he had received fore, of this same Robert in the town of Prince- spare the daughter any additional sorrow. His lation to James Linden. The bare suspicion that passion, and he forebore to make reply. His was

child not to freak again to the stranger.

"This is a new aspect of things," thought Mr. Linden. "That is unquestionably the veritable Robert Barton, the wanderer whose property I took charge of by due process of law. By accident or design he is here in Princeton; yes, and by accident or design, he must again be sent adrift. He was never born for anything but a pauper, and he has no business here to put in his claim for past injustice. It won't do for, Emma to hear his story, as she will if he finds out that Mary and I did not embark in that ill-fated ocean steamer, as was supposed."

The next afternoon Emma entered her father's library and surprised him by asking:

As day after day passed by, and Mr. Linden " What objection have you to Flora's talking

would take this course. He believed that she and do not wish to be disturbed," replied Mr. Linwould concede to any proposal which he might den sternly, while a dark cloud gathered upon his

He perceived that he had carried the matter too . "But, father, I wish to know the reason for

"Which you cannot know at present: I can him, under the present circums ances, there would keep my own counsels without your interference,"

"Well, father, I am more than half convinced that there must be something wrong in regard to It had been runoged abroad, somewhat, that your relations with that old man. He bears my Mr. Linden's daughter was to leave Princeton, mother's family name, and it is but natural that

smiled, or treated the matter lightly. But the question my motives! I can say this much that friends on that point. He had just been ques- vagabond and a spendthrift. For this reason I tioned by Mr Bentley, Lucy's father, with whom had no desire that Flora should lavish her flowers

years. Mr. B. said that his daughter Lucy had library door and informed Emma that Miss Bentinformed him of acts which, if true, were quite ley was in the music room, and wished to see her.

with his peculiar views, but thought him a very close her plans. She had gained her father's conworthy your g man; and, for his part, he believed sent to write to Mr. Allston, and had that day he thought a great mistake. He was conscious would accept the invitation, and she was delightamong the students from that hour; and the re- vorably. She further said that the Trustees of cation would soon be chosen. The people were fore, and had chosen her brother Alfred as chairso long usurped authority in the college would soon be superseded by more liberal and humani-

> Before the friends separated, Emma informed Lucy of the conversation with her father in regard

> Emma replied that the future was still unknown wisely shape her destiny.

Emma sat musing for a long time after her

### CHAPTER VII.

As the days and weeks pass by, the state of afdaughter. Both were under painful restraint fairs at Emma's home is somewhat improved. when together, and the latter began to desire to Mr. Linden, from policy, treats his daughter with less marked severity. Clarissa-Linden, the maidvisable to go, she remarked to her father that on any translation of the brother; the following day she intended to depart. She her nice. Flora, like a summer flower, brightens wished to know if he had any suggestions to make in the dawning suplight of her father's house, and like an uncaged bird, warbles her sweet songs

While Emma sat at the piano one evening, in the fading hour of twilight, Lucy entered the room, tossed a letter upon her lap, and was gone. The envelope bere the well-known superscription of Lunell. Emma nervously broke the seal of the long-expected letter, and read as follows:

"I received your last epistle with the pulsations matter, and have concluded, on account of Flora, of a deep joy and sorrow. I would have answered to have you remain, provided that you will have no it directly, but being invited to speak to the students of C-l College, and also to the 'Free "Father," responded Emma, calmly, "I, too, Church,' I have been laboriously engaged in prehave considered seriously on this matter since paring my lectures. But my intellectual labors, that fearful night when your words fell like in this field, are nearly over-except as I speak

Dear E., I have thought often of you since your last note was received. I have wished to know is it now? Do the breezes blow more gently? harmony, and I know you are acquainted with Emma saw a dark frown gathering upon her its Life-Giving Fountain. I commend you ever gency. Do not fail to keep up your courage, for Mr. Linden now saw clearly that his daughter this is a hard life indeed for us, when we cannot

> may not be in this life; but sometime it shall be.' A few days later, Emma received the following

"I suppose you are aware that I have received were against him, or, rather, that! Satan and his do so as soon as my engagements will allow. I "Spiritualism" belonged to the devil's fraternity. not for its steeples and its churchyards, but for Another trouble also weighed upon Mr. Linden's inclined to do me justice. Greatly was I surprised mind. Many years ago, in England, a large prop- to receive your excellent friend Lucy's note. Its erty was willed by his father-in-law to Mary (Mr. sentiments are magnanimous. She must have

On one bright morning a few weeks after the above letter was written, a carriage was seen driving up the avenue which led to Mr. Bentley's eyes were looking out of windows to ascertain none other than Lunell Allston. He could hardly ing whose transcendent image was mirrored upon learned from a letter recently received from ministrator, Mr. Linden had managed to keep the Emma, that her father was more genial toward her; but he had no reason to suppose that his of her decease. Seeing no chance of obtaining feelings had changed in regard to himself. He discouraged, to Germany. The appearance, there- that bitter letter from James Linden. He would ton, twenty-five years later, was a startling rever! feelings, on reading the letter, were those of com-Flora's "Uncle Robert" might prove to be her one of the rarest of temperaments. His faith in departed mother's, brother, whom he had been an overruling Providence was such that scarcely himself instrumental in reporting as dead, was a a shadow of distrust in the friumph of goodness

sufficient cause for his nervous command to the ever darkened the beautiful sunlight which radi- The New Alphabet - What it Is, and ated his spirit.

Mr. Linden was sorely vexed in view of the change of public opinion in regard to the "fanatic," as he still persistently called Mr. Allston, but said nothing to his daughter relative to his expected visit to Princeton. He knew that Lunell would not intrude upon his premises. Lucy Bentley also thought it would be unwise for him to call at Linden Mansion at present, and so effected a meeting of her two friends at her own home.

That meeting it is not our purpose to describe. But after the happy interview Emma seemed to live a charmed life. She was pained only when she saw how pale and mentally worn her friend appeared, and that they might soon be separated again. The future she dared not question. But Mr. Allston was calm and tranquil as an autumn morning, while he recounted the incidents, hopes and struggles he had experienced in his absence. While they were thus conversing one day, in Mr. Bentley's parlor, Emma caught sight of Mr. Barton opening the front gate, and in a moment the door bell rang with considerable force.

"An old gentleman is at the door who wishes to see Mr. Allston," said the servant.

"Ask him into the parlor, Lunell," said Emma,

I think I know who he is." "Just as you please, Emma." In a moment's time Robert Barton stood in the

presence of his friends, and grasping the hand of Mr. Allston, said: "Thank God! I see you once more, but how

you have changed." "You have the advantage of me," said Mr. A.

I do n't know you." "Do n't know Robert-Barton! Well, I suppose

I'm not the man I was when you saw me in Gefmany." "In Germany! Robert Barton!" snoke Lunell.

grasping the old man's hand. "Is it possible? Ah! yes, I remember now." But how came you here?'

"Well, as most everybody comes over to this country, I thought I'd try my luck. Besides, I wanted to see you once more, my kind friend," said the old man, with a husky voice.

"Ah, this is a pleasant surprise indeed; I am glad you have come. Emma," he said, " have you ever met with my old friend, Robert?"

Yes; but in my joy, strange to say, I forgot to tell you about him," said Emma.

"Nothing strange;" spoke Uncle Robert, eyeing Emma steadily; "young folks' heads are apt to be turned sometimes." "But where have you been, Uncle Robert? I

have not seen you for several weeks," said Emma. "Oh, I have been-you must excuse me, Miss Emma, I'm a little confused-I've been out of town attending to Mr. Stanley's large nursery in Ashdale. I returned last night, and learning that Mr. Allston was here, I could not rest till I had seen him," said the old man, with his eyes still fixed upon Emma. "Miss Emma, you must excase me," be continued, "if I seem impertment. But your face reminds me so much of my sister Mary, that I can hardly keep my eyes off from you."

"Mary? Why, that was my mother's name," poke Emma, with emotion. "She came with my father from England to this country, before I was born.'

"And your father's name is James Linden?" "The same," replied Emma. "I have heard my. mother speak of a brother whom she supposed to have been dead."

"Then they did not perish in that ship?" said Mr. Barton, musingly, "Can it be possible that I have found my sister's child?" he continued, nervously grasping Emma's hand. "But poor Mary, where is she?"

My-mother-departed this life ten years ago." "Ah! yes, I thought it must be so; for I have felt, her guardian presence for many years. She never could have known the great wrong done to her brother while she was living. I hope she did matter! let/it all go phart Barton. You'll soon be the other side of the curtainy our-

"Come, come, my good friend, cheer up," said Mr. Allston; "I am delighted at this disclosure; you are brought nearer to me than ever." "Then you are indeed my real uncle?" exclaimed Emma, kissing his brown cheek. "Won't Flora be glad?"

Here the old man broke down, and sobbed like child. The kiss, the voice of affection, the meeting with his good friend Allston, the memory of his departed sister Mary, were too much for him. But quickly recovering himself, he said,

with a smile: "You see I can't bear good fortune very well. I'm not used to it. That blessed child Flora, with laughing eyes and beautiful ringlets, is my own little niece! If this is n't a bit of romance for an old man, I don't know what is. Ah, now I know why that sharp command was given to the child. But no matter; it will all come out right, as you said to me years ago, friend Allston."

[To be concluded in our next.]

Written for the Ranner of Light. NELLY'S GRAVE.

BY S. B. KEACH.

For what are years to me? Death ne'er can strike another blow To wound so hopelessly. A heart all other griefs might brave, Stil sadly throbs by Nelly's grave. And what if we were children then,

Oh tell me not 't is long ago,

Unschooled in worldly ways? Life never can restore again. Those brief and happy days. Too good for earth-life to deprave, The angels led her to the grave.

My cheated heart must still repine, Nor reason woo away, Though Heaven bid me to resign That dear form to the day. Say, what is Heaven, that could not save My Nelly from the cruel grave?

The morn is past—the sun is high, The flowers that drank the dew In childhood's happy morn, are dry, And soon will wither too; The trees are fading, soon to wave Leafless, above my Nelly's grave.

I sit and watch them stealing on, The phantoms of the past. I listen to the moaning tone That mingles with the blast. Soft breezes sigh or tempests rave Alike above my Nelly's grave.

Roll on, oh time; your weight of care To crush my heart is vain. Th' abandoned temple pure and fair, Might moulder where 't was lain-But earth's dark bar could ne'er enslave Her spirit in my Nelly's grave!

The last man who would a serenading go, was carried home on a shutter.

what it Is n't.

NUMBER TWO.

BY JAMES MADISON ALLEN. The following are some of the points involved n the new classification. A more extended account cannot here be given.

The underlying, all-pervading element in speeci s BREATH. This presents itself under two forms, namely: breath purely such, or breathing, and breath vocalized, or voicing. These two elements two forms of the same element), breathing and voicing—or breath and voice—may be said to correspond, in the realm of speech, with spirit and matter in the realm of substance. Breathing and roleing conjoined give rise to syllables, words, language; like as spirit and matter conjoined give rise to the diversified forms and phenomena of the external worlds.

The elementary sounds are all arranged in pairs very element having its "mate." Here appears the conjugal principle, everywhere else present.

The first pair of breathings are related to all other breathings, and the first pair of voicings to all other voicings, as parents are related to children. These (original or parent elements) are classed as "germs"; all other elements as "derivativeв.''

The germs are produced in the lungs and larynx, the organs of the mouth and nose taking no special part; the derivatives require the aid of the organs above the larynx.

The derivatives are arranged in two general classes, namely: voicings, or vowels, and breathings, or consonants—the vowels being children of he voice-germs, the consonants children of the breath-germs. The classes are divided into groups, the members of which bear certain relations to each other of resemblance and of difference-all the members of the same group having some special characterístic in common.

In the resemblances and differences among the members of the same group and of different groups, we discover what may be termed the relationship of fraternity (or brother and sistership) and of "friendship"; while between the members of the different classes, the relationship is less intimate than that of personal friendship, and may be considered to correspond with what is termed

universal "love (general or impersonal affection). Eich pair of elements requires for its perfect production an arrangement or "configuration" of the vocal organs peculiar to itself. There are twenty-eight of these configurations, giving twenty-eight pairs of elementary sounds as the number comprised in the primary scheme of elements. These fifty six sounds serve as the basis of all possible speech; as standards to which to refer and by which to test any and all possible tones or shades of tones. Any elementary sound of any language ever spoken or ever to be spoken. must either be one of these fifty-six, or some variation thereof. No sound of human speech but is referable to some one of these, either as identical with it, or some modification of it. All that vast and indefinite number of "shade elements" theoretically possible, (of which the writer has uttered and represented upon paper more than fourteen hundred,) are produced by applying to

scribed, and their exact relationship to each other

determined.\*\_

Having now ascertained the organic or physicozical-characteristics, resemblances and differences of the various elementary sounds, and man, and reared up a family of Eastmans, from groups and classes of sounds, and arrived at a whom Miss Abigail Eastman, the mother of Dansimple yet all-embracing classification, the next tel and Ezekiel Webster, and all the Eastmans of step is to develop, in a scientific manner, from this classification, forms, characters, "letters," which | bury for the inhabitants to marry Indian girls. shall externalize to the eye, exactly, the sounds The characteristics are very visible to this day which strike the ear and which are first sent forth among their descendants." We supply this omisthrough their various special configurations. To do this, I have had recourse to a very simple, selfevidently correct and scleatific principle—so simple and natural that the great wonder is that it
should not have been discovered and applied
thousands of years and. It is the language correct
the capable of proof from the old records. It will
account for the complexion of "Black Dan." do this, I have had recourse to a very simple, selfthousands of years ago! It is the law of correspondence, which, present everywhere else in Nature, is also present in the alphabetism of Nature.

By the law of correspondence as applied to Alphabetism, is meant that in a true alphabetic system sound and sign must "correspond;" that is to say, the organic peculiarities, resemblances and differences among the elementary sounds, must correspondentially reappear in the geometric peculiarities, resemblances and differences of the letters which represent them. Sounds which bear a certain degree or kind of organic likeness to each other, must be represented by letters bearing a corresponding degree or kind of geometric likeness to each other; and vice versa, sounds bearing a certain degree or kind of organic unlikeness to each other, must be represented by letters which bear a corresponding degree or kind of geometric unlikeness to each other.

The result of a strict adherence to this principle in the construction of the new alphabet, presents a most wonderful contrast to the diverse, numerous, unphilosophical inventions, called alphabets. now in use by the various nations of the earthno one of which recognizes the existence of any such law. We have, then, for the first time, an alphabet completely universal in its scope, whose letters are constructed in accordance with a fixed and definite natural law. There is nothing accidental, nothing arbitrary or conventional. The letter belonging to each sound, and the sound belonging to each letter, is determined by no whim of invention, by no varying fancy or caprice, by no imitation of the outline of an ox. tent. camel. door, window, etc., whose name, in Hebrew or some other language, chanced to begin with a certain sound; but by a precise scientific principle, which gives to each letter, and to each particular feature or part of each letter, its own distinct and appropriate natural value. 'A certain character is 'a" because it must be "a"-it cannot be anything else; another is "e" for the same reasonits features indicate "e" by necessity; another is "d" for the same reason—it cannot help itself—it resembles, and differs from other letters, as the "d" sound resembles and differs from other sounds, and so on to the end. Have we a straight line, have we a curve, a hook or a circle at the beginning, a heavy line or a light, a large letter or a small, a stroke to the right or to the left, upright or downright, an attachment on either side? There is a natural reason for it.

In the abnormal alphabets, the English, for instance, there is no philosophical reason why the sound a should be represented by the letter ' rather than by the letter "c," "d," "g," "x," or 'z." There is no natural relationship between the sound and the letter. The letter "b" might as well have been called kay, eff, en, tee or any-

OFor additional explanations, the reader is referred to THE PANNORMALPHA, now ready, and for sale by the writer THE PANKORMALPHA, now ready, and or Wm. White & Co.; price, 30 cents.

thing else. It was n't, because it was n't! It seems to have not occurred to our ancestors, that to represent a certain sound by a sign bearing no relationship to it, is both absurd and unnecessary.

The common alphabets of the world [which there are about fifty distinctly different for printing purposes, now in use] had their birth in the relative ignorance of the past. They will meet their death in the greater knowledge and wisdom of the present and near future. Mankind will not always rest content to continue in its unnatural, unreliable, effete and wasteful methods of representing speech. With the rapidly hastening decay of the old order of civilization, there will come also a dissolution of the Cadmus order of Alphabetism. With the evolvement and establishment of a scientific normal social order for universal humanity, there will be established also [as a necessary fundamental part of the same] a SCIENTIFIC NORMAL ALPHABETISM for universal humanity.

#### The Spiritual Congress and Daniel Webster.

Probably many readers of The Spiritual Congress, that wonderful event described in A. J. Davis's PRESENT AGE AND INNER LIFE, have observed with surprise the name of Daniel Webster as a member of the committee of spirits who on that occasion addressed the sons of Africa. Mr. Davis particularizes twenty four delegations, giving the names of their constituent members who then made revelations to the principal nations and races of the world. After messages had been given to the Jewish race, and to the nations of China, Persia, Japan, Turkey, Greece and Rome, and to the neople of other countries, a committee of thirteen immortals, among whom was Daniel Webster, uttered words of encouragement and prophecy to the enslaved African.

That Daniel Webster should have been a delegate, was not remarkable, for he possessed powers that admirably qualified him to represent any cause with which he should ally himself... But why was Daniel Webster in the African delegation? Why should he, honored above most other Americans, ally himself to and econerate with a people then among the most despised and abject of earth's inhabitants? Such questions would readily suggest themselves to readers who remember that Daniel Webster had not in his earth-life been prominent as an opponent to the extension of negro slavery, or as a friend to the African. Like queries occurred to Mr. Davis at the time of the vision, and he inquired, as Daniel Webster's name appeared on the roll of the African delegation, "What does this mean?" Because," was the spiritual reply, "there is a Law of Justice which evermore overcomes evil with good. He selects his own field of labor. He comprehends the extent of the ground-is in harmony with the workmen already engagedand sees where the institution is vulnerable, and its advocates accessible."

But a puzzled inquirer might again query, though Daniel Webster selects his own field of labor, why should he, in spirit-life, choose to work for and with the African? 'At this point of the inquiry, the following item, from a recent newspaper, is quite suggestive, and perhaps responsive:

ANCESTORS OF DANIEL WEBSTER. - On his fourtieen hundred,) are produced by applying to the "primaries"—as the fifty-six are termed-certain easily comprehended principles of variation. These principles are only ten in number; and by a knowledge of these ten simple principles merely, together with an understanding of the primary-classification, embracing only twenty-eight pairs of elements, all possible speech-elements are easily understood, "located" and described, and their exact relationship to each other living in Salisbury, was courted and had a natural son by a mulatto man, who ran off, or died, before the birth of her child, who bore the name of his mother. The boy grew up to manhood, and mar-ried a half Indian girl, whose father was a white Salisbury had their origin. It was very common in the early settlement of Salisbury and Amession to keep history good. It is in favor of mis-cegenation more than any other fact within our

Merrimac Journal, Amesbury, Mass. The foregoing fact that Daniel Webster had negro blood in his veins, if fact it be, will not only account for the complexion of "Black Dan," but also tends to show why in spirit-life Daniel Webster was a member of the African delegation.

"Their cause I plead—plead it with heart and mind, A fellow feeling makes us wondrous kind."

Boston.

Spiritual Union Association of Utica,

N. Y.

Object—1st, To make a more intimate and personal acquaintance, to know each other by name, to associate together for mutual edification and benefit, and for the purpose of cultivating friendship, union and harmony, as a fraternal family of brothers and sistors.

2d, To investigate and discuss Spiritualism in all its phonomenal manifestations, communications, demonstrations

2d, To investigate and discuss Spiritualism in all its phonomenal manifestations, communications, demonstrations and revelations and ascertain's much as possible its truth or falsity, its effects upon humanity physically, intellectually and affectionately. In regard to health, mind, morals and religion; and its good or evil tendencies for weal or wee to individuals and the world of humanity.

3d, Then if by investigation we find it to be a truth and a fact, and that it is of paramount importance, benefit and blossing, which some do know and can testify, we propose to exert our best efforts to demonstrate and prove to mankind the inestimable benefits and blossings of spiritual intercourse and influence, and devoic ourselves to the good and well-being of humanity, by submitting our organisms to be used as instruments by the spirit-world to communicate with and instruct, by teaching and preaching, the spiritual and everlasting truths to their fellow-beings stiff clothed in material form, until by the cooperation of the two states we material form, until by the cooperation of the two states we produce universal peace on earth and good-will to and among

all makind.

Principles—let, We recognize the whole human race, whether in the material or spiritual form, as constituting one universal fraternal family, and having by the laws of their being one and the same common universal and inevitable destiny—eternal happiness; for the human family are so constituted they cannot but desire happiness, and will inevitably unavoidably seek and pursue that course of conduct by which they think for the time being to obtain it; and all the pains and penalties we receive and endure are admonitions and guide-boards by the wayside to assure us we are deviating from the right path; and all suffering and punishment humanity receives is but reformatory in its influence, and warnings to us not again to transgress or vieuence, and warnings to us not again to transgress or vio-

tituence, and warmings to us not ugain to transgress of violate the natural laws of our well-being.

2d, We hold these truths to be self-evident, which have been demonstrated by observation and experience, that each and every individual person does and will unavoidably receive either good or evil according to their condition and

receive etter good or evil according to their condition actions.

Articles—lst, Each and every member of this Association has free and equal rights to investigate, discuss and speak upon any topic or subject of discussion before the Association; and we courteously invite all who desire to meet with us, whether in the material or spiritual form, to participate in these investigations, and by communications, manifestations and demonstrations, prove an intercourse and communion between the two states of existence.

nion between the two states of existence.

2d, Only members or contributors of funds to this Association are onlittled to a voice in the expenditures of funds.

3d, The Treasurer may not appropriate any moneys without an order by or from the President and Secretary.

4th, The Secretary is to keep a correct account of all moneys received, and by whom, how, when, where, and for what purposes expended.

5th, Any person desiring, may become a member of this Association freely, and whon desirable leava, as freely.

6th, We do not establish any of the objects, principles or articles of the above as a finality, plenary inspiration or perfection, but subject to criticism, discussion; amendments of alterations, as we receive more light or new developments.

Officers for the ensuing year:
J. B. EATON, President,
SARAH S. KLINE, Vice President.

E. A. WHEELBE, Secretary. A. C. Waters, Treasurer. Cabry Palenee, Assistant Secretary.

## Banner Correspondence.

New Hampshire.

DEAR BANNER—From among the grand old hills and mountain peaks of the Granite State, I send greeting to the thousands whose hearts are made glad each week by perusing your bright

Once more abroad among the people, with my Once more abroad among the people, with my pioneer harness on, I am penetrating into the darkened corners of New Hampshire with the light of the gospel of the New Dispensation, both by preaching the word and scattering broadcast the literature of Spiritualism.

In Concord, two Sundays I met with good audiences and a fair hearing, notwithstanding the great religious excitement which has existed there for some time past. They have been getting up a

for some time past. They have been getting up a revival in Concord, on the sensational plan, after the latest approved style. The "wickedest man of Philadelphia" was imported and kept on exhi-bition by J. G. Hock for some months and, by dint of great effort, protracted meetings and other revival methods, God finally answered their prayers, and a great reformation (?) was inaugu-rated, and "many souls were converted to Jesus." No doubt much good has been accomplished in a certain direction; whether it will overbalance the evil which appears in another, remains to be

One thing is certain: it has awakened discussion on religious subjects, and probably will be the means of leading minds into greater activity of thought in reference to the future of the soul. Thus the way has been opened for Spiritualism to come in, and without doubt there will be a greater interest in that subject in Concord than ever before. Mrs. J. P. Hatch, who has served the people of that city and adjoining towns as test and healing medium for a long time, is doing a good business, and deserves it. She has been a hard-working, faithful medium for many years, and by her labors has contributed much to the upbuilding of the faith in spiritcommunion among poet by listening to his earnest, hearty and proupbuilding of the faith in spirit communion among

her town's people.

It seems to me, if the good people of Concord improve upon what has already been done, and continue the meetings that have been commenced, a good society may be built up and sustained among them. There is certainly plenty of material with which to greate one.

a good society may be built up and sustained among them. There is certainly plenty of material with which to create one.

At Bradford one evening; a fair audience greeted me, and the hospitable home of Bro. Geo. S. Morgan afforded me entertainment. Bro. Morgan is one of the Business Committee of the Merrimae and Sullivan County Association of Spiritualists, which has been doing a good work for the cause during the past few months. They now have two energetic agents in the field—Mrs. Sawvar who served them faithfully last winter. nowhave two energetic agents in the field—Mrs. Sawyer, who served them faithfully last winter, and Mrs. Withee. Bro. Morgan says the calls for the agents are already greater than they are able to answer, and the thinks they will have to get one or two more before long. Organization in this case seems to be a decided success. The Committee have great faith in it, and declare themselves detargated to give it a thorough trial themselves determined to give it a thorough trial. Let other States imitate their example. There can be no doubt but if we ever hope to be known in the world as a power for good, some sort of organization must be inaugurated. The hints of Brc. S. B. Brittan in the last week's Banner are worthy of conscieration in this direction.

worthy of consumeration in this direction.

In Contoccook one evening. A good attendance, with much interest manifested by the audience in the speaker's remarks. At the close of the meeting saw something of the mediumship of a Mrs. Brede. She seemed to be a very easy trance subject, and was controlled perfectly by several different spirits. Here, also, I visited a sick lady whose experience is one of the most remarkable ever put on record—a wooderful case of direct ever put on record—a wonderful case of direct spirit aid to a great sufferer. Hearing the people tell of what had taken place, I became interested, and visited the home of the sick lady. I found, her lying upon her bed very much emaclated, yet, suffering no pain, and quite strong to converse, and learned from her own lips and those of her mother and sister in attendance, this story: Her name is Mary Andrews. She is now forty years of age, and has been a widow some twelve years. Last September she was taken ill with a difficulty of the lungs, which gradually became worse, until the doctors pronounced her case consumption. She declined very rapidly, until about six weeks since she had "dreadful distressed spells," which became so had that her folks expected her to die every moment, and went out to call in the Finally she sank into a trance which seemed

call them each by name, and express the most statement—on the advice of his lawyers—that he joyful surprise at meeting them. "Her face," says will not guarantee spirit photographs, and will her sister, "was radiant with smiles, and express—that he look of the matter. Notwithsive of perfect peace and joy. Every one was standing the lack of the martyr spirit, I believe wonder-struck, and all were certain that her in the spiritual origin of the photographs taken seeming visious were real glimpses of the higher by Hudson, and shall continue to do so, until life," She remained in this condition something some positive proof to the contrary be shown. A over an hour, and when she came to consciousover an hour, and when she came to consciousness again, her suffering was gone, and she was leign. Let the sham photographic ghosts have the happiest of mortals. From that time she has fallen into those trances quite often, and always been benefited by them. She has refused to take I have in my possession (presents from the au medicine of any kind; has been gaining strength, and is free from much pain. She said that everything in this world seemed as nothing compared with the one she saw in the trance, and she wanted to go there. She remembered much that she saw, and said she was sure that it was all real. "Death," she says, "has no fears to me. I regard it as a pleasant change."

Her mother says, "Before Mary had these trances, it seemed as though we could not give her up; but now we know that she is going into a happier state among her loved ones over there, we can hardly feel to mourn." Her sister said: "She seemed so happy and described with such vividness the heautiful place she saw that it almost made me wish that I could go there also." I asked Mrs. Andrews if she saw the apostles, or Jesus, or any of those bible worthies that are supposed by theology to be the first to welcome the redeemed soul? She replied that she saw only her own near and dear friends, and they spoke to her the sweetest words of happy welcome. Neither her people or herself were Spiritualists at the time, but I need not say they are now; for who could withstand such evidence as this? So also are the neighbors who came to see her. I

PORT HURON.—J. H. White, Secretary, writes us, under date of June 11th, as follows: "Yesterday we closed the lecture season at our hall until fall, when we expect again to have regular meetings on Sundays: "We commenced the season last August, with Mrs. Laura Cuppy Smith; Miss Susie M. Johnson followed, then O. P. Kellogg; closing with N. Frank White. All have given good satisfaction. N. Frank White has consented again to come to us in the fall for two months, commencing in November." The following address was also forwarded by the Secretary for publication:

"We consult atu an independent student. I would rather be the author of "The Elements of Individualism" than own a continent. Pity such works should be comparatively lost to the world, whilet the sensational novel is all the rage.

I mentioned in one of my earliest letters that efforts were being put forth in order to establish a Normal College and Academy of Music for the blind. I am glad now to report the successful establishment under the most favorable auspices of Such an institution. The promoters are all men of high social position, including the Earl of Shaftabury, the Earl of Lichfield and W. H. Smith, P. The college is in the neighborhood of the Crystal Palace, Paxton Terrace, Upper Norwood, and is now in active operation under the superintendence of Mr. F. J. Campbell, lately Mu-

atto Bro. N. Frank White: Your labor among us for the past few weeks as a teacher of the truths and philosophy of Bpiritualism has for the present come to a close. In behalf of the Boolety of Bpiritualist of Port Huron, please allow us to say that we regard your lectures as intellectual feasts, and deem oursolves privileged in listening to the matured thought of the spirit-land. As far as our influence may extend, we consider it our duty to recommend you to all spiritual societies as being an inspirational speaker of the finest order. Upon your return to fulfill your engagement with order. Upon your return to fulfill your engagement with us next fall, we shall bid you welcome. JOHN L. NEWBLL, President. (Signed)

J. H. WHITE, Secretary. JAS. H. HABLETT, Treasurer."

Massachusetts.

EAST ABINGTON.—Turner R. Holbrook writes, June 24th: "Will you oblige me by doing this tardy justice to Mrs. Olive Smith, whose name should have been included in the resolution published in the Banner of Light, thanking Mrs. Cushman for her aid to the East Abington Progressive Lyceum. Mrs. Smith, in the presence of Mrs. Cushman, expressed a desire to aid the Lyceum together they arranged the entertainment gressive Lyceum. Mrs. Smith, in the presence of Mrs. Cushman, expressed a desire to aid the Lyceum; together they arranged the entertainment, less to help themselves. If any generous-hearted each providing her part; unitedly they should individual desires to aid the Normal College for have been thanked. We consider Mrs. Cushman's scance the most satisfactory one ever held nations to the Hon. Secretary, Charles Harcourt,

in this place, and hope to have her with us again, and take pleasure in recommending her to any desiring such manifestations. We also feel greatly obliged to Mrs. Smith, not only for her services in cultivating the voices of our children—in which she excels—but also for her singing, with which she has favored not only our Lyceum but our lectures and other entertainments.

New Jersey.

DEAR BANNER—We having personally known Henry R. Doane, who is a resident of Vineland, N. J., and a member of the First Spiritualist Society, have thought best to add our testimony of him as a teacher of the beautiful truths of the spiritual philosophy, and do most heartily bid him God speed in his new vocation as lecturer in the cause. We would therefore most respectfully the cause. We would therefore most respectivity ask that his name be enrolled on the list of lecturers in the field.

Yours, in behalf of the Society, S. V. GIFFORD, Sec'y.

Vineland, June, 16, 1872 P. S.—Other papers will please copy.

## Foreign Correspondence.

ENGLAND.

Gerald Massey's Lectures — Sham Ghostographs— Paucity of the Martyr Spirit—Elements of Indi-vidualism—Normal College for the Blind—Wo-

poet by listening to his earnest, hearty and progressive utterances. What they thought is not known. The leading London papers kept silent, evidently disrelishing the subject. I am glad that Mr. Massey does not depend on the papers for his bread, or I fear he would be a little pinched for his assurance in standing forth as the exponent of a tabooed philosophy in the face of the press and Church. The lectures were elaborate, epigrammatic and richly stored with ideas. The lecturer went to work in a workman like fashion, and grandly he wrought out his theme.

Gerald Massey has won many a laurel in the field of literature, to his honor as a poor man's son, but none more worthy than the wreath which his late essays at St. George's Hall have placed on his brow. Apart from the lecturer's ability and devotion to principle, the fact of so many people being drawn to hear him, who had to pay liberally for the privilege, is a noteworthy sign, Spiritualism is spreading and doing a mighty work. Ere many years it will be the recognized gospel of humanity. The success of Mr. Massey's lectures I doubt not will stimulate our friends to further efforts in the same direction. There certainly never ought to be a vacant Sunday where Spiritualism has not its rostrum occupied in London.

The poet laureate wrote to Mr. Massey, expressing his regret at not being able to attend the lectures, and spoke highly of his (Massey's) little book "Concerning Spiritualism," which Mr. Tennyson said he had read twice, and liked it so much that he had recommended his friends to read it also. This shows that the author of the grandest spiritual poem in the language, "In Memoriam," is practically with us, as he should be, to be consistent with his inspirations. It would take up too much space to present a detail of the many experiences which have led Mr. Massey on to his present position. He has, however, embodied them most dexterously and euphonicusly in his "Tale of Eternity and other poems," which I remember seeing at Fields & Osgood's, when I was in America. The large their poems. in America. To all who may desire to grace their libraries with spiritual poets, I can honestly say they can do no betters han purchase a copy of the work.

Many Spiritualists go so far as to charge Hud-Finally she sank into a trance which seemed like death, and while in this state and totally unconscious to all outward surroundings, she began to see and talk with spirits. She reached out her hands and grasped those of her unseen companions, calling them by name. She put up her lips and kissed them, while she said, "Happy greeting to all my dear friends that I had lost." "Every one is here." Then in a steady voice she would said the said that a statement of the advice of his lawyers—that he

thor) three works worthy to rank with the best of a progressive character, viz.: "the Agents of Civ-ilization," "The Elements of Individualism," and "National Missions," by Wm. Maccall; Trübner & Co., Paternoster Row, publishers. The author is not popular in the common sense. He is combut he is, for all that, a representative man whose life-work—silent and sad, no doubt, at times—will be felt in the future, and valued truly. No writings of modern times more fally and justly probe the core of social, religious and political schemes; and what I mark with pleasure is the thorough spirituality of Mr. Maccall's ideas.

In the "Elements of Individualism," which he delivered as a series of fectures during the years

1845 and 1846, every principle of the philosophy of Spiritualism, as I understand it, Ends expression. Thus we have evidence in Mr. Maccal that the philosophy which we base on the phenomena of 1848 found an exponent three years before. This shows the error of those who stickle arbitra-rily for newness in Spiritualism.
"The Elements of Individualism" is so good

that I am almost tempted to give the themes of its chapters, which are all written with the pen of think I never spent a more pleasant or profitable genius, and touched with the fire of enthusiasm. I have only space to add my heartfelt appreciation of the entire work, and to say that the author veil.

A. E. CARPENTER.

Hillsboro' Bridge, June 12th, 1872.

Would rather be the author of "The Elements of Veil and I would rather be the author of "The Elements of Veil and I would rather be the author of "The Elements of Veil and I would rather be the author of "The Elements of Veil and I would return the veil and I would return th

is to instruct the more intelligent of the blind in music, to fit them to earn their own living as tutors, organists and piano-forte tuners.

It appears that there are about 30,000 blind in the United Kingdom. As a class they are dependent wholly or partially upon public or private charity. A considerable number are inmates of various institutions—in some of which they are trained to different useful trades. Nevertheless, they are rarely able to earn the entire cost of their support. The experiment has the advantage of having been successful in France and America. of having been successful in France and America. In Paris about sixty per cent. of the pupils fol-low the profession of music, about one-half of whom are successful plano-forte tuners. £80, £120 and £150 a year are earned by the pupils who graduate at the Paris Institution. The Normal College just established at Upper Norwood has already three teachers at work, and is likely to

Chambers, Esq., 2 Chesham place, S. W., London

The woman's suffrage question is enlarging its influence. A monthly journal, edited by Lydia E. Becker, is issued from Manchester, which gives reports of meetings held in different parts of the kingdom.

lingdom.

Julia Ward Howe is lecturing in London. 179 Copenhagen street, Calcdonian Rd. London, N. )

#### HER SPHERE.

No outward sign her angelhood revealed, Bave that her eyes were worden mild and fair; The aureole around her forehead was concealed. \*\*\* By the pale glory of her shining hair.

She bore the yoke and were the name of wife To one who made her tenderness and grace A mere convenience of his narrow life, And put a soraph in a servant's place.

She cheered his meager hearth, she blessed and warmed His poverty, and met his harsh demands." With meek, unvarying patience, and performed Its menial tasks with stained and battered hands.

She nursed his children through their helpless years, Gaye them her strength, her youth, her beauty's prime: Bore for them sore privation, toil and tears, Which made her old and thred before her time.

And when florce fever smote him with its blight, Her caim, consoling presence charmed his pain; Through long and thankless watches, day and night, Her fluttering fingers cooled his face like rain.

With soft, magnetic touch and murmurs sweet, She brought him sloop and stilled his fretful moan, And taught his tiying pulses to repeat The mild and moderate measure of her own, Bho had an artist's quick, perceptive eyes
For all the beautiful; a poet's lead
For every changing phase of earth and skies,
And all things fair in Nature and in art.

She looked with all a woman's keen delight On lowels rich and dainty drapery, Rare fabrics and soft hues—the happy right Of those more favored but less fair than she;

On pallid pearls, which glimmer cool and white, Dimming proud foreheads with their purity; On slike which gleam and ripple in the light, And shift and shimmer like the summer sea;

On gems like drops by sudden sunlight kissed,
When fall the last large brilliants of the rain;
On laces delicate as the frezen mist Embroidering a winter window-pane. Yet near the throng of worldly butterilies She dwelt, a chrysalls, in homely brown; With costliest splonders flaunting in her eyes, She went her dull way in a gingham gown.

Hedged in by allon hearts, unloved, alone, With slonder shoulders bowed beneath their load, She tred the path that Fate had made her own,

Nor met one kindred spirit on the road. Slowly the years rolled onward; and at last, When the brutsed rood was broken, and her soul Knew its sad term of earthly bendage past, And folt its nearness to the heavenly goal,

Then a strange gladness filled the tender eyes, Which gazed afar, beyond all grief and sin, And seemed to see the gates of Paradiso Unclosing for her feet to enter in. Vainly the master she had served so long-

Clasped her worn hand, and, with remorseful toars, Cried: "Stay, oh stay! Forgive my bitter wrong; Let me atone for all these dreary years!"

Alas for heedless hearts and blinded senso! With what faint wolcome and what menger fare,
What mean objections and small recompense,
We entertain our angels unaware!
—[Elizabeth Akers Allen, in June Allantic.

#### CRITICISM.

Strictures on portions of an article entitled "Identity of Spirits," in the Banner of May 11th ]

MESSRS. EDITORS-I believe that spirits are somewhat more than shadowy vapors, airy nothings, dependent on organs of poor mortality to enable them to remember passing events from one hour to another. I do not believe that they lose aught of their vigor in passing from this to a higher sphere of existence.

If a medium at a time specified gave expression to a thought of Theodore Parker's, and Mr. P. was unable to recall the fact an hour afterwards, I would have no hesitancy in concluding that the thought was expressed in the absence of Mr. P., and without his knowledge. Of course, not being cognizant of the matter, the spirit had nothing, in that respect, to "recall.",

If when communicating through one medium, a spirit may readily call to mind a pleasant interview which transpired a few days before, in presence of another medium, are we to believe that the spirit, at the same time, may be unable to recall the "circumstances, scenes, experiences," which invested that interview with its character of pleasantness?

Is it any more unsafe or improper to wound the dium, by supposing that, in a given case, the medium in question may become the instrument of the up anew for solution, I feel that his theory, a mischievous spirit, than it would be to suppose. that a highly developed spirit may not retain the remembrance of scenes which were passing only a few brief hours since? H. N. S.

ORTHODOX CHRISTIANS AND SPIRIT-UALISM:

Orthodox Christians oppose Spiritualism; but s it any more unreasonable to believe that we receive impressions and communications from spirit-friends than it is to believe that clergymen | whalemen, and the action of the Gulf Stream are "called to preach" by God himself, and that and the somewhat similar stream in the Pacific, Christians receive impressions from a personal which are constantly sending their warm currents God? Orthodox Christians claim that we cannot receive communications from spirits - that and deductions therefrom, fill only a few pages in human spirits are not permitted to return to the earth; but they believe that devils in great num- | fully, but soon disposed of; and then the treatise bers are permitted to visit us. The leader of the devils—Satan—they claim, goes about "seeking whom he may devour." If devils can come to the earth, why cannot human spirits? Why should devils have more privileges than human spirits? Orthodox Christians believe that angels come to the earth. Their angels are not human spirits, but imaginary beings, with wings five or six feet long! But why should they come, if the spirits of human beings cannot come?

The Orthodox "soul-burners" probably believe that it would be necessary for the spirit of a saint to obtain a "furlough" before returning to the earth, and that, if the spirit of a sinner should be permitted to come to the earth from the "burning lake," it would require a strong force to take him back to the region of "eternal burnings." J. W. C. Jackson, Pa.

TEN HELLS.—Rev. Mr. Morrison says, as quoted by the Louisville "Baptist Banner," that, "among the Chinese, the fear of death is distressing. Their imaginations have invented no fewer than ten hells. One is stuck full of knives; another, an iron boiler full of scalding water; another, of cold ice; in another, the punishment consists in pulling out the tongue; another the victim is pulling out the tongue; another, the victim is drawn in pieces; another is a hell of blackness and darkness." The Dootor afterwards inquires, Is there any one here who will refuse to 'Exert yourselves to the utmost to carry the gospel to every creature'?"

"But why send the gospel—that is, the gospel of Partialism—to them? for, while our Partialism has but one hell, the Partialism of the Chinese has ten; is it not, therefore, ten times as valuable and efficient? Our Partialist enemies say they and entent? Our rather entents say they believe in an endless hell; must not, then, the Chinese be tenfold better than they, believing in ten hells? Then why, in the name of virtue, send them the gospel? I pause for reply."

If we never wasted our sunshine, Or hung it in borrowed shrouds, We might save enough, most any day, To gild to morrow's clouds.

As a "slayist" of worms, a New Harmony, Ind., woman has no rival. Not long since she gave her attention to it and killed 10,000 in eight days.

# The Reviewer.

THE HOLLOW GLOBE,

DEAR BANNER-You advertise a work containing about four hundred and tifty pages, entitled "The Hollow Globe; or, the World's Agitator and Reconciler: a treatise on the physical conformation of the earth, presented through the organism of M. L. Sherman, M. D., and written by Prof. Wm. F. Lyon."

I obtained and have read the above named work, and judge it worthy of commendatory notice. It is essentially a new, suggestive and intensely interesting cosmological treatise.

In his preface, Prof. Lyon says the work "has been unfolded to my view during its progress, partly by the teachings given through the Doctor, and partly by the vivid impressions made upon my own organism." Near the close of the work, he states that "we acknowledge ourselves indebted entirely for the reasoning in the preceding pages to the spiritual directors who suggested the writing of the work." This philosophical spirit regulation may be classed

with the philosophical perceptions of A. J. Davis and the philosophical impressions of Hudson Tuttle. It is specially fitted for logical and scientific minds, for thinkers and reasoners. It grapples courteously but effectively with many received. and prevalent scientific theories and conclusions upon building and controlling worlds, exhibits the shortcomings and fallacies of accepted sciences, and frequently puts forth with clearness and power what purport to be more simple, sound and exact bases of cosmological science than our scientists have attained to.

The idea that our globe is hollow receives direct consideration in only a few pages; but around that "central idea" the authors swing off wide as thought can reach, ascend to and traverse the vast home of the stars, and descend to the deepest recosses of earth, finding wherever they go, and reporting to us, things new and strange to our ears.

We who were old enough to read the daily or weekly papers as long ago as 1820 to 1825, find the idea of a hollow globe an old acquaintance. "Symmes's Hole" was the heading of many an article, and the subject of much conversational merriment. I have little recollection of Symmes's specific facts or leading arguments; but what was then published made an abiding impression upon my mind that his facts were well authenticated and pertinent to his point, and that his reaoning was sound.

In Appleton's New American Cyclopedia, I find that "John Cleves Symmes was born in New Jersey, about 1780; entered the army as an ensign in 1802, and in the war of 1812 fought with great gallantry at Lundy's Lane and the sortie from Fort Erie. Subsequently . . . he devoted himself to researches connected with a favorite theory invented by him, according to which the earth is hollow, open at the poles, and capable of being inhabited within. He wrote and lectured much on this subject, and in 1822 and 1823 petitioned Congress for means to fit out an expedition to test the truth of his theories. He made a few converts, but his suggestions were generally treated with open ridicule or silent contempt, the author being considered little better than a lunatic. He died in 1829 in considerable pecuniary embarrassment, much respected for his integrity."

Prof. Lyon mentions Kane, Hayes, Hall, and other voyagers North, but omits allusion to Symmes and his labors. Probably he had no knowledge of him; for during the last forty years there has been little, if any, public mention of Symmes's Hole" or Symmes himself. Young America is not old enough to remember him; but some of the gray-headed are at once reminded of him whenever events draw their attention to-the. high latitudes. When reading in Dr. Kane's report, a few years-ago, that-William-Morton and Hans the Esquimaux reached the shore of a vast open sea, in a mild climate, with herbage on its borders and multitudes of aquatic birds on its Morton furnished very strong evidence in favor sensibilities or impair the usefulness (?) of a metion so absorbent of Symmes's energic his devotion to it, and his name should not be overlooked.

Symmes and Morton prepared me to take up Lyon's book with a feeling that it might treat of possibility, and an important one, though seemingly in conflict with much accepted science; but I have learned that science often gets stranded and wrecked on new facts.

The kind of facts I expected to find are not abundant in the work. I refer now to the discoveries and observations of arctic explorers and far up into the cold North. Such surface facts the book. They are noticed fairly and respect grapples with the principles and rules of worldmaking, and the forces that shape and move all

worlds. As said above, this is essentially a cosmological work, and though brief, it is far-reaching, comprehensive, forcible, spirited, novel and marvelous. The spirit directors to whom the reasonings is ascribed, manifest fairness, candor and power in their treatment of many of the positions of Herschel, Newton, La Place, Fourier, Denton and others, and are generally clear and forcible in their enunciations and expositions of the substitutes they offer to man-of their own cosmology, which requires every world to be a hollow sphere with a relatively thin crust, having an external convex and an internal concave surface. These teachers move on with the bearing of clear and vigorous minds conscious of the firmness of the ground on which they tread, and lay their hands upon many parts of man's cosmology with apparent consciousness of ability to demolish them. We infer that the positions as well as the "reasoning" were suggested by the spirit directors.

Without any knowledge of Prof. Lyon or Dr. Sherman beyond what this work furnishes, I deem the spirits either wise or fortunate in their selection of an enunciator and of a penman to set forth their knowledge and conclusions; for the style of the book is logical, perspicuous, lively and strong.

I do not propose to give an extended analysis of this novelty, but will briefly state some of its significant points, immediately subsequent to its remarks upon the Polar Sea.

The igneous or nebulous theory is untenable, because wherever the matter of a globe is involved in-heat "entirely sufficient to melt the most unfusible matter," the heat and its expansive force must prevent the formation of granite either within or upon it; this cooling down and hardening of about one thirty-fifth of the matter while it is in immediate contact with intensest heat, is not probable. Again, were a globular internal fire of extremist intensity, and 7920 miles in diameter, enwrapped in a shell of granite not | of the granite, and subsequently evolved from it

more than forty miles in thickness, explosion, not at a few limited spots only, but at all points and instantly, must occur, and the whole surface be blown into atoms. And again: fire is always a consumer of combinatible matter; and whence can that vast internal fire get fuel to feed it interminably? And yet again, such a molten mass is a very unstable basis on which to place a granite foundation. If placed there, the granite should fuse at once and he absorbed in the fivry mass. Once more, the deepest of all artesian wells-the one at St. Louis-shows that, temperature which increases as we descend, into the earth until we reach the depth of near 3000 feet, begins to lessen a little beyond that depth. Our authors claim that at about twenty miles below earth's surface all is cold and stable; and state that, " we shall see upon investigation the absolute necessity of placing static instead of dynamic forces in the most interior portlans of the earth hoxever those portions may be arranged, whether in a solid globe or spherical shell; : . . in the central regions of the earthy shell between the exterior and interior portions, eternal night and cold, inactivity and death, hold and exercise supreme authority, that a grand superstructure may be erected upon them with security." "The spiritual onthies that are locked up in the embrace of these frigid material atoms are enjoying their lasting sleep, after eternities of wakefulness and activity, and are preparing for their resurrection in the eternities of the future."

There is space enough for the play of the magnetic forces which produce volcanoes and earthquakes within twenty miles below the earth's surface. The quenching of volcanoes by letting in upon them the waters of the ocean, would instantly blast the whole globe into atoms if the waters rushed in upon a molten mass almost eight thousand miles in diameter. Not all the waters of all the oceans could begin to quench so

In the chapter on forces, gravitation and conrifugal force are represented as "entirely subordinate and dependent, the one upon motion, and the other upon aggregated particles, for their existence, as they do not act independent of these concomitants." "They are comparatively feeble, and have had little to do with producing the configuration of our globe," "We trust that we shall find that magnetism and electricity are essentially spiritual forces, although they may be a sublimation of material atoms, and that those two great positive and negative powers were. brought lito activity by union and contact with each other, previous to the grosser materialized formation of our mundane sphere." " By a dissolution of the sublimated particles of caloric, produce another more spiritualized positive ment called magnetism (the counterpart of a tricity), and the essential sublimated elemenheat; while electricity, being directly opposite - a its nature, and negative in its character, is tarelement of cold. One or both of these sublimat-

and controlling influence over all terrestrial objects." "It will be difficult to find the dividing line between material and spiritual substances, if there be any such line, and tell where matter terminates and spirit commences, or which is matter and which is spirit." Another force-aura-is presented as closely related to the above. "Nerva aura, odic or odyllic. force, occupies the brain and the whole system of nervous net-work that permeates and extends to

ed forces dwell in all things upon earth, and

exert, as occasion may require, a superior power

tricity are capable of. "This etherealized essence. . frequently displays its glories in the polar regions," and "enables the more distant exterior planets, and the interiors of all globes, to enjoy a sufficiency of genial light and warmth to supply all their needs in the absence of solar influences."

the remotest corners of the physical body," and

performs higher duties than magnetism and elec-

Empyrio another force, "we find upon the very summit of the grand structure of positive and negative forces, whose potency is not only sufficlent to infuse vitality into animal organisms, but, under proper conditions, make an exhibition of surface, we remembered Symmes, and felt that its existence in the fluid atoms of white light, and paint their constituent elements in vivid colors upon the screen, or upon the atmospheric particles in the overarched canopy, in defiance of all

the powers of the mid-day sun." The eternal existence of the elementary particles of matter seems to be neither asserted nor denied. All such particles, however, are assumed to contain spiritual essences which spirit entities can manipulate. Both spirit and matter exist; but whence, how or when either of them came into being, is left without attempt at explanation. Whether finite epiritual intelligences existed and acted prior to any aggregations of matter or the formation of a world, I think the teachings answer in the affirmative; but possibly not. One Infinite Intelligence is not called upon to act within the field traversed by this work, though the author or authors say," We do not wish to assert that there is not . . . a being somewhere in existence who exercises universal conrol, and who is capable of supervising all the universal worlds;" yet the construction and movements of worlds is, in their judgment, the work of intelligences amply competent, and yet far

hort of infinite. The condition of matter when taken in hand by these." World-Builders" is represented as most intensely electric, cold and dead. Such seemingly inert, lifeless matter is molded into granite, and made the foundation and frame-work of each new world. The fine marks seen upon granite are from the subsequent action of magnetism, which is defined as "the concentrated essential element of heat;" while "electricity . . . is the essential element of cold."

The cold, inactive, essential element of electricty seems to be regarded as the plentiful something out of which all the things ponderable, tanoible, visible by us, were elaborated and brought into the conditions in which we find them.

A spirit structure is first formed by spirits out of spirit essences, and then inherent forces existing in either that structure or in the elements of grosser matter, or in them both, cause the material form to take shape in exact conformity with the spiritual, and this whether the structure be a world, an animal or a plant.

Elementary particles of matter are aggregated and collocated by either coëxistent or preëxistent spirit essences or spirit, entities, with thorough mechanical skill, so as to form and put in fit position material granite, as the stable, quiescent foundation of a material globe. The first condition of our materialized earth, then, was coldintensely cold and deathlike. The book says that Electricity and magnetism, two great positive and negative powers, were brought into activity by union and contact with each other previous to the grosser materialized formation of our mundane sphere;" but it is obvious, from the specified results, that electricity was in the ascendant. The cold, hard, barren surface, however, was not to remain such forever, and restless magnetism commenced struggling to put life under and over the ribs of death, and by his warming energies began disintegrating and dissolving the surface the constituents of water and atmosphere, and warmed both them and the decomposed and modiffed granite, so that vegetable and animal life came forth and flourished. He increased in sway till he made a torrid clime over the whole of earth's surface, and matured the gigantic and widespread growths of the carloniferous period. At length, his success in climinating the needfulelements and causing the formation of water, submerged so much of the globe that his sphere of action became abridged; and electricity, who revels in Water, gained advantage over her antagonist, and brought on and sustained the cold, deadly glacial period. Desolation and death then seemed to be claiming this fair globe as their permanent possession. But, in the fullness of time, the "World Builders" found their opportunity and their duty to bring relief. This they did by drawing off, in the form of electricity, materials for forming a new world, and constructing our moon. What was thus abstracted relieved the temperate zones from their excessive vestiture of water and ice. and fitted them to become the congenial home of the myriads of vegetables, animals and men who have lived and died or are now living in them. The time, however, had not yet come for deliverance of the whole of earth from the rigid reign of the Ice King. Mostly between latitudes 70 to 80, both north and south, a frigid belt remained subject to his sceptre, but not in endless subjection; for already the spirit structure of a second moon has been formed by the "World-Builders," and within a century it will become so materialized by the aggregation of matter drawn from earth's high latitudes that it will become visible to our children, who will be blessed with the vision of two moons: while the abstraction of the matter to compose this new attendant will put an end to icebergs and frozen regions, and render all seas freely navigable and all lands fertile up to the open polar seas, and pathways will be opened for easy exchange of visits between us and our brothren on the concave surface, whose, light is aural, while ours is solar.

Not gravitation and centrifugal force, but electro-magnetism, is made the great motor force of worlds in their orbits and on their axes, and the same force with one focus in the sun and one in the moon produces the tides.

The warming up of primal matter, and not its cooling down, produced granite.

Light does not come all the long journey from the sun in undulations or waves of space ether, but either magnetic or some more highly spiritualized emanations from him or his inhabitants agitate earth's atmosphere, or some essences in it, and produce light and warmth.

Unsuspected economy has been used by the World Builders. By adopting the hollow form, or spherical shell, they have saved about thirtyfive thirty-sixths of the material which would be needful for a solid ball.

This hollow form permits the free coursing of the magnetic and electric currents up and down, in and out, round and round in ceaseless progresaion; and as the on-moving parts of such currents must all converge near the poles, intense friction of the parts must there occur, and may generate sufficient heat to keep warm an extended space around each pole. The crowding may be too of passion that occupies a place in the human great for all the parts to retain position proximate to the surface, and some of them may be pressed down hot from friction, and cause the Norwegian maelstrom and other whirlpools in the Northern Seas, near which the corals and other tropical marine productions are found.

Midgnetic and electric streams are flowing not only in the atmosphere, and on the surface of the land and water, but also for miles below the surface, and there the obstacles to progress cause. feletion enough to generate all the heat needful to produce all our earthquakes and volcances. 2

The granite shell is supposed to be near forty miles in thickness, and its upper four or five miles will allow sufficient space for all known anhterranean fires and devastating forces. We therefore may believe that we have at least a footstool thirty miles in thickness, ever resting in profound repose, cold, calm, solid, stable. This seems safer than restless, consuming fire.

Prof. Lyon says: "We have invariably presented them," (that is, ideas and theories) " because they seemed to our minds best supported by evidences that are absolutely-found in the great storehouse of Nature," and " not solely because invisible spirit intelligences have taught

I connot say that I yet see entirely satisfactory evidence of the soundness of rome of the positions I have quoted. But I-desire to interest thoughtful and logical minds to such extent that they will procure this unique production and make themselves familiar with its contents, and to do this fairly by exhibiting a fair proportion of its excessively marvelous contents. There seems to me within its covers the seed of great changes in cosmological science. ALLEN PUTNAM. 426 Dudley street, June 28.

### A VALUABLE BOOK.

Messrs. Editors-Permit me to express, through jour columns, my sense of the great value of a work lately issued by the publishing house of William White & Co., and which, through your kindness, I have recently had the pleasure of reading. I refer to the book entitled " THE MEN-TAL CURE," by Rev. W. F. Evans. I have not the privilege of a personal-acquaintance with the author, and am not aware whether or not he avows himself as distinctly a Spiritualist; but his work shows him to possess a comprehensive knowledge of human nature, both physical and spiritual, and an insight into spiritual laws and forces, and the conditions of health and happiness, which, to say the least, are exceedingly rare in one who wears the title of " Rev."

Regarding man as vitally and intimately connected with the Central Life of the Universe, and capable of receiving therefrom, under the right conditions, constant influxes of vital energy into the body as well as the soul, bringing health to the one and joy to the other, he presents a basis for a system of mental or spiritual therapeutics -which is both rational and intelligible.

The curative agency of mind, or of spiritual forces, is a subject which is as yet-shrouded in mystery and marvel to most people, though Spiritualists in general have some idea of it, as a possibility at least. But it is, doubiless, one day, to supersede the incongruous and ineffectual medical systems now in vogue. At all events, it is worthy of careful study and earnest experiment on the part of all, and especially of medical prac-

titioners. The perusal of this book will show the reader that Spiritualism, properly so called, is something more than curious phenomena-more, even, than deliverance from mistaken ideas and apprehensions concerning the future state. It includes a knowledge of spiritual laws and forces, which are intimately related to the welfare, the daily needs, physical and spiritual, of humanity, in this life as well as in that which is to come. The possession of this knowledge, moreover, enables one to rightly interpret the religious history and spiritual utterances of the past, which many superficial think- | cussion by others.

ers are too ready to cast aside as worthless products of superstition.

Arlington, Mass., June 22, 1872.

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

For Spirit Message Department see Sixth Page.

BOSTON, SATURDAY, JULY 13, 1872.

Office in the "Parker Bullding," No. 158 WASHINGTON STREET, - ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

All letters and communications appertaining to the Elitorial Department of this paper must—in order to receive prompt attention—be addressed to Lither Colley. Business letters should not be sent to the address of the Editor, but internably to William White & Co.

#### Prison Tyranny.

Not until the State consents to consider penal servitude something more and better than the gratification of a sentiment of hatred and revenge, will it be of any use to seriously attempt, reforms within prison walls that will only be continually misdirected. We have just got through with the trial of a boy of some fifteen years, in New York, who was accused of killing his keeper; and the evidence of the witnesses, as well as the testimony of the boy himself, shows that the lamentable result was due wholly to the studied cruelty and tyranny of the murdered keeper, which provoked passions in a young heart that sought their gratification in this way. The lad was convicted of manslanghter, and the court sentenced him to but a single year's imprisonment for the offence. It evidently took into account the utterly wicked system of torture practiced by this unrelenting master-the thumb-screws; lashings with knots and other inflictions of physical torment, which might be expected to arouse every sleeping demon heart. Not that the lad is excused for his crime, but the cruelty of the keeper is more impressively illustrated by the shocking result of which it was the sole provocation!

The Commissioners on State Prison affairs in Competicut have just issued their report, in which is sketched with faithful minuteness the daily. life and treatment of the inmates of that institution-one of the oldest in the country. It was erected-in-1827, and-so-long-ago-as in-1830-was reported to the French government by two of the most distinguished French citizens, as a model of order, cleanliness and thrift. The chairman of the Prison Commissioners is Mr. Chas. Dulley Warner, whose genial and humorous little book "My Summer in a Garden," is sufficient to attest mane judgments. As the Connecticut prison worthless material for all permanent and high that was considered reason enough to persist in a system of management that resulted so profitably. The inmates were treated merely as money making machines, who never saw the slightest benefit of their own earnings, however. A success of this substantial sort was thought good ground to retain all the features of the management until now, when the present Commission is likely to lead to a thorough overhauling. Think of cells for occupants, that are only three and a half feet wide and seven feet long, and ventilated only by an orifice measuring but four inches by two!

The outhouses, barns, etc., are reported in avu officers themselves sleep are dark and without life at Weathersfield: he turns out by dawn, carrying his night-bucket in his hand, and marches is made to realize, after this gulp of fresh air, how shop, where not a word is spoken between the solitary supper again in an offensive cell. This is tience and contempt from all sensible people. not punishment; it is torture, physical and mental. Weak minds give way under it, while the istic Puritanism is not dead yet, by a good deal. stronger ones revolt, and, in a fit of insane pas- The priests set up their shibboleths still after the sion, wreak vengeance on their keepers.

### A Challenge.

philosophy in that vicinity: acter, who is in fair repute as a man of science or a theologian—and in whose abilities the public, and especially the opposers of Spiritualism, have confidence—feel moved to oppose the views of Spiritism 'as propounded by the Spiritists of Melbourne and elsewhere, by a presentation of facts and arguments, we are authorized to say that he will be met with alacrity, and in sincere love of truth, by a gentleman who undertakes to maintain quired, will be appropriated for that purpose."

We have received nearly a score of articles - several of them from highly esteemed correrecent letter, published in our columns, is review-

"Truth Fallen in the Streets." Whether Mr. Beecher at all times stands stanch-

In commending this work thus earnestly, I re- ly up to his preaching or not, is a question which fer to its general import. It contains here and we will not make it our business to decide. But there an expression or sentiment, to which except hat he does, from time to time, thunder forth tion might be taken; and the author occasional- some pretty plain statements about men and ly dogmatizes, where argument and demonstra- things, and such as are heard reverberating from tion seem rather to be called for, by many minds, none other than Plymouth pulpit, is as obvious at least. But these exceptionable points are few, to the current reader as anything else is with and my present purpose is not to criticise, but to which he is perfectly familiar. Beecher means recommend the work to the study of all who de- to speak out the truth, let it break whose china it sire to know the practical value of true Spiritual- will. In a late discourse, he had much to say A. E. NEWTON. about the decay of faithfulness and truthfulness in work of all kinds, in official conduct and in pullic employments; and every phrase conveyed In quoting from the Banner of Light, care should no more than what all observant persons know to be taken to distinguish between editorial articles and the formunications (condensed or otherwise) of correspondents, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the varied shades of opinion to which our corvenients when the condense the condense the varied shades of opinion to which our corvenients when the condense the verily, is the unanimous answer. People say, however, "It's the way of the world." Then it is a confession that the world is becoming less and less desirable to live in. "When we drink milk," says the Plymouth-church pastor, "we don't drink it; and when we take medicine, we don't take it." And he asks, "How is it with offices of trust?" I will say "-he answers for himself-"that, within the last twenty years, all manner of official dishonesty has largely increased, and relatively more people fallen under the temptation than formerly." That is the plain and painful fact. And now, what are we going to do about it?

Mr. Beecher doesn't think our duty is done when we "damn the culprits!" He thinks there is need of reformation in our courts, legislatures high offices, in all of which there is an undeniable "infidelity to honesty." But how to meet this growing tendency to such an infidelity, is the point of all. Law is insufficient, because in operative? "The moment," says he, "that you make a law to stop dishonesty, the dishonesty runs across it." Then what and where is the required remedy? He answers, "You cannot correct any public evil in any other way than by teaching the public itself. It has got to be the re sult of the application of ethical principles. It is not enough for a man to teach his children that to amass wealth is the only object in life. He must teach them truth for the truth-nobleness because it inmires nobleness .- It must be done when you are kneading the batch. There are many things that when you are cooking, you can't season after it is done, but while it is cooking. And so it is in the family: the truth must be kneaded into them.' Mr. Beecher has hit the nail on the head this time We do not think of correcting evils in character until they are fully formed and have got their growth and strength; and then they contest the supremacy with us. The place to clear the stream is at the fountain. The time to bend the tree is when it is a sapling. Not the courts, but the family, is the arena for exercising those primary principles of virtue which are so sorely needed in the active commerce of life.

Deceit has dragged its fatal slime over all the transactions of ordinary affairs, and even public administration is foul with the fresh trail of its passage. The mechanic does not perform the work for which he charges a higher price; the employees do not practice that faithfulness which for the time is the whole of their resources. Selfishness crops out in trade, so that the sole of ject is to transfer money from one pocket to another. rather than to render a fair and honest equivalent. Trustworthiness is relaxing its fibre: the men are very few of whom it can be truly said that their word is as good as their hond—they are gone out of fashion. Grocers compound and corrupt; manufacturers cover up falsehood with bright colors or a glossy surface; and the rule in all departments of work and business seems to be to do only that which is for the immediate individual advantage. And even our young men discover that this worm of selfishness is the activity that gnaws at the core of everything, the decay begins which is sure to leave them early wrecks and that there is a scarcity of young men who are faithful in their obligations to their employers; and he says he hears the same complaint in respect to men who fail to perform promised work. In short, there is a lamentable lack of honest men. To what is it owing? Can the preaching and teaching be right, that produces so haneful a product? Is it not time the churches took down their pretensions?

### Sabbath-Sabbath-Sabbath!

It is wonderful what a hue-and-cry the Orthodox ministers keep up in their pulpits and inous condition, and the rooms in which the prison presses over the sacredness of the "Sabbath." They are all the time in fear that it is going to be sufficient ventilation. As for the ventilation of desecrated. Probably, if they had had the origithe prison cells through that narrow opening of nal arranging of it, they would have managed to four inches by two, one prisoner said that "spider-suspend human life altogether over their "Sabwebs stretched across this opening never vibrate." bath," and in that way save its reputation. They A more terrible tale of slow killing could not be are so puritanical that they challenge a man's told. The cell-floors are solid, except for a space reading on that day, permitting nothing themof two feet by one and a half in the upper part, selves but the Bible and Westminster Catechism. at which the occupants can barely see to read by Since the Jubilee has been going on the manastraining their sight. This is the convict's daily gers have given a "sacred concert" or two on Sundays; and directly after the occurrence of the first one, several of the Boston clergy-among in line with the other prisoners, all eyes fixed on them Mr. Wright, of the Berkeley street Church, the ground, to the washing place. He then and Mr. Twombly-preached up-and-down dismarches back to his cell with his breakfast, and courses against the shocking desecration of the day. The report said that the former preacher intolerable is the atmosphere into which he is spoke "in strong terms" against the pretended crowded back to eat his breakfast. After this "desecration of the Sabbath by the sacred concert meal, he again marches in silent file to the work- at the Coliseum," expressing his "regret" that Boston, through some of her best citizens, should prisoners, their eyes being kept continually down- have set such an example "to the world." ward, and labor is pursued until evening, and his Pshaw! will be the instant exclamation of impa-

So it seems that the real, old, hard-head Calvinold fashion, and issue orders from their pulpits for the people to repeat them or be banned. They do not intend that a man shall be considered re-The Harbinger of Light, a monthly spiritual spectable, or a good and trustworthy citizen, or fit magazine published at Melbourne, Australia, con- to be invested with public responsibilities, unless tains the following fair offer to the opposers of the be says just what they tell him to say, and does just what they tell him to do. They thunder "Should any gentleman of unexceptional char- their anathemas against us, and expect that we are going to be frightened. They tell us Sunday libraries are wicked, a ride or walk on Sunday is wicked, that drowning on Sunday is Heaven's certain penalty for going upon the water on that day, and that we cannot even go in crowds on Sunday to listen to and enjoy selections of the finest music, that most spiritual of all human dethese views; and we are willing the Harbinger lights. This thing has been treated seriously be used as the medium of communication by the public, and that three columns monthly, if re-Sunday conduct so as not to trouble his neighbor, he is amenable to no human law; and in respect to any divine law he knows best about that for himself. "Sacred concerts" are nothing but a spondents of ours - in which Mr. D. A. Eddy's silly compromise with this puritanic prejudice any way. They are as "secular" as any other, ed and replied to, but as the party most interested and the people go to them as much as to any -Allen Putnam, Esq.-does not seem to consider other. But were they thoroughly "sacred," these an answer necessary, we prefer to waive its dis- priests would forbid them wholly on their "Sabbath."

Banner of Light Free Circle Fund. The following note from & Western friend, whose modesty exceeds even his kindness of

generonk example:

such as were wealthy enough to contribute lib-erally. I have waited in vain, and we will have to get along in the old dribbling way. You will therefore please find a post-office order enclosed for ten/dollars. Yours truly,

Elkhart, Ind., June 22 1872

Elkhart, Ind., June 22, 1872. INDEX.

to the cause we strive to represent, as well as a gestions to the minds of the Spiritualist public the velvet meads, and by the running waters, and through the rustling trees where the enfranchised spiritual believers now wander, that any attempt looking to the organization of power for the purpose of exhibiting the blessings of our philosophy to others not vet so fortunate as to know concerr ing it, is too often greeted by a hasty retreat—a la gazelle-of all parties in the immediate neighborhood. But, brothers, a word with you. While you are called on no more by reason to wear the heavy harness of time-crusted creeds, yet there are nevertheless responsibilities bearing alike and naturally upon all, even as the surrounding atmosphere closes with a certain-though unfelt -grasp around every human form.

It is eminently the duty of a man (or woman as well) who has the good of his race at heart, to do all in his power to increase the influence of any measure, line of conduct or new light which he finds by his own experience, and weighed by the standard of his individual reason, to be good for himself. If therefore the great mass of Spiritualists feel-and how can they otherwise?-that the light of spirit revelation and the line of conduct day. We have faith in the glorious now, the livlaid down for them by the returning ones have brought a blessing to themselves, how can they, consistently with their own inner perceptions, fail to recognize their duty to support all measures looking to a spreading abroad among mankind of a knowledge of this new resurrection morn, upon whose forehead the rays of a brighter than Judean sunrise are still gleaming, and beside by the way, we consider to be one of the very whose open samulchre stand the angels who have best that ever emanated from his pen-given rolled the stone way?

rightfully belong; ascribing the highest praise to the fearless missionaries and speakers for our cause who have for years faced the blasts of 'opposition from every point of the sectarian commore earth's hostile strand—to that army of humthey have fearlessly devoted their lives; ascribing honor to every worker, whether in public or street, Boston.

Here is a private enterprise, costing us, as we remarked in our last issue, five thousand dollars a the rules of "quiet" and "cleanliness"; a place Here are given those messages-written down phonographically by a salaried and competent | day statutes. scribe always at hand - which weekly fill the sixth page of the Banner of Light, and which we have shown-by numerous printed verifications scattered along the years of the paper's existence have carried so much light and joy to the hearts' of entire and distant strangers, proving the undoubted truth of that grandest philosophy extant, which tells of the FACT OF DIRECT SPIRIT-

COMMUNION. But this grand enterprise, so long sustained by us, has its severely practical side. We must have aid to carry it on. Yearly the drain of the great expense consequent to its successful prosecution is felt with added force upon our exchequer, till the financial burden sometimes seems harder than we can bear. Will not our friends follow the example of our good brother "INDEX" above, who has our own and the thanks of our spirit friends for his kind remembrance, and establish in some way a CIRCLE FUND for the upholding of the enterprise? Who will second this name in the LIST of HONOR?

They are pertinacious in adhering to the traditions of the elders.

Jesus rebuked them sternly in his day, when it

### Lincoln a Spiritualist.

What makes the trouble with some of the hyper critics over Col. Lamon's recently published biography of Abraham Lincoln, who was his intimate friend and associate for many years, is the fact that he brings out the truth too palpably: The Advertiser of this city objects to the biographer's thorough devotion to facts in a complaining strain, and a paper of the character of the New York Nation professes to think that "a Spiritualistic medium" might have written some of Mr. Lamon's chapters on Lincoln's "love" affairs, because, it says, such a medium holds loose theories on such matters. It holds Mr. Lamon to be a man of "sense," whereas it refuses point-blank to concede that common boon to a medium. The Nation pursues the biographer for some distance with sentences purposely sharpened, all the time easing off Mr. Lincoln's responsibility for his real sentiments and action, however, and distorting or suppressing what it is perfectly right for the reader to know, so far as Mr. Lincoln's character and career are public property. The fault with these overwise papers is, they miss the comprehension of the subject they treat with such flippancy. They try to put upon the biographer what really belongs to his subject, the premises. Refreshments in abundance to be Mr. Lincoln was really mediumistic in a very had on the grounds. Be sure and ask for excursion strong meaning of that term, and if his true biography is distastefulate them it is because he was the very being he was.

We are requested to announce that Mr. A. E. NEWTON, author of the new work for Children's Lyceums mentioned elsewhere, may be expected to be present at the Abington picnic on the 12th inst., (and other picnics in this vicinity if practicable) with specimen copies of the workwhere Conductors of Lyceums and others interested will have opportunity to meet and confer with him.

Isaac Parker, brother of the late Theodore Parker, died at the old homestead in Lexington, Friday, June 28th.

"Straws Show which way the Wind Blows."

We have followed with the deepest interest all heart, is printed (without his name, as per desire) the points developed in the movement making for with a hope that others may be led to follow his the opening of the Boston Public Library on Sunday, and despite the apparent defeat of the project by the recent veto of Mayor Gaston, we DEAR BANNER.—It appears that the donations to the Free Circle fund have become very small. It have been waiting reveral months for some one to propose a plan which would be acceptable to concerning this and other matters referring to concerning this and other matters referring to Sunday observance, as day after day the inspir-

to a considerable degree by the recent interference. In this connection we feel it but a sacred duty on the part of a bigoted policeman, with the occupation of a quiet citizen of Brookline, Mass., who on practical one to ourselves, to present a few sug- | Sunday was harmlessly transplanting a flower in his own dooryard. The "culprit" was tried and generally. So broad an air of freedom plays over | fined under the Sunday law, as a "desecrator of the Lord's day;" but the circumstance has proved of immense advantage to the cause of liberal thought. The citizens of the town were enraged at this nalpable evidence of the ultimate intent of strict Sabbatarianism, and many of them joined in a petition to the selectmen, demanding that the police be restrained hereafter from the exercise of such arbitrary and unnecessary authority. Even the Boston Advertiser says of this matter that "it is absurd to attempt to maintain such an espionage over the habits of the people in these days as this case exhibits, and which a commonsense construction of the Sunday law does not warrant."

> In this case the Puritanic spirit, like "vaulting Ambition," has

—"o'erleaped itself,
And fallen on t' other side."

And so will it be with the recent petty triumph of sectarian bigotry embodied in Mayor Gaston's veto-June 20th-of the order passed by the Aldermen and Council requesting of the Trustees the opening of the Boston Public Library on Suning spirit of the age, as opposed to the spectre of ancient tradition. The victory will yet be achieved, and other generations will smile at the labored logic of this worthy city functionary.

Charles W. Slack, ever fearless in his enunciations of what he believes to be true, has, in an editorial (see Commonwealth for June 29)-which, expression to our own feelings in the matter in so And giving all due credit to where it should masterly a manner that we cannot forego the pleasure of tracing out his line of argument for the perusal of our readers.

Starting out with the proposition that the trustees of the Public Library a few years ago "intipass; ascribing a meed of glory whose depth mated that they were willing to open that instimay not be known till their tired feet tread no tution on Sunday if public opinion would in that action sustain them," and stating the recent affirble, faithful media (male and female) who have mative vote by both branches of the city governlaid down reputation, health, business prospects ment, Mr. Slack characterizes the Mayor's veto -all upon the altar of that truth to whose service as "1st, slightly impertment; 2d, opinionative; 3J, disingenuous; 4th, sectarian."

Slightly impertinent, because, while he expressprivate—on the rostrum, in the family circle, in ly tells the city government that in passing an the editorial chair—we still feel called upon at order for such request, they have presumed to inthis precise moment to direct special attention terfere in matters not concerning them, he also to the work accomplished for the cause by the obtrudes his own opinions upon said trustees-Banner of Light Free Circles, which are held whom he before intimates require no prompting (except during a brief vacation in the summer) from the City Fathers to do their duty—and tells three times a week at our rooms, 158 Washington | said officials in effect that the request to open the Public Library on Sunday is one which they ought not to grant.

The second count is proven by Mr. Slack from year; a field where Mrs. J. A. Conant, who has the fact that "the veto is rested upon the opinion, truly been termed "the world's medium," has la- given five years ago by the City Solicitor, that the bored ever since the foundation of our paper; a use of the People's Library by the people on Sunroom opened freely to all to come, if they but obey day is illegal." Though it was a legal maxim with which Messrs. Healy and Gaston should where the investigator, residing in or visiting our have been familiar, that "nothing is law that is city, can come "without money and without not reason," yet no reason was given why it was price," to witness the workings of that mighty illegal. "Other lawyers have an opinion on the telegraph whose cable swings in the liquid waves subject, and they opine that, with proper restraints that vibrate "betwixt Orion and the Pleiades." and sufficient attendants, the opening of the public library would be no violation of the Sun-

In the third place Mr. Slack indulges in some trenchant and yet sunny criticism of the recent Sabbath Coliseum Concerts, sustained and defended by said Mayor Gaston as official head of the police, and says: "No wonder the Philadelphia Inquirer describes Boston as a 'queer place,' where the Mayor 'strains at a literary gnat and swallows a musical camel."

Fourthly, and in conclusion, the meat of the matter is reached in this sweeping paragraph, to which we add our heartiest endorsement:

"It is well known that the opposition to opening the library comes mostly, if not exclusively, from the sectarians commonly known as 'evanfrom the sectarians commonly known as evalu-gelical. Christians. They are the conservatives in religion, having their roots ages away back in heathenism, reverencing what Bacon designates as 'idols.' They have sacred books, holy days, sacred places. They adore a godlike man. They are unconscious of any divine principle within themselves, but affirm they are totally depraved.

is not unlikely that the common people struggled for their rights against them. But they had sleek and well-paid lawyers on their side, who stood up for them as do Mr. Healy and Mr. Gaston now adays for their descendants. What Jesus thought of such lawyers, and what prospect he forwarned them of, may be learned in Luke xi:52: 'Woo unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye kinder."

The Eirst Grand Union Picnic.

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. 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, 65 cents; Quincy, 60 cents; Braintree, 50 cents; South 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

Prominent speakers-among them Mr. A. E. Newton, Miss Lizzie Doten and others-will address the multitude, and give zest and interest to the occasion.

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.

We shall print in No. 20, an autobiograph ical sketch of Marcenus R. K. Wright.

Digby requests us to inquire if Mr. A. J. Davis, the celebrated author, is an Orange man?.

#### Freedom and Fagots.

There is a Free Will Baptist preacher out in the town of Sherman, Chatauqua Co., N. Y., who has been making the experiment of punishing what his expanded intellect regards as false doctrine with actual fagot and fire. He was clearly born out of his time. He should have lived three hundred years ago. What a master stoker he would have made for Smithfield, and how he would have jabbed the stake into the roasting flesh of Michael Servetus! One day this belated devotee of the Inquisition heard that a man in town, whose unfortunate habit for thirty years had been a periodically immoderate use of stimulating drink, had been reading a borrowed copy of "THE Voices" of Warren Sumner Barlow, (which are at all times for sale at the Banner of Light Bookstore,) and afterwards fell into his accustomed indiscretion over liquor. The blood of this Baptist preacher-we may as well say here as anywhere that his name is Arad Losse, with the usual prefix of" Rev."-the blood of this Bantist preacher was up, boiling over, scorching his veins; and straight as wagon-road would take him he went to the residence of this unhappy reader of "The Voices," and, in the style of one who assumes to own the soul of another, demanded to see the book whose perusal had been followed with such deplorable, though wholly unrelated, results.

He turned over its leaves, and though assured that it was the lawful property of another man who had paid \$1,25 for it, opened the stove and threw it spitefully upon the fire. When he saw it curling and crumpling and blazing on the coals, his zealous glee broke forth in a variety of ways. all of which were perfectly significant of the bigotry, hatred, malice, despotism, and disregard for other people's property. The spectacle was a fair illustration of the religious feeling that warmed his heart and marrow, never so demonstrative as uncharitableness like this. The cunning Jesuit would like to have created the impression upon those who might hear of what he had done, that it was Barlow's "Voices" that was responsible for the man's getting fuddled with-poor liquor; whereas it not only had nothing to do with it, the reader having been weak on that side, as before remarked, for thirty years, and the book itself containing pages of denunciation of that very practice of tippling which he would have done well to break off before he ever saw it. But all that was of no import to the Rev. Arad Losee. [We hope, in writing his name out, we shall not let a pen-slip call him either A-bad nor Do-see.] This Arad, then, or Losee, wants it understood in Chatauqua that "The Voices" favor intemperance, or at least lead to it somehow; and we want thing, but on the contrary inculcates cold water as vigorously as Losee does hot fire.

ized and Christianized people hope are gone a man with his fist if he came across one who does | idly increasing in popularity and usefulness." own belief, were all cast in the Hard Shell.

### "Father" Charles Cleveland.

This veteran, who had almost reached the remarkable age of one hundred years-but a few days dividing him from his centennian anniversary-has at last passed the bounds of materiality, and entered that state wherein, more than ever, "time is counted by heart throbs." The Boston Journal, of June 8th, gives a detailed account of his funeral obsequies, which occurred on that day, for the family, at his late residence, No. 20 East Springfield street, Boston, Mass., and afterward at the Shawmut Church, of which he was a member. Reading of Scriptures, music by the choir, and an address-giving a truthful sketch of the good man gone from physical sight—by Rev. E. B. Wehh, D. D., composed the exercises. His remains were interred at Forest Hills Cem-

The time was but brief ere he made his return. at the Banner Free Circle Room, to bear witness to a truth which be never acknowledged to his family on earth-some of whom are Spiritualiststhough we have reason to believe that, in the latter days of his life, it nestled warm in his heart. Truly, some of earth's children are willfully blind, and others "see through a glass darkly;" but death (so-called) is a great oculist, and beneath · his magic touch, the most stubbornly closed lids open, "face to face," with brighter scenes and undreamed of realities.

### The Pioneer.

Published weekly at No. 511 Sacramento street, reaches us arrayed in gay attire, having abandoned the folio, and taken the form of an eightpage issue, with new type, etc., etc. We heartily congratulate its publisher on the financial success which must have been the precursor of such an outlay, and hope it will follow and fully warrant in the future the present undertaking. With

reference to the new material, its editor says: "Baptized in the spirit of progress and rational new, beautiful and vigorous, will, in faith and hope, patience and charity, proclaim the immutable laws of human brotherhood, and defend the principles of scientific freedom."

### Charles H. Foster in Boston.

It will be seen by a card in another column. that Mr. Foster, the celebrated test medium, can be consulted at 18 Bulfinch street for two weeks. Those who wish to test spirit communion with one of the most remarkable mediums of the age should embrace the present opportunity.

& Co. This Catalogue, just issued, contains THE ENexpense.

#### The Herald of Peace.

Whether they meant it in seriousness or not, it has been ordered in the upper spheres, and man has been powerless to act other than as an agent in promoting the result that all this disputing about the Treaty should terminate happily at the very time when the Great Jubilee in honor of Peace was in course of celebration by the largest assemblages ever collected under a single roof. One event is thus made to fitly signalize the other; It was thought, up to the very last hour, that the Treaty must go overboard, and thus a noble opnortunity be lost for inaugurating a new system of adjusting differences in the great family of nations. But superior wisdom has silently overruled the schemes and fears of men, and brought forth a result over which more than the people of England and America are joining their sympathies in jubilation. And at the fortunate moment, too, when an accomplishment so profoundly desired has been secured, the great Jubilee of Peace sounds its loudest chants in praise of fraternity and concord among the nations, and swells the chorus of gratitude for the coming of the greatest blessing on earth to man. The Jubilee sings a pean for the Treaty which promises universal

It has been a long term for an experiment so wholly untried before, but it has proved that there is that in the hearts of associated human beings, inspired by love for the same object and bound by the chords of sympathy, which is po tent to overcome all obstacles and hindrances, not the least of which is the dead weight of a criticising unbelief. No doubt there was more or less of the ordinary needed to float the excellent in what pertains to the Jubilee. There always must be, when such multitudes, possessing such varied and unformed tastes are concerned, as an element when doing a deed of positive malice, hatred, and of success. Yet, after sifting all that out of the reckoning, if it is just to do so, there still remain such riches of rare merit in the attractions of the great festival as to excite universal enthusiasm over its performances in every part. The saying, often repeated, that no city but Boston could have produced a demonstration of this character on such a scale, may or not be true in all respects; but we feel a sort of honest satisfaction in realizing anew that there are influences centered here which cannot be found in such force and harmony in any other city on the continent; and music. no less than Spiritualism, has made it a fact not to be ignored.

#### Belvidere Seminary.

On Tuesday evening, June 25th, the regular arnual entertainment, consisting of dramatic repre-Losee, or Arad, to understand, and Chatauqua sentations, music, tableaux, &c., was given by County to understand also, that it does no such the Adelphian Society connected with this Seminary, and was well and favorably noticed by the s vigorously as Losee does hot fire.

Were the days to come back for which this is to inherit?" "Aunt Nora's Pledge," and "Previolent hater of free thought prays to his Devil- clous Pickle" were well presented; Miss Tillie God, we should have racks, fagots, thumb Rittenhouse read a fine composition entitled "The screws, stake roastings and book-burnings, pre- Present Age," and Miss Carrie Innis gave the

cisely as in the dark days gene by, which civil-valedictory, her subject being "Outward Bound." On Wednesday afternoon following, the reguforever. If this preacher holds that his act is lar exercises were of a character to show the proright, let him be consistent with his belief and gress of the pupils in the more substantial departpreach it right out from the pulpit. He cannot ments of intellectual labor. The Weekly Epitobe permitted to do such a thing merely to wreak mist, Williamsport, Pa., says: "The whole prohis private malice, because no such act as that ceedings exhibited a training on the part of the can be excused on the score of public morals and | teachers and talents on the part of the student religion. He would have the same right to strike highly creditable to the in-titution, which is rap-

not believe as he does; and he would likewise lay The autumn term of this popular boarding himself open to get a clip back, which be would school for both sexes begins Sept. 18th. This innot be likely to regard as altogether a religious stitution has been in successful operation for six reminder, thought it might be strictly Free Will years, and will be reopened under the most fa-Baptist. And he would be just as excusable, too, vorable auspices. Improvements have been made for setting fire to a neighbor's barn because he the past year in the literary and scientific departread a book that he would not read himself, as he | ments, and the facilities for acquiring a practical is for burning up a book he has borrowed. As it knowledge of chemistry and other physical sciis, he is liable to a suit for destroying property; ences have been increased by the addition of new and being, no doubt, a loud lover of the law, it apparatus (including one of Becker's Analytical might do him no harm to dose him with his own Balances,) and the adoption of a new system of drastics a little. It is well that the world has es- instruction. The accommodation for students will caped from the thralldom of such dark times as he increased this fall by the opening of another this blind Baptist preacher of Chatauqua Co., N. | boarding department, to be under the supervision Y., would be glad to restore. He belongs to the of Mrs. Geo. Ewell, of Boston. Pupils can also alleged Cardiff Giant era, when men, like his flud pleasant boarding places at moderate rates in private families. Students are here offered every opportunity for obtaining a liberal education and a moral and spiritual growth in harmony with the laws of Nature. They can pursue a full collegiate course, or take special courses preparatory to entering the counting-room, Institutes of Technology or Universities.

Music and painting receive particular attention, and each department is in charge of experienced instructors. Pupils who graduate in gymnastics and in the "Teacher's" class receive special di plomas. A Literary Society is connected with the school, whose weekly sessions are enlivened by music, recitations, plays and scientific experiments. The location is all that could be desired in point of healthfulness and beauty of scenery. Principals-E. L. Bush, Belle Bush, A. F. Ewell H. B. Ewell.

References-Prof. S. B. Brittan, Newark, N. J.: Luther Colby, Theo. D. Weld, E. E. Plimpton. Migrt Plimpton, Lyman Hapgood and Anson J Stone; (Mercantile Savings Bank,) S. D. Smith, (American Organ Company,) Boston; Benjamin Starbuck, Troy, N. Y.; Mrs. Elizabeth Cady Stanton, Tenafly, N. J.; John Gage, Vineland, N. J.; E. W. Capron, Williamsport, Penn.; A. J. Davis, Orange, N. J.; Dr. H. T. Child, Philadelphia; Lea Pusey, Wilmington, Del.; Thos. Gales Forster, Washington, D. C.

For Catalogues, address E. L. Bush, Belvidere.

### Spiritualism in Charlestown, Mass.

A correspondent informs us that the cause is prospering in our neighboring city. By reason San Francisco, Cal., by Mrs. Emily Pitts Stevens, of the commencement of "exceedingly" warm weather, the meetings held there for "the last eight-and-half months," under the direction of C B. Marsh (assisted by Dr. A. H. Richardson and others), were brought to a close for the present season on Sunday evening, June 30th. Evening Star Hall, the regular place of assembly, was on that occasion filled with interested listeners, who enjoyed to the full the songs by the choir and by Mrs. Minnie Stone, Misses Maria Adams, Blanch Foster, Ellen Sawyer, and Master Pearson: the recitation and reading by Mr. Janes and Jennie Goward, and the remarks by Drs. A. H. Richardson, of-Charlestown, John H. Currier, of Boston, Mrs. Abbie N. Burnham, and others. This course of meetings has proved a perfect success. both financially and with regard to the numbers attending it. Mr. Marsh has secured the hall for the coming season, and the meetings will be resumed on the first Sunday of September next.

Our correspondent also speaks in the highest terms of the services rendered for the cause in Charlestown by Dr. A. H. Richardson, 95 Main New Book Catalogue of William White street, by his successful exemplification in his practice of the power of spirit-healing through magnetic treatment. Many persons, whose cases TIRE LIST OF BOOKS published and for sale by have been declared hopeless by other physicians, them. Copies forwarded to any address free of have received, through Dr. R.'s instrumentality the blessings of health.

#### New Work for Children's Lyceums, The Rich Reunion at Truro, Mass. etc.

As will be seen by announcement in another country as a pioneer in Spiritualism, but who has for several years been engaged in popular education in connection with public schools at the National Capital, has prepared and will soon publish a small book entitled "Lessons for Cuit." numerous sons, with his wife, was also present, DREN' ABOUT THEMSELVES." The design of the and the three were considered the "lions of the work is to furnish the young, in a simple and entertaining form, with accurate, curious and useful Orthodox church, and opened with prayer by knowledge about themselves, or their own or Rev. J. A. L. Rich, of Maine. This was followed ganisms, physical and spiritual. The First Part, now about ready, treats of the human body, its wonderful structure, and the condition of health, usefulness and happiness. The Second Part will was chosen President of the gathering, and an Executive and Finance Committee was appoint-

The work has been prepared, as we understand, at the suggestion and request of the managers of 55 o'clock the meeting adjourned, and at eight one of the Children's Progressive Lyceums in this city, and on being laid before them has received their unqualified approval. That it will meet a want very extensively felt by the conductors and leaders of these Lyceums throughout the country, there can be but little doubt. One serious obstale to the spread and success of these institutions. so important to the right education of the young. has been the difficulty of finding persons willing to serve as teachers or leaders, who possess the ability to draw out and interest juvenile minds, or to plan profitable and entertaining courses of thought and study. With the aid of this little text-book, it would seem that almost any person of ordinary intelligence may successfully filde a group or class of children through a course of lessons which may be of incalculable value

The work, it should be understood, is not intended to take the place, in any way, of those valuable manuals now in use -- the "Lyceum Manual," by A. J. Davis, and the "Lyceum Guide," by Peebles, Barrett and Tuttle-but merely to supplement them by providing in a convenient form lessons on an important topic which

they both recommend as desirable to be pursued. The book will be for sale at the Banner of Light bookstore, as soon as issued; also by the publishers at 19 Brattle street.

#### New Publications.

GOOD HEALTH, for July-Alexander Moore, 2 Hamilton place, Boston-comes to us filled with valuable treatises and hints upon vital matters pertaining to the correct management and due preservation of the "house we live in."

THE NURSERY .- John L. Shorey, 30 Bromfield street, Bos ton, Mass., issues the July number of this piquant little magazine for youngest readers, in the attractive way-both as to matter and typography-which has characterized this child's favorite for a long time past.

THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. This is a pamphlet edition of a stirring lecture delivered by William Denton, at Music Hall, Boston, Mass., on Sunday a ternoon, May 5th, 1872. It is a document which should be spread broadcast among the people. Published by William Denton, and for sale by William White & Co. HALL'S JOURNAL OF HEALTH.-This standard magazine

filled to repletion with practical advice. Its comments on "The Wedding Day," and "Hereditary Influences," should be widely circulated, as the truth "as it is in Nature " is keenly inculcated by them. LADIES' OWN MAGAZINE .- This work for June lies on our table. In addition to engravings, poetry and miscellany, it

makes its appearance for July in its usual neat dress, and is

contains a fine article by its editor and proprietor, Mrs. M. Cora Bland, on " Robert Collyer, the Post Preacher." Published at 235 West-Madison street, Chicago. THE FOLIO for July gives fine music, full details of the Yorld's Peace Jubilee, and an excellent lithographic likeness. of the celebrated waltz composer, Johann Strauss. Published

by-White. Smith & Porry, 208 & 300 Washington street. Ros THE AMERICAN ODD FELLOW .- The July number begins e fourteenth volume of this sterling magazine. The new volume opens grandly, being replete with first-class family reading, fraternal intelligence, choice poetry and miscellany; tidings from the Fraternity everywhere; Laws of the Order; full accounts of the Anniversary Jubilee, &c , &c Published by the A. O. F. Association, No. 37 Park Row, New

We have received the First Pirst Annual Report of the Spiritualists? Picuic at Lake Walden NEW LYING-IN HOSPITAL Board of Direction of the Mercantile Library Association of

York.

Also a namuhlet setting forth the usefulness and import ance of the "Nes Silicon STEEL," an American invention and advocating a "new and better way." for the production of that useful article.

CHURON'S MUSICAL VISITOR for June, published by John Church & Co., 66 West 4th street, Cincinnati, Ohio. BRAINARD'S MUSICAL WORLD, for June, issued at Oleve

and, Ohio, by I, Brainard's Sons. No. 7, Vol. 3, of the "INDUSTRIAL MONTHLY," a prac tical journal for manufacturers, etc., published at 176 Broadvay, New York.

#### Movements of Lecturers and Mediums. Dr. F. L. H. Willis's address through July and August will be Glenora, Yates Co., N. Y. Dr. Willis will be in Boston to receive patients at No. 11 Dover street, Wednesday,

Thursday and Friday, from 10 A. M. till 3 P. M. Miss Nettie M. Pease lectures in Baltimore, Sunday, July

th, at Lyceum Hall. Miss Pease will remain in the East during the summer, and will answer calls to lecture. may be addressed at 1321 North Gay street, Baltimore, Md. Dean Clark may be addressed for a few weeks at Sheboy gan Falls, Wis., care Dr. A. Clark. He would like to make engagements to lecture in the West for the latter part of

the summer and fall. Dr. D. P. Kayner, of St. Charles, Ill., the well-known sur zeon, clairvovant physician and talented lecturer on the spiritual philosophy, is ready to make engagements for lecures East or West the coming season. Our cotomporary, the Religio. Philosophical Journal, of Chicago, heartily er dorses the Doctor as an able lecturer and reliable clairvoyant. Societies desiring the services of a competent speaker,

would do well to correspond with Brother Kayner. R. Augusta Whiting is engaged to speak at Stafford Springs, Conn., the five Sundays of September. Can accept no further engagements in New England this season, but will receive applications for lectures during the fall and winter—West or South—as heretofore noticed. Address, during July and August, care of H. T. Reed, 86 Lincoln. street, Boston.

Mrs. H. W. Cushman, the musical medium, has remove from Boston to Melroso, Mass. She has circles every -Friday afternoon and evening, and gives private sittings every day from 0 A. M., till 4 F. M. She will be found on Lyndo afternoon and evening. Many interesting quesstreet.

#### Cornelius Brown. [The following spirit message was given at our Free Circle Thursday, June 27th, through the mediumship of Mrs. J. H

Conant:] I have a family of two sons, three daughters and a wife, living in Liverpool, Eng. My name— Corn-lius Brown. They have recently become greatly interested in these spiritual movements my son William has determined in his own mind to come to America to investigate, and has privately asked me to come here and give him my opinion about it. He is anxious to see his father at Moravia, New York State. I would say to him from here—William, my son, come. I will meet you there, and do the very best I can to gratify

and instruct you. (To the chairman.) I am allowed to ask that you publish ahead of your usual time. I have been lead a little better than six months.

The Banner of Light, published at Boston and edited by Luther Colby, is the organ of American Spiritualism, and is a firm advocate of that doc-Price \$3 per annum in advance.— Williams port (Pa.) Reform Journal.

#### The long talked of reunion of the Rich family came off at Truro, Cape Cod, on Wednesday and Thursday, June 26th and 27th, according to procolumn, Mr. A. E. Newton, who is well known to gramme. There were present about twelve hunour readers and to Spiritualists throughout the dired persons belonging to the Rich family, and country as a ploneer in Spiritualism, but who has

tative. Even Utah was represented by Elder C. C. Rich, who is the happy possessor of six wives and the father of an even fifty children—twenty-

day."

The exercises on Wednesday were held in the by the singing of the familiar tune, "Nearer, my God, to thee," and an address of welcome by Mr. Smith K. Hopkins, Chairman of the Board of Seed its the President to have general managemen of this and all future gatherings of the kind. A

cises here opened with prayer, followed by some excellent singing and a well written and finely delivered poem, by Mrs. Helen Rich, of New York. The roem was listened to with the closest attention, and at its close the lady was warmly applauded. An hour was then passed in social converse, and then the numerous Riches retired to their several homes.

On Thursday the exercises were opened in a

large tent, and consisted of prayer, singing by a quartette; and a genealogical address by John Fitich, of Ware, Mass. Speeches of five minutes duration followed, letters from absent ones were read, and the report of the Committee on Publica tion was read and accepted. The festivities of J. Rich, of Brookfield, Mass., a farewell poem and the benediction. The Committee of Arrangements, of which Mr. John F. Rich, of Ware, was chairman, made ample provision for the accom-modation of the visitors, which tested the hospitality of nearly every resident of the town. Nearly all the railroad and steamboat lines east of the Mississippi carried the delegates fare. The genealogy, written by John F. Rich, of Ware, is to be published at once. It will make a volume of some six hundred pages, and Mr. Rich has been engaged in its preparation for the past-twelve years. It has been traced as far back as 1371, and will contain the names of fifteen Phousand descendants of the Rich family.—Boston Jour-

#### Psychopathic Retreat.

It was a matter of surprise to hear one of your subscribers say a few days ago that he did not think your readers understood that this institution was in actual operation. The paragraph in No. 16 would seem to make the fact positive, confirming what had been announced before.

Visitors to our Institute, at Winchester, Mass have been much pleased with the surroundings, declaring that they exceed the description, which is rarely the case.

There has never been any general response to the suggestion of one of your correspondents that dollar subscriptions should be sent in by Spirit ualists. Mr. Colby was good enough to head a larger one, which brought forth fruit. 'A lady has just sent two dollars from Ashfield, Mass.—a widow's mite" as she terms it, and adds. "to assist you in your humane efforts for suffering humanity. I feel that if all who are called Spiritualists would do as much according to their means, you would not want for means to carry out your well-begun plan." A working-woman paid in twenty five dollars, which she could seemingly but ill afford. An unknown friend sends two dollars; another one dollar. God bless these large-hearted and noble-souled helpers, who show forth their sympathy in this earnest way.

To those subscribers who have been waiting for some positive movement, it is only necessary to say that now we have an actual existence, and are at work. And it is obvious that whatever help their hearts have prompted them to offer, approved by their judgment, is needed at the beginning. When the institution gets on a fair footing, it will be sustained by pay patients; but there are brothers and sisters of bright intellect, clouded by disease, who must not be set aside because they EDW. MEAD are poor in purse.

# Grove, Concord.

The First Grand Union Spiritual Pionic and gala day of the Spiritualists of the western and central portion of Massachusetts, in connection with friends from Boston, Charlestown, Chelses, and vicinity, will take place at Lake Walden Grove, Concord, Wednesday, July 17th.

-A-large number of speakers and mediums are expected to be present and all are cordially invited to attend. J. H. Richardson's Band will furnish music. No extra charge for dancing.

Excursion trains will leave Fitchburg depot Boston, at 8:45 A. M., stopping at Charlestown, Somerville, Cambridge and Waltham, Other trains will leave at 11 A. M. and 2:35 P. M. Excursionists above Concord will take regular trains. Refreshments may be had at the Grove at Boston prices.

Tickets for sale at all denots at usual picnic prices.

The camping will commence Aug. 7th; on Sunday, Aug. 11th, Jennie Leys will lecture at the Grove: and on Aug. 13th the regular camp-meeting exercises will be commenced, ending Sunday. 18th. The camp-meeting will not, however, be closed till Wednesday following, 21st. Committee of Arrangements,

DR. A. H. RICHARDSON, Charlestown, JAMES S. DODGE, Boston.

### Labor Reform Convention.

On Sunday afternoon and evening, June 30th, (in spite of the intense heat) sessions of the Labor Reform League were held at Eliot Hall, Eliot street, Boston. A series of resolutions were passed indicative of the views of the organizaion, and remarks were made by John Wetherhee, E. H. Heywood, J. K. Ingalls, E. D. Linton, William B. Green, - Peterson, Rev. J. B. Willard, I. G. Blanchard and others.

At John A. Andrew Hall, Boston, Sunday, June 30th, Mrs. S. A. Floyd spoke to good audiences tions were answered in a satisfactory manneralso sealed letters. The singing by the quartette was very fine.

By a recent earthquake, the large seaport town of Hamada, in Japan, was almost totally destroyed - fire adding additional horror to the scene. Over five hundred people perished miserably in the ruins, and great sufferings were entailed upon the survivors.

### RATES OF ADVERTISING.

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

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

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 18 M. on Monday.

### The Temple Hall Spiritualist and Lyceum Association

Will hold a Union Piento at Lake Walden, Thursday, July 11: Good speakers will be present. The Lyceum children will eiffertain the company from 2 to 3 P. M. Good music for dancing free to all.

Tickets from Boston and return \$1.00; from Waltham, 75 cents. Cars leave Boston at J and 11 A M. and 21 F. M., stopping at Charlestown, Cambridge and Waltham. Bhould the day be rainy, it will be postponed until further notice.

T. E. Moon,
J. M'Cagallis,
Committee of

J. M'Curlin, Committee of Dn. C. C. York, Arrangements.

#### SPECIAL NOTICES.

Dr. Slade, Clairvoyant, is now located at 210 West 43d street, New York. tf-Jy6,

J. V. MANSFIRLD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms, \$5 and four 3-ct. stamps. Register all letters. tf—Jy6

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

BFIRIT COMMUNICATIONS by scaled letter, \$1 and four stamps. Address, M. K. Cassien,

ANNIE KIMBALL, Clairvoyant, 437 Fourth Avnue, New York.

#### Example for the Ladies. MRS. M. LEARY reports her earnings with a Wheeler & Wilson Machine. \$700 a year for shop-

family sewing for 6 persons, BUSINESS CARDS. Best and Oldest Family Medicine. Sanford's

work, and \$250 more for custom work, besides her

faver Invigorator. — V purely V getable Catharite and Tonic— or Dyspepsla, Constipation, Debility, Sick-Hendache, Billious Attacks, and all Dergingements of Liver, Stomach and Bow-las. Ask your Druggist for it. Brucare of milations, Jan. 13.—lycow

#### ROCHESTER, N.Y.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the spiritional and Regression Works published by William White & Co. Give him a call.

DENVER, COLORADO, BOOKSTORE.

B. A. GRANT & CO. 333 Larimerstreet, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Willam White & Co. Also the BANKER OF LIGHT.

GEORGE ELLIN, Bookseller, No. 7 Old Levce street, New Orleans, La., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the #FIRITULE A. A. N. D. REFORM WORKS published by William White & Co.

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

No. 36 Russell street, Melhourne, Australia, has for sale all the works on ∺plait trailism. LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

#### HERMAN SNOW.

11 ICHMAN SINOW,
319 Rearney street (up stairs) San Francisco, Cal., keeps for
sale the BANKE OF LIGHT, and a general variety of Spirsitunilist and Roform 1300km, at Eastern
prices. Also Admins & Oo.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobracco Prepuration, Dr.
Storer's Nutritive Compound, etc. Catalogues and
Circulars mailed froc. 227 Remittances in U.S. currency
and postage stamps received at par. Address, Herman
Snow, P. O. Bux 117, San Francisco, Cal.

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ADVERTISEMENTS.

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IN answer to the many irguirles upon the subject, MRS, CUTTERICKERs this method of informing those hadles who wish to place themselves under her care diffuse of finemer that she has taken a large and commodition bouse at the Southind, where they can be furnished with good board and pleas-nt rooms, combined with kindest care and sailful treatment, t much less expense it as they can produce the same at their wn homes or in boarding bouses.

at much less expense to an they can produce the same at their own homes or in boarding bouses.

Vital Magnetism, Electricity and Wedicated Baths, will be used on the most scientific plansfor the cure of disease. There will be a Lecture once a week in the house, so that instruction will be given to all pathents, that will save them and their children from a life of suffering, for Mrs. C. makes no hesitation in saying that many in ernal Cancers and Tumors are due, entirely to the treatment that women are subjected to while giving byth, to children; as also the first sitiention and dressing which the babe receives, lays the from the first sitiention and dressing which the babe receives, lays the foundation for health or exchaes in a fee the eccives, lays the foundation for health or exchaes in a fee the eccives, lays the directed until turther notice. Letters for advise max contain one dollar and stamp.

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No. 18 Bulfinch Street, Boston, For TWO WEERS ONLY. Hours from 9 A. M. to 4 P. M. July 13.-- 2w

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Part II., which is to treat of the II has Spiritr, its nature, capacities, future skifence; etc., is in course of preparation. These lessons have been prepared to meet a want which is believed to be extensively left by parents and techers, and especially by Conductors and Leaders of Children's Progressive Lyceums. aive Lyceums.

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## Message Pepartment.

Each 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.

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 er evil. But those who leave the earth-sphere in an undeveloped state, creatically progress into a higher condition.

We sak the reader to receive no destrine put forth by apirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

#### 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-

#### Invocation.

Thou Infinite Presence of wisdom, love and power, thou who doth inspire thy children in every age and under all circumstances, we, this hour, would worship and adore thee, and, in our worship, would come nearer to thee, would understand something more of thy way, would leave something of our darkness, and enter thy light. We praise thee, oh Infinite One, for all thy loving kindness that we have experienced; for the gift of life, with its manifold scones, over changing from light to darkness, from darkness to light, from sorrow to joy, from joy to sorrow, making a grand and glorious picture, we praise thee; and we ask that, when we are in the darkness, we may understand that thou art with us; and also that, when the shadows press closely upon us, we may know that nothing can overwhelm us, because thou art with us. And for thy children who dwell in the darkness of a mortal life, we ask for faith in thee, for a holy reliance upon the Power that has sustained them and brought them into being: We ask, oh Infinite Spirit, that the darkness that has clustered around their being may be swept away before thy incoming light, and that peace such as passeth understanding may be given unto them. March 25. Amen. ---

#### Questions and Answers.

CONTROLLING SPIRIT. - I am ready to hear your questions, Mr. Chairman.

QUES.-(From a correspondent.) Can the spirits treat all subjects clearly through one medium? Ass.-No; for all means a great deal. It means the infinite; while one medium is but finite. All controlling returning spirits are dbliged to be governed by the natural capacities of their mediums;

they cannot go beyond them, Q.-A neighbor of mine, a woman of good habits and a kind mother, after attending a Methodist revival meeting, and becoming over-reli gious, was suddenly attacked with insanity, and in the absence of her husband, killed her infant child (as she says) at the command of Jesus, in order to save the world. Now, has her spirit become insane, or is she controlled by some other spirit? Give us all the light you can on the sub-

A. We know nothing of this special case, but we know that there are no insane spirits. Insanity is a disease incident to physical life; and although its effects are carried beyond physical life into the spirit-world, yet there are no insane spirits. Many persons are made insane by obsession. Indeed, there are those who tell us that at least one-third of all who are the subjects of insanity are so from obsession. These cases demand, not drugs and medicines, but psychological, psychopathic treatment; therefore the neces sity, the absolute necessity for such an institution. March 25.

### Dr. E. G. Marshall.

It is but a few days since I was separated from my own body by death, and I am well aware that the weakness and shadows attendant upon that occasion may affect my return at this early date: but my anxiety to come has overcome all prejudice, all of fear, and I am here to send back-a, word of counsel to those I have left.

My name was Marshall, I was a physician and surgeon in a hospital for the insane, in Madison, Wis. I came to my death by inoculating myself while assisting at a post-mortem examination. My sensations experienced were so new and strange, and unlike anything I had ever seen chronicled, that I was auxious to return and give them for the benefit of those who might take warning by my experience, and be more careful than I was.

By this process of inoculation, it seems that I became quite as much attached to the body I was assisting to dissect, as I was to my own body. There was a double struggle in my case; and, more than that, I was strangely, magnetically mixed up with the spirit who once tenanted that body-so much so that, I believe, physicians in the other life were called to my aid, and I suffered for a time all the horrors of hell-no fabled hell, however-in-getting separated from this body and this spirit.

The body belonged to a lady who was a patient of the institution. She had carried to the spiritworld with her the effects of her insanity. She was in the shadow, consequently I was in the shadow. She was expecting annihilation, or damnation, or something of that sort; so I was. Now if inoculation, under such circumstances, did but rob us of the body, and leave us there, it would not be so bad; but certainly, in this case, it did more.

Now I am here to day to warn my brother physicians that they be more careful than I was, for certainly what was my experience may be the experience of another, and perhaps they may suffer more than I did: I have met those who told me that they did.

I believe your Spiritualism is to become a power and a great good to the world, and that spirits should return and give light upon all these subjects, and that they should withhold nothing that will redeem mankind from suffering, either physical or mental. Feeling that delay might be dangerous, in my case, I have overcome all fear and all prejudice, and have returned at this early date. for I have been free but a few days. If you wish to test my case, write to the asylum aforementioned, and you can do so. You may set me down as Dr. E. G. Marshall. March 25.

#### Michael Murphy. I was murdered in Shelbyville, near Nashville,

Tenn., about a week ago. I was employed by Mr. Moorman. I slept in his warehouse. The murder was committed by a negro and a white man. I did not know either of them. The negro was stout, very rather short, vary thick set. The white man was taller, but not so stout; evidently did not expect much of his muscle, so he took the negro with him. I had no chance to defend myself, for I was attacked in my sleep, although I was roused before death sufficiently to understand all that was going on. They were both provided with lanterns, which not only discovered me to day are looking up my affairs, and trying to bene-

plander.

has not been very minute, it may be something thon. They should have begun before the twelfth toward leading to their discovery. My name is month went round; near twelve years have gone March 25.

#### James Warren.

speak before to day. from Titusville, Missouri. I am none of your use up some of it in informing themselves con-I am here to ask my brother Sam to square up trade. I did business on Albany street, Boston. my matters, and see that my wife gets rightly I died of-hemorrhage of the lungs, twelve years used, and I'll do as much for him. Some things | ago, in Boston. have n't been settled, and Sam thinks they never will be. I don't think so. I owned some land. that I made a partial sale of. Well, it wa'n't done up right-that's what's the trouble, and the fellow that I had dealings with is a knave. Now, -you know-and he has the receipt in full, he without much trouble. Good-day, sir.

Séance conducted by Theodore Parker; letters answered by Jennie Johnson.

March 25.

#### Invocation.

Oh thou who clotheth the lilies of the field, and doth not forget our souls, we, this hour, would render thee homage, would give thee all the love, all the worship that can spring up from the divinest portions of our natures; even as these fair dossoms (referring to flowers on the table) obey Nature's law, putting forth their highest powers in adorning themselves with loveliness, and blessing the world of sense, so would we, thy higher children in the scale of being, put forth all the powers of our being to obey thy law, that the world may be the better that we have lived. Infinite Spirit, grant that we may so serve thee in grets in that mighty future that is destined for the soul to enjoy. We stretch out the powers of our being, oh Infinitude, toward thee, seeking to: grasp thee, yet knowing we cannot. We believe that thou wilt give us as much of thy greatness as we can comprehend, that thou wilt be unto us Father and Mother, which is the all of being, the all of life which we need. We dedicate this hour and its work to thee. Amen. March 26,

#### Questions and Answers.

Ques. - (From the audience.) , I would ask whether the same dynamical laws govern in your sphere as with us?

Ans.-Yes, only you have the outer crust of these principles or powers. We have the inner life of them. All these bodies or conditions that York. have an existence with you, have a corresponding

existence with na. CONTROLLING INTELLIGENCE. - No further questions being for consideration, I propose to answer, in brief, one that I have received from one who tells me that he is a preacher of the gosme that he has been a believer in modern Spiritualism for over fifteen years. So far as he was able to. he has preached and practiced its truths, and he says. Now. I ask of the spirits controlling at the Banner of Light scances, this question: "Do you endorse the woman Victoria C. Woodhull, or the pernicious doctrines taught by her? I wish to know from yourselves." First, then, I am not sure that I understand what the good brother means by endorsing the woman Victoria C. Woodhull. I do not understand whether he ears in a limited or unlimited sense: but I have this answer to give: I endorse her as I endorse every other woman or other man making up God's dear humanity, and in this wise: All the good that can be given by any individual, it is the duty of any other individual to endorse just as much of it as appears to be good to that individual, and no more; just as much as he can appropriate for use, for improvement, and no more. "Do you endorse the pernicious doctrines taught by her?"-Yes, in the broadest and divinest sense, for these doctrines are by no means peralcious, excent to such as see fit, by reason of their own ignorance, to pervert them, to drag love-for instance-down to the lowest state of lust. Victoria C. Woodhull talks largely upon the doctrine promulgated as "Free Love." What does she mean? Free Lust? We are not to suppose she does, at all. At any rate, the angel-world does not so suppose. If our brother does, he has gathered it from his own vile heart. It must be vile; it cannot be otherwise. They who seek to smear God's highest, divinest truths with the mud and slime of a corrupt society, should hardly be called teachers; I should not be willing to accept them as such. It is high time that we looked things fair in the face-that all these moral, social, and political questions should come up for discussion, should be handled without gloves. If the angelworld can thus handle them through Victoria C. Woodhull, let us bid them and her God-speed, and not seek to clog the wheels of the car of progress with our puny balls of slander. My good brother may think I am a little harsh-perhaps I am; but I know of no other term that will suit his case as well. It is for his own vile heart I mean it, and repeat it. He will know better than anybody else why I have made this broad assertion. And yet there is room for a divine reform in him, and time for it, as there is for every other living soul; and so far as he can teach me truth, I am willing to be taught, and shall not hesitate to stand upon even ground with him, at any time, discussing these great questions that the world has thrown upon the surface of society, that human individual souls may agitate them. The teacher of ancient days, that my brother talks so much about, did not hesitate to go down into the hells of life, that he might preach the gospel there, and surely his followers of to-day need not fear to go in his footsteps. My brother need not be afraid that Spiritualism or Spiritualists will be harmed in the least by agitating this great question of the

#### neral sermon as anybody else. March 26. Mary Strong.

hour. If Spiritualism is of God, it is destined to

overcome all evil with its good. If it is not of God,

Victoria C. Woodhull may as well preach its fu-

(The spirit having been deaf and dumb, made the letters with her fingers.) My name was Mary Strong. I was ten years old. I lived in Albany, N. Y. I am daughter of Daniel Strong. Say. I March 26,

#### Stephen Case.

I have to say to my relatives, who at this late

them, but them to me; their object, no doubt, was fit themselves by making out that I was not responsible for what I did during the last few I thought I'd come this way, hoping that Mr. | years of my life, and therefore they have a right Moorman may recognize the particulars, and de- to contest the will I made, disposing of what little tect the murderers. Although my description | I left here-it's a late day to begin in that direc-

Michael Murphy. If you wish to test my message, round now. It's rather late; you'd better save you can write to Mr. Moorman, of Shelbyville, your money and your time, I think, for something better. I was in the full possession of my senses when I disposed of what I had, and I took very good care the work should be done up so clean Stranger, this is new business. I've been dead that no flaw could be found in it after I was gone, a little bet'er than a year, and I 've been learning so I think if they had undertaken the cause ever this way back ever since; never got so I could so early, they would n't have accomplished much. Now, instead of using up their valuable time My name is Warren-James Warren. I am running after what they never will get, better Christians, I aim anything of the kind, but I cerning these great spiritual truths. My name could do a fellow, a good turn, if occasion required. | was Stephen Case, I was a chair-maker by

#### John Eldridge Porter.

March 26.

My father says he is anxious to become a believer in modern Spiritualism; but he also says that whether he does or no, depends upon the he thinks I am out of the way, and he has paid up truthfulness of a message I may give at this place. He requests me to come here, stating the says, which is a lie. What I want Sam to do is time of my death, my name in full, my age, all force him by law to produce 'em. He can't do it. the circumsances attending my death, whether I If he pushes the matter it will come out all right, was at home, at the time of death, or away, and any other items that may go toward furnishing him proof that he has heard from me-his son.

My name, then, was John Eldridge Porter; my age twenty years, seven months, and I think nineteen days. I was supercargo on board the good ship Athens, Master Chase, from New York, bound for Havre, But I am afraid I paid more attention to the duties of a sailor's life before the mast, than to those I went out upon! for the cau-e of my death was the result, I suppose, of ignorance, perhaps carelessness, upon my part. I went aloft in a blow, and got too much of it: not being as much of a sailor as I'd ought to have been to have undertaken what I did. I was blown from the yardarm, and as the sea was running high, they were not able to assist me much, and I went down.

I am well aware that my father and friends blamed the master of the vessel; but I will here take occasion to say that they should not do so, all the acts of our lives, that we shall have no rethat, almost commanded-not to go aloft, but I

did so, with a fatal result.

In conclusion, I would say, if my father is not satisfied with what I have given, and feels that he desires more proof to assure him that his son lives, and can return and communicate, he has but to make known the fact to me, and point out a way by which I can enlighten him, and if I can March 26. do so. I will.

#### Commodore Meade.

Say for me, if you please, through your good paper, that Commodore Meade would be glad to communicate with any member of his family, through Mr. Foster or Mr. Mansfield, of New March 26.

#### Thomas J. Jackson (Stonewall).

To those friends of mine who are at present in New Orleans, La., I would say-to those, I mean, who are desirous of informing themselves concerning the spiritual philosophy-if they will pel, in one of your Western cities. He also tells furnish themselves and me with a suitable medium, I shall do all in my power to enlighten them, to bring them truths which shall sweep away their doubts, and give them what will be better to them than silver or gold, something that will outlast time and grow brighter and brighter throughout eternity. I fully understand that condition, and will govern myself accordingly. My name, Thomas J. Jackson, or better known here as Stonewall Jackson.

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

MESSAGES TABE PUBLISHED.

Thursday, Murch 28—Invocation; Questions and Answers; Alico Somers, of New York City, to her mother; Fannie Burbank Felton; Miles Thompson, to Daniel Pendergast; Mary Ann Dodge, of l'tica, to Nathan Dodge; John Hartze, to Peter Hartze, of Boston.

Monday, April 1.—Invocation; Questions and Answers; Ama Cole; Dennis Macarthy, of Boston, to James Macarthy; Nina 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 Montpelier, Vt., to his sons: Catharine Wills, of Little Compton, Eng., to her prother in this country; William Dorringer, of the Pennsylvadia Reserve Corps, to his father; Minnle Delfacoy, of New Orleans, La., to her father; Jesse Hutchinson.

About April 8.—Invocation; Questions and Answers; Baac Rich, of Boston: "Leke Vice Versions and Answers;

Jesse Hutchinson.

Monday, April 8.—Invocation; Questions and Answers;
Isaac Rich, of Boston; "Jake," to Massa Tyndail, of Opelousas, La.; Moses Clark, of Boston; William May, of Boston, to his children; "Tad "Lincoln, to his mother; Anna Robinson, of Springdeld, Mass, to her mother.

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

er hrother.

Thursday, April II.—Invocation: Questions and Answers;

ydia Wells; of Boston; George Wallace, to his brothers in

oston; Deacon Taylor; of Derry, N. H.; Michael Dalv, of

oston, to Patrick Daly; Sellie Abbot, of Exeter, N. H., to

er mother.

Boston, to Patrick Daly; Nellie Abbot, of Exeter, N. H., to her mother.

Monday, April 15.—Invocation; Questions and Answers; William it Clay of Lexington, Ky; Caroline Page, of Boston; Benjaqin Edmonds.

Taestay, April 16.—Invocation; Questions and Answers; Deborah Wille, of Boston, to Annie Smith; Sam Going, of Missouri, to his brother Joe; William Thompson, of Bangor; Andrew Miller, to his brother Joe; Oston, of Boston.

Thursday, April 18.—Invocation; Questions and Answers; Lucy Rice, of Boston, to her mother; Emerson Philips, of St., Louis, to his lather; Julius Flavio, of Oranto, Italy, to his brother in Boston; Ezra S. Gannett.

Monday, April 21.—invocation; Questions and Answers; Alexands r Dumbar, of Scotland, to his son John; Eliza Crane, of New Beiford, to her children; Deborah Frye, of Rye, N. H.; John Cameron, of Tarrytown, Penn.; Capt. Thomas Giler, of Bristol, Maine; Mary Vane.

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

Thursday, June 20.—Invocation; Questions and Answers:

nother.

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

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

Tuesday, June 25.—Invocation; Questions and Answers; David G. Alliston, of Boston, to his son, in New York; Capt. Robert J. Peel, of the brig "Marion," from New Bedford, Mass.; Ashton F. Smith, to his parents; Shenandoah; Hannah Taylor, of Baston, Monday, June 27.—Invocation; Achea Sprague, to friends in Windsor, Vt; Willie Phillips, of Hartford, Conn.; Edward Connolley. of Boston; John Stevens, of Dublin, Ireland, to his brother in this country; Archibishop Darboy, to friends in Parls.

Passed to Spirit-Life:

#### From Saratoga Springe, Mrs. Caroline Cobb, after a few days of sickness.

days of sickness.

She has now gone to dwell with her companion, and other loved ones gone before. She inherited a frail, delicate, sensitive organization, but had a positive spirit; was a consistent Spiritualist- not only believed, but lived its bicher teachings. Mrs. Cobb had written the history of the Thacher (her father's) family; a proof had been sent to her a few days before her exit; some friend will add snother page to it. She was faithful in the care of her aged father; they both enjoyed the weekly visits of the Banner of Light. The philosophy therein taught gave them a knowledge of the beyond, which took away all fear. The sting of death had no abiding place with them.

Restor there is a single of the begond. A. S. Ilay ward.

May 4th, Semantha M. Sponcer, daughter of David and An gelina P. Spencer, formerly residents of Centre Co., Pa., now Many friends and relatives mourn herioss, but their mourn-ing is not without hope, as they are believers in the beautiful philosophy of Spiritualism.

From Chelsea, June 11th, Mrs. Sarah Birdsal, aged 78 years

and i months.

She was comforted by her faith in our spiritual philosophy.

She has now become a guardian to her daughter and undred,
to watch over them till they meet her again.

Boston, June 20.

SAMUEL GROYBE.

Frem Norfolk, June 6th, Harriett E. Hill, aged 50 years.

#### SPIRITUALIST MEETINGS.

ALBANY, N. Y.—"The First Society of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Secretary, Bartington Lodge, Esq.; Treasurer, Dr. Ditson.

ADRIAN, MICH.—Regular meetings are held on Bunday, at 10% a. M. and 7 P. M., at Herry's fifall, opposite Masonic Temple, Maumee street. M. Tuttle, President. C. mmunications should be addressed to C. H. Case, Secretary, Box 184, Adrian, Mich.

ANDOVER, O. - Children's Progressive Lycoum meets at Morley's Itali every Sunday - 112

Morley's Hall every Sunday at 11 % A.M. J. N. Morley, Con-ductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian: Harriet Dayton, Secretary.

BOSTON, MASS.—See fifth page.

BEIDGEFORT, CONN.—Children's Progressive Lycenum meets
every Sunday at 1 p.m., at Lycenum Hall, J. S. Shattuck,
Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

BATILE CREEK, MICH.—The First Society of Spiritualists
hold meetings at Stuart's Hall every Sunday, at 10% a. M.
and Tw. P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer. ary; witham Merritt, freasurer.

Baltimore, Md.—Lyric Ilall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and

BALTIMORE, SID.—Lift: Int.—The Trial Spiritualist Congregation of Baltimore' inold meetings on Sunday and Wednesday evenings.

Lyceum Hall, Baltimore street, opposite Post-Office arenue. The Harmonial Association of Spiritualists hold meetings in this ball. Lev! Weaver, President; Charles C. Bentley, Secretary; George Broom, Treasurer. Children's Progressive Lyceum No. I meets overy Sunday morning at 93 o'clock. Lev! Weaver, Conductor; Mrs. Rachel Walcott, Guardian.

BROOKLYN, N. Y.—Brooklyn Institute.—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday, at 103 A. W. J. A. Wilson, Gonductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 74 P. M. by Mrs. E. P. Jay Bullene.

Children's P. M. by Mrs. E. P. Jay Bullene.

Children's P. M. by Mrs. E. P. Jay Bullene.

Children's Grante Hall.—Regular meetings of Spiritualists are held every Sunday evening at Grantic Hall. The best of talent has been engaged. All communications for the Association should be addressed to Dr. B. H. Crandon. 4 Tremont Temple, Baston.

Tremont Temple, Buston.

Tremont Temple, Buston.

Hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker, Seats free, D. J. Ricker Sup't.

lar speaker. Seats free. D. J. Ricker Sup't.

CAMBRIDGEPORT, MASS.—Children's Lycoum meets every
Sunday at 10\frac{1}{2}\text{A}\text{.}\text{m}\text{, at Everett Hall, liyde's Block. Charles
H. Guild, Conductor; Miss \(\frac{1}{2}\), R. Martain, Guardian; Mrs.
Mm. Atkins, Assistant do.; M. Anderson, Secretary; Mrs. E.

Murray, Treasurer; Charles Wiggin, Musical Director;
Mrs. D. I. Pearson, Assistant do.
CHARLESTOWN, MASS.—Meetings are held at Evening Star
Hall each Sunday at 3 and 74 P. M.

Hall each Sunday at 3 and 74 p. M.

CLEVELAND, O.—The First Society of Spiritualists and Lib cralists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt/President; ——Lown, Vice President; ——Pr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 143 Superior street. C. I. Thatcher, Conductor; Miss S. J. File, Guardian: E. W. Olds, Watchman; George W. Wilsey, Treasurer; W. H. Price, Musical Jils rector and Secretary.

Georga W. Wholes, rector and Secretary; rector and Secretary; CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary.

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

pes Moines, lowa.—The First Spiritualist Association will neet regularly each Sunday at Good Templar's Hall (West meet regularly each Sunday at Good Templar's Hall ( Bide), for lectures, conferences and music, at 10} A. M. P. M., and the Children's Progressive Lyceum at 12 P. M.

P. 186, and the Children's Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every sunday at 7½ P. M. Children's Lyceum meets at 10½ A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian. Deansylle. N. Y.—Spiritualist meetings are held the first and third Sunday of every month. FOXBORO', MASS.—Progressive Lycoum meets every Sunday at Town Hall, at 103 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREEN, D. P. Howard, Guardian.

GREEN, D. Moetings are held every Sunday in the Spiritualists' Hall, at 10½ A. M. and 1½ P. H. B. Webb, President;
E. W. Eggleston, Secretary. Progressive, Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frishee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Martin Johnson, Librarian.

Hivoham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian.

Ilanwich Pohr, Mass.—The Children's Progressive Lyceum meets at Social-Hall every Sunday at 12; P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary. HARRISBURG, PA.—The Spiritualists hold meetings every bunday evening, in Barr's Hall. H. Brenerman, President,

Sumusy ovening, in Darr's Hall. H. Brenerman, President,
A. M., at the Spiritualist Hall on Third street, Mrs. J. M.
Peebles, President; M. Parkhurst, Secretary, Lyceum at
11 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles,
Guardian.

KANSAS CITY, Mo. — Lyceum Hall. — The First Society of Spiritualists meets in Lyceum Hall. Mrs. S. J. Crawford, Spiritual Secretary.

Good Templars' Hall.—Meetings are held in Good Templars' Hall, corner 8th and Main streets.

J. L. Morton, Moderator; Dr. E. E. Perkins, Treasurer; T. B. Jehnson, Secretary.

LYNN, MASS.—The Spiritualists hold meetings every Sun day afternoon-and-evening, at 3 and 7-P.-M.; at Cadet Hall day alternoon-and-evening, at 3 and -P. m., at Cadet Hall-LOUISVILLE, KY. — The Young People's Spiritual Association meet in their Hall, corner of 5th and Walnut streets, Lectures every Sunday morning and evening at 11 and 71% o'clock, Children's Progressive Lyceum every Sunday Morning at 9 o'clock; regular meetings of the Society every Thurs day evening, at 7% o'clock. R. V. Snodgrass, President, Mrs. Mary Jeweil, Vice President; J. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby, Tressurer of the Lycquin; L. B. Benjamin, Conductor; D. J. Dingman, Assistant-Conductor; Mrs. Elvira Hull, Guardian; R. V. Snodgrass, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 24 and 7 p. M. A. B. Pilmpton, President; John Marriott, Jr., Corresponding Sec'y; N. M. Greene, Treasurer. Children's Progressive Lyceum meets at 10 M. M. John Marriott, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

LA PORTE, IND.—The Association of Spiritualists hold meet-ings every Sunday at Huntsman's Hall. Lyceum at 10] A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. LONG LARR, MINN.—The "Medina Society of Progressive Spiritualisis" hold meetings in the North School-House the fourth Sunday of every month, at 10 a.m. and 2 p. m. Mrs. Mary J. Colburn, speaker.

Mary J. Colburn, speaker.

Lawrence, Kan.—The Children's Pregressive Lyceum meets every Sunday, in Eldridge Hall, at 3 o'clock P. M.

A. B. Bristol, Corductor: Amelia R Bristol, Guardian: Mrs. Partridge, Secretary: Mrs. Cutler, Musical Director; A. Jones, Librarian. Sociable every Thursday evening.

MANGHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and eyening, at Lyceum Hall. A. W. Cheney, President: W. E. Thayer, Secretary.

MILFORD, MASS.—Children's Progressive Lyceum moets at Washington Hall. at 11 A. M. L. B. Felton, Conductor; Mrs. Cordelia Walses, Guardian; Mrs. Masterson, Musical Director: Henry Anderson, Secretary.

Totan Hall.—The Millord Spiritualist Association hold meetings at Town Hall the first and third Sundays of each month, at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Cor.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ P. M.
MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyccum, meets at 11 A. M. Hudson Tuttle. Conductor; Emma Tuttle, Guardian.

Conquetor: Emma Tuttle, Guardian.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 10\forall A. M. and 1\forall P. M. Progressive Lyccum meets at the same hall on the first and third Sunday at 1\forall P. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary. "Speakers engaged:—Mrs. S. A. Byrnes, July 14 and 28, Sept. 8 and 29; I. P. Greenleaf, Oct. 13; Mrs. Juliette Yeaw, Oct. 27.

New Your Ciry. 10216.

NEW YORK CITY.—Apollo Hall.—The Society of Progress-ive Spiritualists hold meetings every Sunday in Apollo Hall, corner Broadway and 28th street. Lectures at 103 A. M. and 72 P. M.; Conference at 23 P. M. P. E. Farnsworth, Secre-tary, P. O. box 5679.

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

day at Templar's Hall, at 2 and 6 r. M.

NEW OBLEANS, LA.—The Central Association of Spiritus ists of Louisiana hold regular meetings every Sunday morning at 11, and evening at 7% o'clock, at Minerva Hall, on Cliestreet, between St. Charles and Prytania. Good speakers may always be expected; seats free. Thursday evenings are devoted to conference and debate. Library and reading-room at the same place. A. Alexander, President; U. R. Milner Vice President; Dr. S. W. Allen, Treasurer; C. H. Siilimam, 213 Camp street, Secretary.

213 Camp street, Secretary.

Nonwalk, O.—The First Spiritualist Association hold
meetings every Sunday at 114 and 7 o'clock P. M., at St.
Charles Hail, Main street J. Y. Vredenburgh, President;
A. Josiln, Secretary; Ira Lake, Treasurer.

NEW ALBANT, IND.—The Society of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 r. m. J. Kembla, President; Isaac Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. W. Hartiy, Treasurer.

OSSEO, MiNN.—Children's Progressive Lyceum meets at
Singer's Hall every other Sunday, at 103 A. H. Mrs. Mary J.

Joiburn, Conductor; Mrs. Susic Thayer Curtis, Guardian of

Омана. Neb.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, en-tended on 16th street, every Sunday. Conference at 2 P. R. Lecture at 7½ p. M. Admission free.

Lecture at 74 P. M. Admission free.

PORTLAND, Ms.—The Spiritual Association meets regularly at Temperance Hall, 3512 Congress street. Children's Sunday Institute meets in the same hall every Sunday at 1:30 P. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Army and Navy Hall.—Spiritual Fraternity meets every Sunday, at 3 and 7 P. M. James Furbush, President; George C. French, Secretary. Children's Lyceum meets at same place each Sunday, at 104 A. M. Wm. E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abble H. Farrar, Secretary.

retary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Sarah A. Bartlett, Treasurer. Children's Progressive Lycoum meets in the same hall. L. L. Bullard, Conductor; Sarah A. Bartlett, Guardian; Allen Bradford, Librarian; Mrs. Lydia Benson, Musician.

PUTHAN CONN—Meeting.

PUTNAM, CONN.—Meetings are held at Central Hall every unday at 1½ p. m. Progressive Lyceum at 10½ a. m.: PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 a. m. A. G. Smith, Conductor; Mary E. Dewey, Guardian. A.M. A. G. Smith, Conductor; Mary E. Dowey, Guardian, Rensselaer, Irb., "Society of Progressive Spiritualists' meet every Sunday, in Wiley's Hall, at 103 A. M. I. M. Stackhouse, Secretary.

ROCKPORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 e clock.

Salem, Mass.—Lyceum Hall.—The Spiritualist Society hold meetings every Sunday, at 2] and 7 r. m. Waiter Harris, President: Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 51 P. M.

Springfield, Mass.—Spiritualist Association hold meet-ngs every Sunday in Franklin Hall, at 2 and 7 P. M. Harvey yman, Secretary. Sr. Joseph, Mo.—Spiritualist meetings are held every Sun-tay at their hall. John C. Bender, President, Mrs. C. P. Halsey, Vice President W. B. Swan, Esq., Secretary; George Selfert, Treasurer.

George Selfert, Treasurer.

S. Louis, Mo.—Lectures every Sunday in Avenue Hall corner of 9th street and. Washington avenue, at 11 A. M. and 7½ P. M. Seats free; collection for expenses.

Springfield, I.L.—The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capital Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian,

Springfield, O.—The Spiritualist and Liberalist Society meets at Allen's Hall overy. Sunday, at 11 A. M. and 8 P. M. John P. Allen, President; Mrs. Sarah J. Lowis, Vice President; G.W. Dallie, Treasurer; George M. Taber, Secretary, Mrs. Addie L. Ballou will speak for three months, commencing June 2d.

SAN FRANCISCO, CAL. - Spiritualists and other Liberal Thinkers meet for conference and discussion every funday afternoon at 2 o'clock, at Dashaway Hall, on Post street. BAGRAMENTO, CAL.—Spiritualists hold meetings ever Sun, ay at 2 o'clock, in Pioneer Hall, 7th street, Mrs. P. W.

iny at 2 o'clock, stephens, speaker. STONEHAM, MASS.—Children's Progressive Lyceum meets every Sunday at 1 p.m. E. T. Whittler, Conductor; Ella Spiller, Guardian.

Solier, Guardian.

Stoamobe, Ill.—The Children's Progressive Lycoum meets at the Universalist Church every Sunday at 4 P. M. Harvey A. Jones, Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President aff Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

TOPEKA; KAN.—The "First Society of Spiritualists and Friends of Progress" meets every Sunday morning and evening. Lycoum meets at 9 A.M.; lectures commence at 11 A. M. and 7 P. M. President, Dr. F. L. Crane; Vice President, Prof. C. H. Haynes; Secretary, Wm. N. Peck; Treasurer, John Y. Hyron; Organist, Miss Alice Half: Lecturer, T. R. Taylor, A. M., M. D. Place of meeting, Old Constitutional Hall, on Topeka avenue.

Topeka avenue.

Tolepo, O.—Meetings are held and regular speaking in Oid
Masonic Hall. Summit street, at 77 p. m. All are invited
free. Children's Progressive Lyctum in same place every
Sunday at 10 m. m. W. M. Smithers, Conductor; Mrs. Smithers, Guardian; Musical Director, Mr. Whitten.

sunmay at 10 A. M. M. M. MILHOFS, CONDUCT, MIR. Smith, ers. Guardian; Musical Director, Mr. Whitten.

Troy, N. Y.—The Progressive Spiritualist Society I hold meetings every Sunday at Lyceum Hall, No. 10 Third street, at 10½ A. M. and ½ P. M. The Children's Progressive Lyceum meets at ½ P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M. and in the evening. President, Mrs. Ellen Dickinson: Vice President, John Gage; Recording Secretary, Mrs. Lucinda Ladd; Corresponding Secretary, Mrs. Mary E. Tillotson; Treasurer, C. B. Campbell. The Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner Assistant do. B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday in Harmonial Hall, at 11% M. and ½ P. M. John Mayhew, President; F. Burlingame, Vice President; O. K. Whiting, Secretary; Richard Roberts, Treasurer. Friends visiting the city will obtain all needed information by calling on any of the above-named officers.

Workester, Mass.—The Spiritualists hold meetings every

WONCESTER, MASS.—The Spiritualists held meetings every Sunday, afternoon and evening, in Horticultural Hall. YATES CITY, LL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

#### CONVENTION NOTICES.

Mass Grove Meetings in Wisconsin-J. M. Peebles and J. O. Barrett, assisted by other speakers, will hold Mass Grove Meetings in Wisconsin as follows: July 20th and 21st, in Darlen, Walworth Co.; July 27th and 23th, at Sheboygan Falls, Sheboygan Co.; August 3d and 4th, at Ripon, Fond du Lac Co. J. O. Barkett, State Missionary.

The Van Buren Co. Circle of Spiritualists Willholdits next Quarterly Meeting at South Haven, Mich, the first Saturday and Sunday (the 3d and 4th) of August Those speakers who can be in attendance on that occasion will please confer with the undersigned at Breedsville, Mich.

#### BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY NINETEENTH CENTURY

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, "PARKER BUILD-ING," BOSTON, MASS, WILLIAM WHITE & CO., Proprietors, WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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No. 4 Concord Square, Boston. Hours from 9 to 4. Public
seauces discontinued until further notice.
May 18.—13w\*tf

MRS. O. E. BRIGGS,

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June 22.—4w\*

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

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MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. tf-June 8. SAMUEL GROVER, HEALING MEDIUM, No. 37 Dix Place (opposite Harvard street). Dr. G. will attend funerals if requested.

# Miscellaneons.

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Wing 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 above.

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Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo. Copies of the Banner of Light, including back num bers and bound volumes, can always be had at this office.

ANOTHER SOCIETY ORGANIZED.

During the last two years we have lectured in St. Louis fifteeen months, nearly every Sabbath, twice-six months during the winter of 1870 and '71, and nine months the past winter and spring, the term closing the first of July." Our audiences have not been large, but composed of honest, earnest and intelligent men and women, and although but few of those who had taken part in previous organizations here took part in our lectures or business, yet we have culminated in an organization that starts with over sixty members, and promises, at least, to be more permanent than its predecessors. The meetings have been conducted without contracting any debts, the rent always paid by us in a lyance, and the receipts after paying it were always accepted as satisfactory compensation, and amounted, during the time, to a little over eight dollars per Sanday, for two lectures, the amount being too small to engage speakers from abroad. It is now our hope and expectation that through the organization the society will be able in the fall to raise means and employ other speakers, so as to enable us to visit places out of the city to which we have so often been invited and could not go!

In accordance with our own views often expressed, the society has organized on a field RE-Thirou's basis, as will be seen by our Constitution herewith annexed. Our vacation will not continne more than two months, and we may have several meetings and plenics during vacation, Those wishing to correspond with the society on the subject of becures or other business, will please address the Secretary, L. S. McCoy, or Horace Fox, President, 3231 North 10th street.

Constitution of the First Eree Religious Society, of

"THE WORLD IS MY COUNTRY-TO DO GOOD MY RELIGION." Article 1.—Name.—The name of this Society is, ne First Free Religious Society, of St. Louis,

2.—Corporation.—This Society is organized under the Statutes of Missouri pertaining to religious

3.—O'hect.—The object of this Society is to promote the search for, and discussion of, the nature, origin, duty and destiny of Man, so far especially as they are related to his happiness as a moral,

intellectual, rational and spiritual being. 4.—Belief.—Any member of this Society shall not, as such, be held, on any account, responsible to this organization for either his belief, unbelief, or conduct; and it shall be the duty of the Society to secure to each and every member, or person hav-ing the floor, a courteous, full and free presenta-tion of his views, upon any topic under consideration. But any member may be held to account for unparliamentary language or conduct had in

-Membership.—The members organizing this Society shall determine upon the amount which each of such members shall pay, as an organiza-tion fee, for dues for the first year of their membership. Any person may subsequently become murhor by signing this Constitution, or by written, request, authorizing the same. But a fee, as per by 15 %, shall be paid annually, except as provided in organizating the Society, by each member, to entitle such monibler to vote in the business of the Society; provided, that the Society may; by a vote, authorize the vote of all persons in any its assemblies, to be taken upon other than

6.— Officers.—Section 1.—The officers of This Society shall be a President, Vice President, Secretary, Treasurer, and Board of Trustees, who shall be elected yearly, and who shall hold their offices. business matters. until their successors are elected and installed having the powers, duties and liabilities usually having the powers, duties and habilities usually incident to such officers, in corporate bodies, except so far as the same may be modified by this Constitution, or by the vote of the Society.

Section 2—The board of Trustees shall consist

of the President and Secretary elect, and three others, not officers, elected from the members of the Society; who shall make all the necessary arrangements for the meetings of the Society, and have charge of its business. And it shall be the nave charge of its business. And it shall be the duty of the Board of Trustees, at least, once in each six months, to make a full report, in writing, of the financial expenditures and condition of the Society. Three of the Board shall constitute

a quorum, 7.-Withdravals.-Any member may withdraw from this Society, terminating all subsequently incurred liabilities of the same, by giving one week's notice, in writing to the Secretary, of his week a notice, in writing, to inconsecretary, of the foreign for her intention, and if indebted to the Society for dues or otherwise, by settling such indebtedness; on compliance with the foregoing any such member may terminate his membership by crasing his name from the roll of members, appended to this Constitution, noting (or if he neglect to note, the Secretary shall enter) upon the roll, the date of such erasure.

of such crasure.

8.—Amendments.—This Constitution may be amended at any regular meeting of the Society: provided, that two months' notice shall have been first given, that such amendment would be moved, and a copy of the same then deposited with the Secretary. But no amendment shall be made which shall in any manner impair the object of the Society, as set forth in the third arti-cle, or subject any member, as such, to answer for either his belief, unbelief or conduct, as set forth and modified in the fourth Article, nor to alter this Article, as related to said Articles three and four of this Constitution, except by the unani mous vote of all the voting members of this

The above Constitution, as amended, was read and adopted at a regular meeting of the members of "The First Free Religious Society, of St. Louis, Missouri," held at Avenue Hall, on the 5th day of May, 1872. ISA L. S. McCoy, Secretary. ISAAC COOK, President.

OFFICERS.
HORACE FOX, President,
ISAAC COOK, Vice President, L. S. McCov, Secretary, GALLION, Treasurer, R. G. HALL, MRS. A. M. FOX, H. C. O'BLENESS,

## RELIGION AND MORALS.

A writer in the Index claims for all religions a moral code as an essential part of the religion. Taking their own standard for morals, no doubt this is correct, but if a natural and rational standard of morals be accepted, the religious of the world have paid very little regard to it. Even in Ohristianity, every crime has in some case been sanctioned. Murders in various ways are yet permitted. They have been most cruelly and unjustifiably sanctioned, but in our country now it is carried out through the statutes in murder for mufder, in rape after marriage, and stealing through the grab-bags and bogus letters at festivals and fairs, wine-bibbing in sacraments and lying for the prosperity of the Church and cause. of Christ. Polygamy is Christian doctrine, and so is "complex marriage," which is practical free love but declares for itself it is not lust, while it boldly accuses polygamy and monogamy both as being cruel and lustful in their effects, and we are compelled in truth to bear witness that the Oneida Christians are, so far as all outward signs go, free from lust and the diseases arising from it, and yet other sects have made their system a crime, and disfellowship them as they do Mor-

since drunkenness became a crime in the Church. and the wealthy peace and rest in Anderson. The truth is, as intelligence advances, and the people become enlightened, their religion continues to follow up the adopted and accepted standard of the people. Religion in itself is not necessarily moral, at least by any code but its own, which is often terribly obnoxious to the better taste of refined and advanced minds, as the social standard of our Christian sects now is in-

A writer in the World's Crisis wants some one acquainted with the subject to give the readers of that paper some light on Scriptural adultery. made a good impression at the Sturgis meeting. We do not know much of the Scripture, but almost any one has read enough to know that the May success attend his footsteps. Scriptures teach, from the best authority in them, that "whoseever looketh on a woman to lust after her hath committed adultery in his heart with her June 21st, 22 I, and 23 I. This year no free tickets already," and that if the heart is guilty the soul is were granted by the railway lines to delegates, condemned for the sin. Judging by this standard, which shows that some corporations need to be there are few ministers, deacons, or prominent men in any of the churches that are not often guilty of adultery from which they can only be cleansed by the blood of him who laid down this law. But another question arises: is this kind of able speakers, were present. adultery sufficient cause for divorce? The party above referred to wishes to know if a person guilty of adultery and divorced for it, should be lecture from all parts of the country. Eyen from allowed to marry again? The truth is, there is no such thing as reconciling the Scripture with rea- the bread of life to us! son, common sense, or with practical life, and it might as well be abandoned first as last, and the sooner we give it up, with its total depravity and vicarious atonement, the better, and come back of Spiritualists. We remember his firm utterto the vindication of Nature and her laws.

R. R. Roberts, one of our most successful healers, workers in Spiritualism. The spiritual firmament comes to us welcome from the Claibourne Advo- is all ablaze with the glorious light of these ascate, Homer, La., of June 15th. Glad the doctor cended luminaries. Young workers, with such has taken to talking as well as healing:

"Prof. Roberts has been lecturing for a-week in our town, on phrenology and psychology. To those who have seen his circulars and placards. we say he has performed what he promised. all those concerned we say his lectures were in-teresting and instructive. He had good crowds every evening, with a gradual increase all the

Professor Roberts is performing some wonderful cures. Here is a man who has been helpless for three years, now walks without his crutches. Our people must not conclude that because they cannot understand these things they are hum-bugs; but come and try all things, and hold fast

to that which is good. There is such a thing as an electric spark passing from man to man, which in the transfer from one to the other, produces a shock and change in the system. There is something in the magnetic charm that places one man completely under the power of another. There is such a thing as the living by and through the medium, holding communication with the dead. Professor Roberts can explain this thing, both by theory and demonstra-

Owing to the severe illness of Dr. Roberts, his Owing to the severe illness of Dr. Roberts, his two closing lectures will be postponed until Thursday and Saturday evenings, the 20th and 221 of June Subjects of Thursday evening's lecture: 'Somnambulism,' Clairvoyance,' 'Psychometry,' and 'Psychology,' On Saturday evening 'The Debatable Land between this World and the Next,' and 'Inspiration.'"

"GOOD IN EVERYTHING," even in the World's Orisis, which puts in its best shots at the waste and filthy nulsance of tobacco. Its truths and figures tell on the right side in this issue, even though it uses Christ to urge a NATURAL truth;

### WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT,

The Dignity of Reform—The Sturgis Meeting—Resolutions—Anderson, Ind.—Notes.

The true reformer is a hero! Corruption reigns in politics, and superstition blasts the influence of the religious world. To protest against existing errors require something more than the spirit of the Trustees to "probate" the copy of, Mr. of a bold, uncompromising iconoclast. To reveal Barnes's will, now in their possession, comes off ITS NATURE AND RELATIONS: the hideous scars and festering sores on the body politic, calls into requisition an amount of moral heroism of which the superficial little dream. Especially in religious matters does the dignity of reform assert itself. Spiritualism has this element in an eminent degree.

The spiritual idea, breasting for years the storms of opposition, has not only held its own, but has advanced its scope till the theology of the world is rational in its tendency. Progress is the universal watchword. Our duty at this time, as Spiritualists, is the labor of application, not of discovery; for we have brought life and immortality to light by our phenomena. Now we must band ourselves together, mingle with the world understand and supply its needs; and more than that: we must organize new channels through which the philanthropies of the age can flow; we must construct a new theology for the waiting reinspiration of our own platform, and carry out, world. Then, and not till then, will the dignity lowing-named finely executed pictures:

of reform find a living incarnation in us. THE STURGIS MEETING-RESOLUTIONS. The Annual Meeting, June 14th, 15th and 16th vas a grand success. The number of strangers present was large. The names of the speakers have already been forwarded to the Banner of Light. Here are the resolutions that were adopted

during the meeting: Resolved, That we would affirm and emphasize our testimonials of previous years in favor of practical reforms, just and equal rights for woman, purity of physical habits, wise control of appetite and passion, and that spiritual culture so essential to character and attainment.

so essential to character and attainment.

Resolved, That we accept the fact of spirit presence and intercourse as confirmation of the truth of immortality within us, as giving light through the "Gates Ajar," to cheer and strengthen us in the daily work of our common life.

Resolved, That, while this is the expression of the views of the majority present at this meeting, it is not offered as limiting the freedom or impeaching the judgment of a minority, who may not agree with it, in all particulars.

Resolved, That the liquor traflic of to-day is the parent evil of the land, and demands our first and best efforts; and that we look upon the enfranchisement of woman before the law as the hope of the temperance reform.

ANDERSON, INDIANA

This town is the county seat of Madison County. It has a population of five thousand. Madison County is nearly the largest in the State, numbering four hundred and sixty square miles. Madison is finely situated. The White River meanders musically through the township, affording first class water facilities. A great enterprise is in process, and soon to be completed, whereby Anderson will have control of the waters of White River, for manufacturing purposes. By addressing John E. Corwin, Esq., Anderson, Ind., parties desirous of gaining information in this direction can have their wants supplied.

Anderson hoasts of a Spiritual Society and Lyceum. The State Convention of Spiritualists (an account of which the Banner of Light was the first spiritual journal to print,) recently held its | work-with renewed exertion-for the great good sessions here. The hospitality of the citizens of Anderson is well-known.

Anderson is well-known. Anderson is well-known.

We know of no better place to migrate to than

mons for having too many wives. It is not long this thriving little city. Mechanics will find work, NOTES.

Admired by all—the Banner premiums. A test of Christian patience-waiting for Beech er's chromos. Prof. Swing, of Chicago, is fast swinging into

rationaliem.

James M. Choate lectured in Farmington, Mich., June 23.1. He is a good speaker. Lois Walsbrooker is traveling in northern Michi-

gan, selling her excellent works from the press of attent Wm. White & Co. Dr. J. K. Bailey is on the move as ever. He

The State Convention of the Minnesota Association of Spiritualists took place in Minneapolis,

converted. The Yearly Meeting of the Spiritualists and Liberals of Cattaraugus Co., N. Y., transpired Jane 22d and 231. Giles B. Stebbins and other

"The Pilgrim" is edifying the East Sagjnaw (Mich.) Spiritualists. He is in receipt of calls to far distant oceans the cry comes to him: Oh, break

The Rev. Mr. Averill, of Battle Creek, Mich., passed to the spirit-land some weeks ago. He was Secretary of the Michigan State Association auces in behalf of religious progress. The angels ere this have crowned him. Blessed indeed is The following notice of our old friends Dr. the legacy which such pioneers leave to young examples, can do nothing else but succeed!

During June, Dr. H. P. Fairfield lectured in Newton Falls, Ohio. The doctor has been in the field for years. In many things he deserves the praise of being "original." Bro. Fairfield will receive calls to lecture in the South the coming fall and winter, an item our friends in that section should not forget.

Tiffin, Ohio: This is a thriving city of some 7000 inhabitants. Liberalism is growing in the place, slowly but surely. The Banner of Light is doing missionary work there all of the time, in its customary dignified manner. William C. Hedges says that media for physical manifestations are needed to convince the skeptical.

Mrs. F. A. Logan is traveling through Michigan, lecturing on temperance and reform topics generally. We heard a fine discourse on Spiritualism from Mrs. L. in Rockford, Mich., June 9th. She should be kept at work continually.

W. P. Mason, South Bend, Ind.: Here is a young man just building into usefulness for the spiritual rostrum. He spoke several times during the sessions of the Sturgis meeting.

Mrs. E. L. Drake, of Plainwell, Mich., is woman of sound sense and commendable liberality. She owns a hall in Plainwell, dedicated to

free thought and Spiritualism. The Western papers are full of comments on the great Jubilee. Chicago is in a fever of delight over the rumor that, next year, Gilmore will

Jubilee ize-on a small scale—the burnt district. Mrs. L.E. Drake, Plainwell, Mich., will answer

calls to lecture. She is an able speaker. Societies, give her a call.

We are in receipt of a photograph of Robert Barnes; also a pamphlet containing a copy of his Will." The Trustees of the Indiana State Association of Spiritualists are in need of money to assist them in prosecuting their claim in the Barnes Will case. They must have immediate financial aid! Who will help them? It will be but a loan ! Address Allen C. Hallock, Evansville, Ind., in relation to the matter. The effort July 15th, in Mt. Vernon, Posey Co., Ind. The State Association will issue certificates on receipt of funds to aid in the work. Let the charitably inclined act at once.

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inches, is from a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist. THE SPIRIT OFFERING is a card photo-

graph, 10x12 inches in size. Its central figure is that of a young girl just blooming into womanhood. Her head is crowned with white roses, and veiled with fleecy drapery; and her eyes, downcast 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 have seen it.

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We ask our friends everywhere to lend us a helping hand, and so enable us to continue our

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