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Written for the Banner of Light. "THE KINGDOM OF HEAVEN IS WITHIN YOU,"

BY MRS. F. O. HYZER.

Weary and sorrowful and worn, A spirit by life's tempests driven-Of every joy and pleasure shorn, Stood by the shining gates of heaven. Though radiant beings thronged around To welcome her with smile and kiss, Still bowed and sorrowful she stood. Outside the open gates of bliss. Oh! tell us, trembling, weeping one,

Whence cometh thou?" an angel cried; And, sobbing through her falling tears, The weary wanderer replied, I come from off the burning plane Of thirst and hunger, toil and dearth-A world of ceaseless curse and pain, Called by its captive children, Earth."

E'en while she spake the angel turned To greet with radiant delight A being fair as summer's morn, Just entering the gates of light; Her brow was as the lilies fair That twined unid her golden hair; Her raiment seemed of woven dews Reflecting rarest iris hues.

Childlike but carnestly she gazed Upon the scene of angel bliss, And sweetly glad, but unamazed, Said, "Mine was such a world as this i-Not purer are your brooks and rills-Not fairer are your fruits and flowers-Not grander are your palm-crowned hills-

Not sweeter are your dells and bowers! I come to learn life's lessons here, Drawn by the laws of spirit-birth; Among the shining worlds my sphere Is called in its own language, Earth." Earth!" cried the weeping one-"oh, no! Such glorious beings dwell not there; In all that realm of sin and woe There never dwelt a form so fair !". The angel questioner exclaimed,

"She speaketh that which in her dwells; And so dost thou, for every soul Holdeth within its heavens and hells; And he who conquers not himself, Making of Earth an angel-sphere, Though wide our portals stand ajar, Can have no power to enter here!" Bultimore, Md.

Original Essay

"UNRECOGNIZED SENSES," OR SPIRIT-UAL SENSES, WHICH?

BY EMMA HARDINGE BRITTEN.

It must have occurred to many students of spirual science besides myself, to observe how com pletely the demonstrations of spiritual power and being explain the mysteries of phenomenal action which transpire in our own natures, as well as those which are being enacted around us. The direct warnings of danger, or prophecies of good, which come to us "with a voice," in apparition, vision, or irresistibly strong impression, we who are Spiritualists may naturally enough attribute to the agency of dear and gracious ministering spirits, whose watch and ward over us enable them to discern the shadows that intercept our paths, but which are invisible to our mortal eyes.

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But there's another class of occult phenomena belonging to most persons' experience, which does not call for nor seem to imply the agency of an outside power. Thus I speak of those indescribable monitions which guide us to a set of actions for which we cannot reasonably account, but which in the least as in the greatest events of our lives, "turn out for the best," and incite us to join issue with the poet who says, "We are wiser than we know." To me it seems that we are possessed of a dual nature, the one side of which takes cognizance of external objects, and reasons from observation, memory, judgment and custom; whilst the other and veiled side of our being acts, observes and prompts to action solely from within, and that in so subtle yet forcible a method, that we find ourselves moving under its impulse without the slightest idea of why or wherefore, or for what reason we are adopting the special line of conduct we pursue.

May Having been urged to add to the already recorded marvels of the age some particulars of my own strange and exceptional experiences, I have been accustomed from time to time to jot down memoranda of incidents which may serve the future biographer or autobiographer, as the case may be, for reference; and in glancing over these papers, I am continually struck with the evidences of a spiritual eye located somewhere in or about me, I know not which, looking out from the depths of an uncomprehended being, and taking cognizance of the hidden parts of the lifescheme, with a wisdom, foresight and prescience that confound and amaze me. This power is nothing we can command, or even rely upon. It comes and goes like the wind, which blows "where it listeth." It oscillates, too, between certainty and uncertainty, at times; and on other occasions it is positive and imperative. It has insisted, to me especially, upon the value of first impressions in judging of character.

unattractive have been scrutinized by this inner self with the speed of a lightning's flash, and pronounced "Very good," although every ex-

ternal indication was to the contrary,

imaginable have been pierced to their hidden power, as the state of the wind does not directly depths by this secret monitor, and detestable saffect it; the sense of hearing has nothing to do with it as when snow that this the grand ing themselves at first only in the shape of "un-cannot be heard. I seem to perceive objects accountable antipathies." My experiences in through the skip of my face, and to have the imjudging characters thus at first sight are so constant that I have ceased to regard them as a speciality, that is, unless 1 disregard the silent impressions to which I have alluded. As the results, in this case, are invariable and sometimes ; injurious mistakes, I have learned to believe that the rule of life should be, with myself at least, never to neglect or run counter to them. I cannot now recall one case in which these monitions, when strong enough to be recognized, have led me astray, or deceived me in respect to

Some of my most intimate friends in New York will remember, to this day, how I was once of late years lost this power. visited by a certain party of strangers, from . He quotes the cases of several of his acquaintwhom the domestic brought up to my room cards with the request that I would give the callers an interview. The names on those cards were then wholly unknown to me, but their very touch inspired me with such feelings of horror and aversion that I hastily put them from me and declined to receive the visitors. The lady in whose house I was a guest was surprised and somewhat offended at my conduct, and herself descended to apologize for my non-attendance. For the space of nearly an hour my good hostess entertained the party in question, after which she returned to me with a glowing account of her interview, and an assurance that I could greatly benefit the cause of Spiritualism and myself by accompanying her—as she had promised I should -to a meeting with the aforesaid visitors .- Notwithstanding the fact that this meeting was repa resented by my friend in the most favorable light, that I was re nired to consider myself more than honored by being invited to attend itand that-I repeat deliberately-the parties were entirely unknown to me, except through my friend's highly flattering representations, the impression produced by the touch of those eards and the contact of their sphere was so purely liateful and full of prescient horror, that I could not and would not disobey that impression, and, although a serious difference ensued between myself and my kind and friendly entertainer, on account of my obstinacy, I persisted in it, and both my friend and myself are now living in the day when we recognize that the darkest demons that ever beset humanity wrote their impressions of wee and malignity on those tell-tale cards.

This is but one in thousands of similar instances in which the spirit within has proved itself wiser than the spirit which looks only on the surface of things. I know well that every creature that lives shares with me, more or less, something of this intuitive perceptive faculty. I know also fliat many worthy Spiritualists attribute the whole array of these occult powers, whether within or without ourselves, to the direct intervention of kind spirit-friends, but I am disposed, from a long and carefully-conducted series of observations, to believe that much of this silent world of interior wisdom is resident in our own spiritual natures, and that, where these are receptive to influx from without, they are also susceptible of expressing the higher powers and perceptions of the spirit from within; in a word that, as our chrysolitic and material natures contain within them the psyche which is endowed with such a vast range of new powers when freed from the body, so there are couditions when some of these powers can be and are exhibited unconsciously and involuntarily in certain individuals, and at certain times and seas can also be discovered. sons, whilst we yet inhabit the body. I find, I say, thousands of evidences of this in my own experience, in that of my friends and acquaintances, whilst records of the same are scattered throughout the literature of all ages and climes. A very striking example has recently been brought to my notice in a book sent to me for review, entitled "Blindness and the Blind." It is written by an English gentleman, Mr. Hanlus Levy, who, though blind from his infancy; has been carefully educated, and in his interesting volume of experiences and philosophy, manifests. a considerable amount of original thought, as well as high mental culture.

A gentleman well acquainted with Mr. Levy, and familiar with the remarkable phenomena which he himself describes as "a mere idiosyncrasy of his physical bereavement," affirms that he believes him to be endowed with clairvoyant or spiritual sight, and that what he calls "facial perception" is nothing more than an awakening of those interior powers which so often become manifest as the external recedes from view: as in the case of the sleep-walker or magnetic subject, the closing up of the outer avenues of sense invariably externalizes the inner and higher per-

ceptions of the soul. How exquisitely does the poet typify this truth in attributing to the blind Milton the following

On my bended knee I recognize thy purpose clearly shown, My vision thou hast dimmed, that I may see Thyself—Thyself alone, "

Mr. Levy describes his own sensations in the following terms :

"Whether within a house or in the open air," whether walking or standing still, I can tell, although quite blind, when I am opposite an object, and can perceive whether it be tall or short, slender or bulky. I can also detect whether it be a solitary object or a continuous fence, whether it he a close fence or composed of open rails, and often whether it be a wooden fence, a brick or Faces the most uncomely and manners wholly mattractive have been scrutinized by this inner elf with the speed of a lightning's flash, and pronounced. "Very good," although every exernal indication was to the contrary.

Forms and manners the most prepossessing of the mattractive have been scrutinized by this inner stone wall, or a quick-set hedge. I cannot usually of the stone wall, or a quick-set hedge. I cannot usually of the stone wall, or a quick-set hedge. I cannot usually perceive objects if much lower than my shoulder, but sometimes very low objects fin be detected. This may depend on the nature of the objects, or on some abnormal state of the atmosphere. The currents of air can have nothing to do with this

qualities have thus been brought to light, revealpression immediately transmitted to my brain. pression immediately transmitted to my brain. The only part of my body possessing this power is my face; this I have ascertained from suitable experiments. Stopping my cars does not interfere with it, but covering my face with a thick yell destroys it altogether. None of the five senses have anything to do with the existence of this power and the circumstance above around this power, and the circumstances above named induce me to call this unrecognized sense by the name of 'Facial Perception.

> Mr. Levy goes on to state that this power "of seeing with the face" is diminished by a fog, but not by ordinary darkness. At one time, his friends allege that he could correctly describe a cloud passing over the horizon, but that he has

> ances amongst the blind who have possessed the same faculty, as well as other points of remarkable perception enjoyed by himself, also that his singular lucidity varied at different periods of life, and as in his own case, certain phases of it were at times withdrawn. .

> All who have ever studied the characteristics of clairvoyance-and magnetic lacidity, will see in this very phenomenon of variablenes a correspondence of states which cannot be mistaken.

That the clear sight of the soul depends measurably on the physical integrity of the instrument through which it operates, is just as certain as that the power of vision to the astronomer depends upon the perfectness of the glass which he employs. The only point of difference in this analogy is, that whilst the powers of the telescope remain stationary and fixed, those of the physical instrument are dependent upon conditions which alternate and vary with every advancing hour, day, month, and year. Herein then lies the secret of these apparently capricious changes, and herein also is to be found the confirmation of our theory, that the remarkable developments of inner sight attributed by Mr. Levy and his friends to "facial perception," or "unrecognized senses," deserve the latter cognomen only in as much as the existence and action of our spiritual sanses have not as yet been resognized by the accomplished writer and his associates.

How wonderfully helpful this awakening of interior power has been, in the case under consideration, we may gather from the following paragraph, in which Mr. Levy describes what others, conscious of the mediumistic source of his power, will at once understand and appreciate.

panes. From this it would appear that glass is a bad conductor of sensation, or at any rate of the wastion specially connected with this sense. When objects below the face are perceived, the sensation seems to come in an oblique line from the object to the upper part of the face. While walking with a friend in Forest Lane, Stratford, Lend pointing to a face while sensated the I said, pointing to a fence which separated the road from a field, 'These rails are not quite as high as my shoulder.' He looked at them, and said they were higher. We, however, measured, and found them about three inches lower than my shoulder. At the time of making this observation I was about four fact from the rails. Car. vation I was about four feet from the rails. Certainly, in this instance, facial perception was more accurate than sight. When the lower part of a fence is brickwork and the upper part rails the fact can be detected, add the line where the two meet easily be perceived. Irregularities in height and projections, and indentations in walls

This open recognition of the soul's triumphant conquest over the disabilities of matter, is but another evidence how utterly abroad and at sea scientists become when striving to guage the profound depths of Spiritualism by the limitations of materialism.

When will earth's surans raise their eyes from dust and ashes to the heavens that control them; and seek amongst the sublime heights of the spirit for the clue which alone can guide us amidst the mazy labyrinths of creation?

CONDUCTOR BRADLEY.

Conductor Bradley (always may his name ; Be said with reverence!) as the swift doom came, Smitten to death, a crushed and mangled frame, Sank, with the brake he grasped just where he

To do the utmost that a brave man could, And die, if needful, as a true man should. Men stooped above him; women dropped their

On that poor wreck beyond all hopes or fears, Lost in the strength and glory of his years. What heard they? Lo! the ghastly lips of pain, Dead to all thought save duty's, moved again: "Put out the signals for the other train!"

No nobler utterance since the world began From lips of saint or martyr ever ran, Electric, through the sympathies of man.

Ah, me! how poor and noteless seem to this The sick-bed drama of self-consciousness Our sensual fears of pain and hopes of bliss! Oh! grand, supreme endeavor! Not in vain That last brave act of failing tongue and brain! Freighted with life, the downward-rushing train, Following the wrecked one, as wave follows wave Obeyed the warning which the dead lips gave. Others he saved, himself he could not save.

Nay, the lost life was saved. He is not dead Who in his record still the earth shall tread With God's clear aureole shining round his head

We how as in the dust, with all our pride Of virtue dwarfed the noble deed beside, God give us grace to live as Bradley died! JOHN GREENLEAF WHITTIER.

The genuine young shaver is a barber's baby.

Department. Literary.

QUEEN MARCOT

THE MOUSQUETAIRE.

Translated from the French of Paul Feval, expressly for the Banner of Light,

BY O. D. ASHLEY, ESQ.

CHAPTER VI.

Henri and Henriette. The good La Fontaine has said, in speaking of hee, Jane: "This age is pitiless;" and certainly he was entirely right. Nothing is so cruel as i child. But others—who are entirely right also -have proglaimed the excellence of thy little heart. Nothing is so good as childhood. What a misfortune it is, in this world, that both white and black are truths! Every maxim has its wrong*side, and its obviousness depends upon the point of view.

This age is especially beyond restraint. We are born tyrants. There is not a child who may not be a despot, nor one who does not feel the imperious need of filling a part in the drama or the comedy enacted near him. When a family moves, the child always breaks a mirror or a porcelain cup, in order to assist in moving also, insisting upon carrying these objects in spite of his mother. He must be prominent, and, if pushed out of the way by the door, he returns by the window: But in this respect, how many men remain children all their lives!:

The little guests of the Lemercier mansion had een amused by the bucket line in a very different way from what they would have been by the drama, the comedy, or even by a strong scance of M. Hamilton, the worthy successor of Robert Houdin. In this piece they had been authors and actors-a double pleasure. Their costumes bore the marks of their gallantry. They had wet feet, and hands red and burning like true saviours. Was not all this delightful? Then suddenly, in the midst of their triumph, and before the heat of combat had cooled, a catastrophe had occurred, more sudden, more unexpected and more interesting than those which drew down so much applause in the fifth act of pieces at the theatre. This catastrophe touched them so nearly that, for an instant, they could believe them-"When passing along a street I can distinguish shops from private houses, and even point out the doors and windows, &c., and this whether the doors he shut or open. When a window consists of one entire sheet of glass, it is more difficult to discover than one composed of a number of small pernumerary capacity, when the situation results its interest of the street I can distinguish selves involved in it. That was all very well; but a moment later the scene of gratitude became dressing, and opened with a vigor which displayed good will. Which of these young gentlements are that they could no longer take a part played good will. Which of these young gentlements are that they could no longer take a part played good will. Which of these young gentlements are that they could no longer take a part played good will. Which of these young gentlements are the stream of the stream of the festival! The band had a good time during the single dressing, and opened with a vigor which displayed good will. pernumerary capacity, when the situation required but the principal actors? Our little gentlemen and ladies tried their best, but it was impossible.

Then they set their wits to work, and the tyranny of childhood even forestalled the kindly attentions of the heart. Some of their exactions were reasonable—as when Maurice, encircling the stranger with his arms, gave the signal for a dren, quite into the house. Returning to Madame Jacoby's rooms was in fact out of the question, for the firemen were flooding them with of the little young ladies, although less openly water. The Italian was ushered into M. Lemercier's office, a room expressly reserved, and the good papa then ordered a retreat comprehending that the husband and wife would, above all things, desire to be alone—for both were there, holding each other's hands, and regarding each other with moistened eyes. Little Henri and Henriette knelt before them, kissing their joined hands, alternately laughing and crying.

Such is despotism. "We are quite willing to go," said Maurice -always the ringleader-" but they must come

"At such a time," began M. Liemereier.

"At such a time, good papa;" interrupted Mantake cold. They are our friends now. They are wet and chilled through, and have not had time to dress themselves! Am I not right, Monseiur. and Madame? They are shivering now; and besides, I see very well that you have all sorts of things to talk about."

The stranger smiled, and beckoned to him. Maurice approached immediately. The stranger drew him to his breast and kissed him. Maurice; proud as Arfaban, looked at his grandfather, you." while Gaston seized Henri, and Claire Henriette. 'For a moment," murmured the stranger,

'alone, entirely alone."

"Forward two!" cried Maurice. "Afterwards," resumed the Italian, with a singular emphasis, " I shall have something particular to say to M. and Madame Lomercier.'

"Whenever you wish, dear sir," replied the The good mamma had a sensation of oppression at her heart, but it was doubtless the reaction

from the excitement of the fire. Meantime, the little army of saviours had its prey. Henri and Henriette were prisoners=they had them. Agathe wanted to cram them with cake, Louise suggested the bath, Claire a good

warm bed-her own bed for Henriette." "Morbleu!" said Maurice indignantly. "You are all crazy; we shall lose them. Do you suppose the ball is over? Do you want to deprive them of the magic lantern? And what a chance for a lesson in the real mazurka. We must get

costumes for them." Thunders of appliance greeted these fine words. I ette started at the sound of the national air; they

"We must dress them in costumes t we must dress them !"

Henri and Henriette objected:

"What!" exclaimed Maurice, "you find your papa again, and you do n't want to celebrate such good fortune!"

"What!" said the others: "Your mamma weeps for joy! Why should you be sad when your parents are contented and happy?" "Costumes! Costumes!

"There is a closet full."

"And they have been worn only once." "It is a pity," said a pretty little girl; "my brother and I had some entirely new, which have not been worn, because Uncle brought these, which he bought by chance; two real Hungarian costumes, you know."-

"Two real ones!" repeated the brother, with legitimate pride,"

Henri and Henriette could have vouched for the truth of this, for the clothes were their own. They east sidelong glances at them, but there were already spread out before them an abundance, of brilliant finery. The closet was full, without exaggeration. For these rich and spoiled children, costumes served but for one night. They had those of Huguenots, Jews, prophets, harlequins, imps, Chicots, villars dragons, Orpheus, and Monsquetaries-in fact a whole squadron of d'Artagnans, Parthos and Athos.

Captives must submit. Henri and Henriette were but two against five hundred, and in the privacy of their poor little hearts they participated in these joyous follies. Henri let them fit him to a superb costume of d'Artagnan-pand; Henriette, in the supple hands of these young ladies, was a splendid Queen Margot in the twinkling of an eye. They crowded round them, timid and blushing as they were, admired and embraced them. Ah, Jane, if you knew how they loved them!

Now for the festival! The band had had a good time during the fire, and while they were Henriette? Which of these young ladies shall. be Henri's partner, for the dance? Momentous question! Af they had not been nice little boys, and little dears well brought up, they would have fought, I assure you. Maurice already frawned defiantly at his rivals; he must have Queen Margot or death. Gaston, more self-possessed, used diplomacy, Fernand, Gustave, Alfred, Adolphe, Bertrand and Frederick solicited rush, which carried him, with his wife and chil- the honor of opening the ball with her who was henceforth the idol.

There was just as much eagerness on the part expressed: They all wanted d'Artagnan-the Empress, the Shepherdess of Liban, the Chinese baby, the Circussian, the Mandarine, the Marquise de Pompadour, Columbine, the Milkmaid and twenty others, directed upon Henri the artillery of their pretty eyes, and displayed their charming artifices around him.

Buf d'Artagnan and Queen Margot saw nothing of all this. They were restless, and their looks turned every moment toward the door. They had no desire to dance, their hearts were too full. They thought of their father, from whom they had been so long separated; of their darling mother, who had hardly recovered when they left her. They would have given all the ice unceremonlously, "we don't want them to dances in the world; and all the fine dainties spread out on the sideboard, for one word from their father and mother.

Maurice slipped away, for he had perceived that. He never lost much time in preliminaries, and so went directly to the room where Madame Jacoby and the stranger were together. He called out to them:

ut to them: "Come and see" your children, Monsieur and Madame; they cannot enjoy themselves without you."

To his great surprise, the voice of the good papa answered:

We are busy. If any one disturbs us, let him look out for himself."

Maurice went back quicker than he had come. "My little Henri and Henriette," he said, "it is all right. I saw your papa and mamma, through the keyhole. Your mamma was smiling and your papa was telling a story. Grandfather is with them. They have business together and you cannot disturb them; so let us enjoy ourselves." !

Then in a stentorian voice: "Strike up, musie! a Hungarian!"

To avoid wounding any one's pride, and by general consent of all these intelligent and curions little persons, it was agreed that the first Lungarian should be danced by d'Artagnan and Queen Margot together. That could not displease any one, and would give them a perfect specimen of the Slavonian dance. The band struck up the music of the hop, in common time, with a lively accent, pouring out a whole fountain of delightful cadences. Henri and Henritook their positions almost in spite of themchildhood and their country, and started off with light feet, marking the time with their heels, and taking those postures, alternately gracious and world-its steps, hops and slides, just for the name of it, and subject them to the sameness of Thif worldly ballets. Polkas, mazurkas, the schottische, waltzes, redowas, and other exotic inventions of Terpsichore, assume with us invariably the same character, because we dance for the sake of talking, and not to dance. This is not exactly a fault; every one amuses himself ac-

the sake of dancing, as they dance along the Danube and the Theiss. Involuntarily they assumed those provoking airs and martial figures, and those postures, at once so bold and tender, which are imitated at our theatres, but which in to his lips. that country are natural. Their costumes, it is true, were not in harmony with the dance, but all of the audacious, gay and manly features of the Mousquetaire and Queen Margot of their; times had been seen in others. It was more than ! a success; it was a fever. All stopped at first to see them and to learn; but people learn quickly, or believe quickly that they have learned. Before trying, everything is easy, is it not, Janu? Forward, two! Every couple is off. Heavens! what postures! Each one tries to excel the model. They laughed at each other, and with Paris that I sought the good priest Lyegedin. was taken with a Marouite lady, who had for poor children at least bread for body and soul. gotten all her misfortunes. She pirouetted like much the better! keep on! you are blown! are you not a shamed? Push on, morbical! steady! steady! will you be cowardly enough to ask for

back upon his seat to fan himself with his handkerchief, the clarionette breathed a supreme couge, the little flute degenerated into a squeal, and the double bass uttered a dull roar. The leader himself, was hars du combat. The trom- again, and to be sure of your heart. Of what use bone was seen gravely and sadly emptying from his instrument a full glass of distilled vapor, and the cornet-a-piston needed a whole bottle to gargle in his painful throat.

The conquering dancers were panting upon

" Punch, ladies! ices are good for nothing after such a Hungarian. Punch made expressly for you, punch which sparkles in its crystal cup like drops of water upon the rose leaves. Drink without fear, and don't be particular. It is the divine ambrosia which never gives the headache. Drink, I answer for all."

Oh, the dear d'Artagnan! oh, the beloved Queen Margot! They can sometimes ask in Paris; Upon what depends the fashion? but it was not the case here. It was sufficient to see Henri and Henriette to understand their success. Their grateful looks wandered over this friendly throng; their smiles expressed thanks, and upon their charming faces there was a mixture of joy and sadness which won all hearts?

CHAPTER AIL Madame Jacoby's Story.

When Henri and Henriette had gone, Madaine Jacoby and her husband were alone. They were locked in each other's arms for a moment, and mingled their tears together.

"Ten years," finally murmured the young wife, "ten years without news!"

You are more beautifut than tver, my adored Jeanne," exclaimed the Garibaldian, instead of the alcove, and rung loudly. replying. And then he knell before her and line to her cold lunds feared explanation, but the transports of conjugal affection absorbed him.

'You have suffered. Jeanne, my darling wife," he continued, without ceasing his caresses. "I knew that you were suffering, and I could not mitigate your pain: I could not even cry to you immediately " he said, in a short, imperious from the distance, Courage! When I could, God Voice. is my witness, I did : but you were no longer in Hungary, and my letters no doubt miscarried."

"I have not received a single one." interrupted. Jeanne. "One word would have sufficed to have given us hope and life. I say us, Henri, for our two children love you as much as I do; and there were three souls which lifted. themselves to God to ask of him a husband and a father again. Many times despair came: many times I believed you dead, and implored Heaven in its mercy to permit me to join you in a better world. But I had near me my two angels, who recalled to me the goodness of God, and who said to me: Do not despair, mother: we see him in our dreams, and in the depths of our hearts there is a voice which cries to us; No, no, he is not you . . . the one that saved-Madame Jacoby dead; you will see him again; he will return to

'And here I am, Jeanne, and I love you! God keeps the promise which he planted in the hearts of our dear children!"

There were kisses again.

"Tell me your story quickly, Henri, I beg of you," then said Jeanne.

"Yours first, Jeanne, for mine is long, and I must tell you one thing-my story will not be for you alone."

"What do you mean ?" "You have still a secret to learn, and the surprises of this night are not over. I know some of your adventures from the Magyar Kavoly, who fought with me in Garibaldi's army. Repulsed by your father, you found an asylum with a Slavonian peasant in the environs of Grau, and you

became, in a degree, a part of his family." . . . "I was alone," interrupted the young wife. "My father purished my disobedience cruelly, and the man for whom I had sacrificed all was lost to me. Ivan's wife had nursed me. One winter night, I knocked at their door, with my two children in my arms. They who told you that I was a part of their family, did not say enough: they were to me like attentive servants to a mistress. During eight years I was a queen in that poor house. They divided life into two parts: work was for them, repose and comfort for me. Thanks to them, I was able to devote myself entirely to our children, and to give themsuch education as I had myself received.

"They shall be rewarded!" cried Henri. "Man can do nothing more for them," said Jeanne, whose beautiful eyes filled. "They have their reward in heaven. Ivan died first, his lips on my hand; then my poor old nurse's turn came. The heirs took possession of the house. They

did not drive us away, for in Hungary a guest is

a sacred person; but they were poor and did not

know us. I had been willing to accept the devoselves, entited by that voice which told of their "tion of Ivan and his wife, but even in my great misfortune I was still too proud to accept alms from a strange family. I attempted to conciliate my father, presenting myself before him on his haughty, which are never seen in our common, way to church, and holding my two children by dances. For we take from every country in the the hand. My father turned his eyes from us. He loved me much once, however; but the sons of the Magyar race pride themselves in being pitiless. I then sought the good, priest, Lyegedin, who married us, Henri, that terrible night when you were wounded, dying in the cabin of Servian shepherd; that night when I wept at your bedside, wild with despair. The ancient Slavoni-, an marriage law requires but the baptismal names. What matters family names to Him who But d'Artagnan and Queen Margot danced for ' from his high throne in heaven sees all men alike? He married Henri and Jeanne, and even now does not know Henri's other name."

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 Λ smile softened the reproach implied in these words. Henri took Jeanne's hand and carried it

Within an hour you shall know it, darling," said he.

"The little children," continued Jeanne, "rushed into my arms upon seeing the scorn of their grandfather, and my little Henri, whose courage is beyond his age, said, drying my tears with his kisses, 'Mother, have you not told us that your husband was in France? The French are the greatest of people. Let us go to Paris, the city of wonders, and perhaps we shall finding father there. It was to procure the means of getting to good-reason, but all took it goodnaturedly. Never had but feeble hopes of finding you there; but I was the Hungarian so gallantly danced. Maurice counted upon my musical talent to give to our

We have been in Paris two years. My talent mad under the beard of the Druses, who had no as a musician amounts to very little here. There time to persecute her. 'Go on, band4-steady, vio. Lare so many with talents superior to mine in this lins! blow, bugles! The perspiration starts; so great Capital. The first days, it seemed to me, every moment, that I should meet you in the street. These two years should, perhaps, have extinguished my hopes; but it may be that God. in his mercy, intends that hope shall be eternal. The band was conquered! the first violin fell Like our dear children, I said to myself, in the midst of my hardest sufferings: 'He is not dead, he will come back again.'

Henri, I do not accuse you. You are here, and it is sufficient for me to see your noble face to tell you what we have suffered in this great Paris, without a protector and without assistance. A word will tell you all: the children have been hungry; and last week I sold the gold ring which you placed upon my finger the night of our marriage."

Madame Jacoby ceased. Her husband's eyes were fixed upon her.

"I will give you another marriage ring, my Jeanne," he murmured; and then, with a peculiar expression, he added: "The owners of the house, in which you live, are rich people, very

"And very good," interrupted Jeanne. "Yes, and very good. Have you neverthought

of applying to them?" Madame Jacoby flushed.

"In Hungary I was not ashamed," said she, in a low voice. " Everybody knew the daughter of the Palatine Jacoby. In Hungary I dareddo not know that Hungary is more generous than France; but I am Hungarian. Here I saw at once that people humbled themselves ir asking, and I would have died before imploring

" Died !" repeated the stranger, as if in a dream. "I am, however," resumed Jeanne, "under obligations to the master of this house. For a year past, he has not claimed the rent of my lif-

At these words the stranger rose, walked di rectly to a bell cord, concealed by the curtains of

"What are you doing?" asked Jeanne, astonished; "and how did you know-

The bell was so vigorously pulled that old Francois arrived on the run. At sight of him the stranger started. A name came to his lips, but he restrained it and confined himself to a smile. "Tell M. Lemercier that I wish to see him

At the sound of this voice the old valet trem-

bled from head to foot. "Who speaks?" he stammered; and Jeanne who saw him, became pale as death. But the stran-

ger repeated: 'Tell M. Lemercier to come here at once."

François went out with a tottering step. "llow you speak!" said Jeanne. "Do you

reflect where we are?" Instead of replying, the Garibaldian Colonel

trode round the room. Francois accosted M. Lemercier with these broken words:

"Sir! oh sir! . . . I am afraid I have lost my senses . . . the stranger wants to see . I do n't dare tell you . . . I am too much afraid of being mistaken . . . but go,

quick! very quick and I hope that you will-recollect that I recognized him first!" McLemercier had only heard-that the stranger

wanted to see him, and, in his grandness of soul, hastened to the study. His wife, the good grandmother, alone remark-

ed the agitation of Francois, She called him and questioned him. François answered at random became confused, and finally said:

"I am mad, Madame, raving mad, or else great happiness is in store for you." The good lady followed quickly upon the track of her husband; but she found the door locked.

[Concluded in our next.]

True!

A writer in No. 12 of the Religio-Philosophical Journal uses the following forcible language founded in verity:

"Long years have I felt that there was one crime for which the law provides no redress. The midnight incendiary, burglar and assassin hunted as a human fiend, till the strong walls of the prison or the rope of the hangman cuts short his mad career of crime; but the slanderer—the incendiary, the burglar and assassin of character (or reputation)—fires the home, breaks the sacred cks of domestic security, and stabs to the heart old friends and true, digging away where the little trickling rills of inharmony have worn-a tiny channel, until at last a surging, angry flood the bushes in the least. If more worms should tears away all foundations, and leaves a great appear, which will very likely be the case, repeat ragged wreck as a monument of his or her unholy

Mr. Frederick Lockyer, of London, is the author of thi-little verse, which contains a deal of truth: They eat and drink and scheme and plod And go to church on Sunday: , And many are afraid of God, And more of Mrs. Grundy.

The flowers of the soul, born of the sunshine of the heart fill heaven with bouquets which never fade.

Written for the Banner of Light, THE MEDIUM, OR SIX SEANCES.

BY ALEXANDER M'LACHLAN.

Laustralian and the SEANCE THREE. I felt-a new, a strange delight.

A mental elevation: For Hope had come and put to flight Death and Annihilation. As glad as is a little boy, When from his task set free, My spirit reveled in the joy

Of new-found liberty.

Again I sought the Woman's cot, As if a magic spell-Still drew me to the sacred spot, Where such strange things befell.

And there were many anxious ones, The Woman's fame had brought, Who came, like me, to hear and see Those mighty marvels wrought.

And there the Woman sat-her head Upon her hand did lean-While on each ear this strain so clear Burst from a choir unseen.

Through heaven and earth the tidings spread, Rejoice! réjoice! for Death is dead, And Superstition captive led. Rejoice! for open is the gate, And spirits of a higher state, With mortals, can communicate. Rejoice! the loved and lost of yore Can enter at the open door-Death can divide us nevermore! Through heaven and earth the tidings spread, Rejoice! rejoice! for Death is dead, And Superstition captive led.

It ceased, and there burst on the view A host of beings bright, Arrayed in glory, wandering through A region of delight. And bands of little children, there-

Their flowery offerings bring, And revel in that region fair, Like spirits of the spring.

And to the glowing founts of truth By sympathy they're drawn, And every thought and look has caught The spirit of the dawn. And when one young immortal smiled, And spake in tones so clear, An earthly mother claimed her child

And others saw the ones they lost, Nor hoped to meet again: Oh, twas the height of pure delight," Repaying years of pain! And of reunion "over there" They talk together long; When all unite in calm delight,

And raise the voice of song.

With many a joyful tear!

Parents, dear, we are not dead; From earth's cares we've only fled To the glory overhead. Here among the good and true, Joy is ever fresh and new; Yet we 're thinking oft of you: When ye leave your house of clay, Weary, wasted, old and gray, We will meet you on the way To the house prepared for you, That shall fade not like the dew, But be ever fair and new. Parents, dear, we are not dead, From earth's cares we 've only fled

To the glory overhead.... They ceased, and then a youth came forth With features rather pale, And in the accents of the North He told his liftle tale.

TALE. No pleasure have I'in reviewing the past, For a blight on the heart, of my childhood was cast:

My kindred and people were narrow indeed, And dwarfed all creation a-down to their creed. Though God had made Nature surpassingly fair, Sweet sounds, lovely sights were a curse and snare.

And to the glad sounds of the viol and lute, I was to be deaf as the dull, heavy brute. The flowers had no business to blossom and bloom:

Creation they wrapt in a mantle of gloom! On the sweet face of Nature I was not to look,-But to see God revealed in His terrible Book. And then came the Sabbath, in awful array-The Sabbath! oh God, how I dreaded that day The bright sun illumined the earth and the air, But our house in the midst had the gloom of de-

spair; q The lark he was singing and soaring on high, As if he would pour out his heart in the sky; The linner was singing his song on the tree, The lambkins were sporting on meadow and lea The harebell was hanging a-down by the brook, And I was poring over that terrible book!

Of crimes uncommitted I was to repeat, Till I scarce knew what childhood or happiness meant.

And, oh, how I dreaded the clang of that bell! How like the "last trump" on my spirit it fell A poor little prisoner from Nature shut out, To wonder what all the turmoil was about-At last I-revolted, so naught but the roll Could reach to my conscience and drive me to God.

My young life was blasted, my heart had grown gray.

But God in his mercy soon took me away; And loving ones bore me across the dark sea, And angels of mercy they were unto me And often I ask, Can there nothing be done, For such little sufferers under the sun?

TO KILL CURRANT WORMS.—I give the followng cheap, and simple remedy that I have used for three years with perfect success: Take a few lumps of common quick-lime, pour on it a little water, just sufficient so that when slaked it will be a dry powder. When the worms appear, which will always be on the under part of the bush first, pepper them with this powder. It will kill them without fail, and will not injure appear, which will very likely be the case, repeat the operation. This remedy has the merit of being effective, cheap, and within the reach of all. Lime for this purpose can be prepared at any time, and can be used when wanted.—Cor. Rural

A FINE POINT ON IT.—"My son," said a refined mother, "you should not use the word blackguard; it is vulgar." "What should I use in the place of it, ma?" "Why, use—use— 'African sentinel,' my dear."

Banner Correspondence.

On the Hudson.

DEAR BANNER-It is reported to me ria the kindness of a friend, from our good brother, S. B. Brittan, that a line appeared in the ever-waving Banner, asking the whereabouts of you humble servant, myself. From that statement do not see the Banner, and am therefore not cognizant of half that goes on in the world, of an interesting nature. I am deeply engaged in corn, bean, cabbage, grape, tomato, cucumber and chicken culture, and aid in the care and exercise of two horses; one of them conquers a mile in two thirty-seven. I am toning up to the agree-able color of an old pig-skin side-saddle, and can labor for hours with the honest spade, and en-rich the soil by many a big drop of noble sweat. All this is, as our Indian friends would say, "big medicine." I have been here ever since the Present (Age) Era went into a suspended state of animation, the consequence of Wall street carvorling as affecting the availability of collateral, and running-ready funds at the pinch of the game, up to 300 per centum per annum,

Well, here I am, and have cast aside for a time all mental and spiritual concern, and sought God in calbages &c. as a foresaid. I have written

in cabbages, &c., as aforesaid. I have written several letters to your partner, I. B. Rich, not several letters to your partner, I. B. Rich, not forgetting his much kindness and many encouraging words when sore needed; but, perhaps, because of the disturbance and distraction necessarily consequent upon the departure of Brother White, they have been unanswered. One of my letters was from this place, written upon seeing Bro. White's decease announced in the Toledo "Sun." I intended you should know my ad-"Sun." I intended you should know my address always, even if I had nothing important to communicate or any news to bear. I was surprised when I read that Mr. White had changed to the immortal so suddenly. I cannot consider that dying even in our sense of removal. I am confident he was best and fittest of us all for a needed work where he has gone. You have had foreign correspondents in that country before; now you have a resident partner there, and I can foresee your business in that quarter of the world will move more smoothly. I trust you will feel often near you, in all the vexatious trials and crucifixion you have endured and still must suffer the calm, loving, wise presence of our emanci påted friend. There were few men I honored as, from the depths of my spirit, I loved William White. He drew upon my sympathy in subtle ways too spiritual to be even mentioned; but the sense and feeling were there, and now and then a word or some slight-act confessed its existence. It is idle for me to write in any common phrase

to you about such a man as he in such circumstances as these. You knew him as the world could not; I only hope, when I pass on, I may leave a record as just—a memory as sweet. And so now no more at present. Here I am and thus I am. Benedicte!

Sincerely yours, E. S. Wheeler. Nyack, N. Y., June 4th, 1873.

Grove Meetings—Schools for True Freedom.

DEAR BANNER- It is indeed interesting and en couraging, as the summer, long delayed, comes a last in its beauty and life, to hear the note of preparation for so many grove meetings, not only in the West but in the East as well. In groves on the broad green prairies, in the forests, and be-side rivers and blue lakes, will the men and women of the West meet in thousands; and along the seashore, by the mountain sides, in the shelter of the tall pines, and in such lovely spots at the sheltered shades and limpid waters at Abing the sheltered shades and implie waters at Abing-ton, Framingham, Walden Pond, and like resorts, will the men and women of the East come in multitudes, all seeking for light and truth and a higher life, or such, at least, the leading aim of the majority who thus are drawn together.

The social enjoyment, the renewal of acquaint ance, the pleasant recreation of body and spiri at these gatherings are all well; yet all should be in the light of a high and earnest purpose—the seeking for truth and justice and wisdom, the knowing what is worthy of reverence, the feeling of the value of high and perfect personal character, of the obligations of right and purity, and of the reality and pleasant nearness of the Life Beyond—all in the spirit of love and through true and orderly freedom of thought and speech.

It needs wisdom and self-poise to gain true lib-erty of speech and to profit by it, and these grove meetings are good schools in that direction. We must not fear unwelcome topics overmuch, nor always expect to hear only what seems true to us. Our own utterances must be frank and earnest, yet not dogmatic or audacious, and it were folly and pity indeed to hold others timid or false simply because they do not see as we see. The true reformer is serene yet brave; but when we flaunt our apinious in defiant spirit, or mistake the mocking of the moral sense of mankind for moral courage or spiritual insight or eminence, we had best beware of ourselves. Let criticism be clear and strong, yet fair; let all topics of spiritual or social life or reform have such fair hearing as time or the people's wish may allow or demand, and we shall be above all heat or pas-sion, and "the world will be the better for it;" and when this summer campaign closes all can look back and say and feel that it has been good indeed to meet "in God's first temples," with the arching sky above and the beauty of Nature all around.

Truly yours,

G. B. Stebbins.

Detroit, Mich., June 9th, 1873.

Letter from Woonsocket, R. I.

We publish the following letter from our venerable friend, Seth Vose, with whom many of our readers are doubtless acquainted:
"", "Dean Banner—In looking over your welcome pages from week to week trying to 'discern the signs of the times,' I seldom if ever find ref-

erence made to the progress of our cause in this goodly town, and therefore beg space to inform you of our welfare. We are not dead, nor asleep. Spiritualism here has many warm friends and earnest helpers, but at present we hardly feel able to sustain regular nectings. Sabbath before last, however, Mrs. Jennie S. Rudd, of Providence, delivered two most practical and interesting locations to highly appreciation and interesting locations. ing lectures to highly appreciative audiences, and also gave us an evening circle which was simply beautiful. Although this was her first appearance among us, we regarded her as an old acquaintance, from having heard so much of her in connection with our neighboring city, which is her home—nor were our expectations disappointed. When under influence, the modest and retiring little lady is almost lost sight of, and as a speaker she is bold, graceful, eloquent and emi-nently practical. These gifts, added to her other wonderful medium powers, render her one of the most remarkable laborers now in our ranks, and whether listening to her from the desk or in the social circle, one realizes that the departed are verily present, and the two worlds seem drawn so near together, that we can almost clasp hands with those on the other side. This month she is laboring in Connecticut, and after the summer

and heartly recommend any Society who has no listened to her, to follow our example. Spiritualism to-day, my dear Banner, means something more than the simple recognition of spirit communion. That came first, as a matter of course—as did John the Baptist before Christ—but now there is work to be done, and I was glad to see the matter so ably referred to at our late Massachusetts convention. As my locks grow whiter, and I draw nearer to the brighter shore, I appreciate more and more the glorious truth of the philosophy you and I are laboring to promulgate, and, am more fully persuaded that, in selecting our speakers, we must choose those who cognize this fact.

vacation, we shall try to secure her services again

Fraternally yours, SI Woonsocket, R. I., June 7th, 1873." SETH VOSE.

California.

HEALDSBURG, SONOMA CO.—"E. M." writes, May 28th: This is a small town of about two thousand inhabitants, eighty miles north from San Francisco, reached by steamer and rail. The progressive element seems to have taken of his sneer.

deep root here, as well as in every part of the civilized world. We have had a few spiritual lectures here, first from Dr. Morrill, and then Mrs. P. W. Stephens, of Sacramento—speaking and giving other demonstrations of her mediumistic powers. Her lectures were well attended considering the bigotry and superstition that prevail here. Her efforts seemed to be well appreciated by Spiritualists and investigators, and in the minds of opposers stirred up a spirit of inquiry as to "whether these things are so." Mrs. s. is accomplishing much good in this earth-life.

Alabama.

TUSCALOOSA.—T. S. Johnson writes May 27th: Having heard that Dr. J. R. Newton had cured a lady of this city of an enlargement of the spleen (with which she had been afflicted seven years), through the means of magnetic treatment sent by letter, and which, on inquiry, I found to be true, I concluded to try his remedy for a sick headache which I had had for thirty-six years. This was over two years ago. In due time he sent the remedy, and I was entirely cured by a single application, and have felt no symptoms of its returning. Again, about two months ago, I applied to him for a treatment for a grown daughter, whose constitution was greatly impaired from the effects of typhoid fever and chills. The treatment was commenced a short time ago, and she is all right now. Long may he live to alleviate the sufferings of humani-

Michigan.

PORT HURON.—The following resolutions were adopted by the First Spiritualist Society of the city of Port Huron, at a meeting held June

2d, 1873;

Whe reas, Brother W. F. Jamleson has been with us for the past four months, doing noble work in the cause of humanity, free thought, free speech and press, battling manfully against the encreachments of old orthodoxy upon the rights of man; therefore.

Resolved, That we have listened with great satisfaction and profit to the series of lectures which he has delivered here, and we do truly tender our thanks to Brother Jamleson for his bold, manly and defiant position which he has taken in the interest of humanity against priestly intolerance and sectarian bigotry, and we cheerfully endorse and recommend him to our sister societies, hoping that his bagle blast may be heard throughout the whole land, warning the American people of the danger to be feared from the clergy of the present day.

J. H. WHITE, Secretary.

Cincinnati Commercial on Spiritualism, May 25th, 1873.

The paper named above gives information that Spiritualism is being reduced to a science in England;" and, apparently drawing its information from Chambers's Journal, teaches that the rules for operation in "spirit-circles" require-

1st, "Darkness," "because strong light produces excessive motion in the atmosphere." This is all well enough, and perhaps is true; but the "Commercial" fails to substantiate the wisdom of that rule by historic practices. Ancient records inform us that angels rolled a stone from the mouth of a sepulchre "very early in the morning while it was yet dark; that Jesus walked on the water in the night; that he multiplied loaves and fishes in the evening; that he changed water into wine when at such a feast as is usually held in the evening; that angels liberated Peter at one time, and Paul also at another, from chains and prisons, in the night; that all the striking physical manifestations of spirits who operated through or around or in behalf of Jesus and his apostles, i.e., that all the "mighty works" done through those ancient mediums upon inanimate matter, were either performed in darkness, or, as in the case of the blasted fig-tree, were perfected during an intervening night. We trust the Commercial will pardon us for thus jogging its memory and supplying its omissions.

2d, "No person of very strongly positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits." Here, too, the Commercial fails to adduce the historic confirmation. When Jesus was in his own country and among his kinsfolk and friends, he failed to do many mighty works because of their unbelief-because "the magnetic spheres emanating from the circle" then around him-would "overpower that of the spirits" in attendance upon him there. It was true in his times that "the strenuous article of unbeliever was to be dreaded almost as much as daylight." We are surprised that the Commercial failed to allude to the above facts attendant upon the spirit manifestations through and around Jesus. They are surely very illustrative of the subject under con-

Another statement is that "the circle should be formed in the dark, and of soft and credulous. people." The omission to substantiate the wisdom of the requirement here occurs again. Could the Commercial forget that Jesus said, "I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is both rational and philosophical to presume that just the same mental qualities are needful to the comprehension and reception of Spiritualism now as were in the days when it flourished and made headway in Judea. Strange, strange indeed, that a secular paper, stepping aside from its ordinary topics and taking up Spiritualism, should put forth so feeble a defense of the rules for conducting the proceedings in a "spirit circle," when the Bible alone was full of material by which it the Bible alone was full of material by which it could be made strong. Such soft and credulous people as the eminent scientist, Dr. Robert Hare, or Senator N. P. Tallmadge, President Abraham. Lincoln, Judge Edmonds, and others of distinction in this country, together with Wallace, Grookes, Varley, Howitt, and many others in England, are among the babes who have received ipernal teachings each as a little child, and have ossessed the softness and credulity which fitted hem to be good members of a spirit circle. Such facts the Commercial overlooks, and by doing so fails to illustrate the wisdom of the rules for con ducting spirit circles which somebody has adopted

But having shown the Commercial whom itself was unwittingly hitting, let us more seriously state that the secular and scientific papers, hen they think to ridicule Spiritualists and Spiritualism, are very liable to render themselves ridiculous by the ignorance they reveal of the conditions and instrumentalities of spirit com-munion and operations in days when all Christndom admits that spirits did appear among men. There is no occasion to do anything more than to show that both the Commercial and Chambers's from whom it borrows and quotes, know so little of Spiritualism that they make some band of persons but little known, the representatives of all England upon Spiritualism, ignoring the fact that the London Dialectical Society has had that matter under protracted consideration, and many of the "soft and credulous" members of that Society, after eighteen months' investigation, have reported to the world that the phenomena called spiritual are worthy of more attention than they have hitherto received. When the Commercial knows more, it will be cautious enough not to sneer at rules which restricted and guided Jesus of Nazareth and the spirits who operated around

The firefly may be laughed at because it does not make its light manifest in the daytime; the photographer may receive a sneer because he loes not develop his negative in the light; the Infinite Power may be slurred because He does not usually render the stars visible by man when the sun is above the horizon; but the firefly, the photographer or the Omnipotent can well afford to smile complacently upon those who sneer, for they well know that a little more—a very little more knowledge—will make the sneerer ashamed of his sneer. ALLEN PUTNAM.

Written for the Banner of Light. THE POOR OLD MAN;

The Sequel to "Edn Darling."... BY MRS. H. N. GREENE BUTTS.

[Conclusion.]

Eda left her grandfather and went to her mother's room. She again repeated the incidents of her little journey, and, when she had finished, her mother said:

Dear Eda, may your heart ever feel tenderly for the poor and unfortunate. There are a great many persons in the world who have not where to lay their heads; many, like poor Uncle Joseph, who are houseless and homeless. A poorhouse, at best, is but a poor apology for a home. Uncle Joseph has seen better days, and he feels all the more the sad change which has come over his earthly life. And it seems sad indeed, as he is growing old and infirm, that his path should be so rough and thorny. Eda, always be kind to the poor and, aged, and never treat them with scorn and contempt."

"Mother, I did not tell you how some of the children laughed at me when I was leading poor Uncle Joseph along. I heard one of the girls say: 'If there is n't Eda Darling leading that old man who lives at the poor-house!' Then they all laughed and pointed at me; but, mother, I did n't care anything about it, if they did laugh

"That's right, my brave little girl," said the mother. "Never be afraid of being laughed at."

"Are you willing, mother, that I should pick some strawberries and flowers, and carry them to Uncle Joseph? I think he loves flowers; he talked as though he loved everything that was beautiful.''

"Yes, Eda, I would like to have you carry some strawberries to Uncle Joseph, and I will arrange a bouquet of flowers for you to take for him to-morrow."

"Thank'you, dear mother. Won't Uncle Joseph be glad? I should think everybody would be kind to such a good old man."

The next morning Eda arose with the sun. It was a bright, beautiful morning, and, as she expressed it, "everything out of doors seemed to be laughing." She said, "The birds are singing, the little brook is dancing along, the flowers are opening their bright eyes to say 'good morning' to the sun. I wonder if everybody feels happy this nice morning? There's poor Uncle Joseph! I fear he is n't very happy. Well, I will go and see him this afternoon, and then he will feel better, I guess."

Early in the afternoon Eda started on her mission of love. Her basket was filled with strawberries and flowers, and, as the little girl surveyed them, a glow of satisfaction is seen upon her smiling face. When she arrived at the poorhouse, she was greeted at the gate by a barking dog that was lazlly sunning himself at the door. A poor ragged little girl soon made her appearance, and Eda inquired if she could see Uncle Joseph. The child informed her that the "old man" was sick, and had not been out of the room that day.

"Oh, I am so sorry!" was Eda's exclamation The girl looked at Eda in astonishment, and

"What do you know about Uncle Joseph? Is he any of your 'lation? an' what makes you feel so kind o' bad?"

"Oh, he's a good old man! it makes no difference whether I am related to him or not. The good Saviour said that we ought to love every-

"La sakes! I s'pose you're a minister's child; and maybe Uncle Joseph would like to see you. He's been dreadful kind o' pious all day," said the poor little girl.

able place! She had no idea before that the poor were so illy cared for.

"How do you do, Uncle Joseph? I fear you are very sick," said Eda kindly.

Yes, child, I am sick, and I am in hopes that I shall go home soon," said the old man feebly. "Do you think you could eat some strawberries? I have brought you some," said Eda, with a little tremor in her voice.

"You are a very thoughtful child to think so much of poor Uncle Joseph. Yes, I will try and eat some of them; they look very nice. But you had better not stay here long; this is not a very pleasant place for a little girl like you.

"I should n't think it was a very pleasant place for you, Uncle Joseph."

"It matters little, child, about me. I shall soon be in a better home. I feel that I am going; I am sure that I shall meet the dear ones who left me long ago. Have you brought those sweet flowers for me, too? They are very beautiful. Thank you, dear child; you remind me of my 'own precious Clara."

"I will come and see you again to-morrow, if you would like to have me come," were Eda's last words as she was leaving the room.

"Certainly, my dear child, if you can come to such an unpleasant place," said Uncle Joseph,as he glanced around the room.

Eda walked quickly home, for she was anxious to inform her mother how very sick she had found Uncle Joseph.

Her mother listened to Eda's pitiful story with tearful eyes, and told her that she would have her doctor call and see the poor old man that evening. But the physician told Mrs. Darling the next morning that Uncle Joseph could not. live many days. "But I have ordered them to remove him to a more comfortable room. He was very particular to ask them to place the flowers your little girl carried him on the stand by his bedside."

"Oh, I shall never see poor Uncle Joseph again," said Eda, when the doctor had finished speaking. "How glad I am that I went to see him yesterday."

The next afternoon, as Eda and her grandfather were sitting on the piazza, watching the summer sun as it sank behind the western hills, the little girl said in her own artless way:

"What a beautiful world this is, grandpapa: How I wish that everybody was good and happy." Just at that moment the church bell pealed forth its solemn sound. Eda thought of Uncle Joseph, while she counted the number, sixty-

the bell was tolling for him? "Well, it may be for him, but it is n't often the bell is tolled for a pauper. God's poor are not noticed much when they die," solemnly answered

nine. She asked her grandfather if he supposed

Mr. Elwood.

"Poor old man!" said Eda, "I guess he's gone to rest. He can see his dead Clara now. I "Ing. We came to this meeting determined to put Foster's remarkable powers to a severe trial, and prepared the test beforehand. An intimate friend of ours, every page of whose life, for at least thirty-five years, we were familiar with, consent-

wonder if he will see my father in the spirit-land? | ed to sit at our side at the table on this special Perhaps he will, and tell him about me, about my flowers, and all we said the other day. I wish I had told Uncle Joseph, if he saw my father in heaven, to tell him that I was trying to be good all of the time. I know that this would make him glad:"

"What a prattler my little Eda is," said Grandpa Elwood, wiping his eyes.

his last resting-place, and placed flowers upon the coffin, as it was lowered out of sight. The myrtle and the rose will bloom in after years in this lonely retreat, planted by the kind hands of "Eda Darling, the Flower-Girl."

Spiritual Phenomena.

[From the New York Weekly Day-Book of June 7th,] IS SPIRITUALISM A SCIENCE?

A WONDERFUL MYSTERY! An Interview with Foster, the Spiritualistic Seer Startling Eyidence of Superhuman Visu-al Powers He Interprets One's Thoughts De-scribes the Very Images in your Mind Proof of the "Divine" Allatus.

Horatio.—Oh, day and night! but this is wondrous strange! Hamlet.—And therefore as a stranger give it welcome. There are more things in heaven and earth. Horatic, Than are dreamt of in our philosophy. —Hemlet, Act 1, Scene 4.

NO. 1. Charles H. Foster is a human problem, over which mental philosophers have speculated to no purpose for the past ten years. We do not know where he was born, nor is it of any consequence to us or the great world. He may be the Wandering Jew for all we know, though we doubt whether that personage ever created so profound in impression when stopping to hold converse in his wanderings up and down the earth, as does this intellectual enigma, Foster, when condescending to indulge ordinary mortals with an opportunity to—investigate, perhaps, is the term— the inexplicable mental phenomena of which he is the embodiment. The June issue of "Scrib-ner's" has an article, contributed by Robert F. ner's" has an 'article, contributed by Robert F. Leaman, under the title of "A Séance with Foster, the Spiritualist," which, on reading, determined us to seek an early interview with this "Spiritualist," and an opportunity for so doing happening to present, itself shortly after the perusal of this interesting sketch, with its "points" fresh in our mind, we tooksthe cars for Twenty-Convellent and the forecome transition. fresh in our mind, we tools the cars for Twenty-Second street, the temporary locality of the great "inexplicable," and were soon in "the presence." With the very introduction to this singular personage commences your study of his peculiarities. You see a full-faced, handsonie, florid complexioned, black-haired, black-eyed, dark-moustached, thick-set, gentlemanly individual, of apparently thirty-five years, (we believe the Wandering Jew never grew old,) and with such dreamy optics that you are impressed with the idea that he is in a somman bullstic state. with the idea that he is in a somnambulistic state, as he takes your hand most indifferently—nay; almost sleepily—and responds to your greeting in low, measured, listless tones.

We, with a friend, took places at the table by the side of "the mysterious," at which were also seated two gentlemen, strangers from the South, and the test of the wonderful powers of the seer commenced. The company were requested to write the names of any friends in the spirit-world with whom they desired to communicate. On the table lay a pile of paper, long strips of some five inches wide, from which we tore sections enough to write some twenty-five to fifty names, each name on a separate slip, all of which, when written upon, were folded to the contracted width of cigar lighters. After a fair degree of shufling and mixing by the parties especially interested, the folded slips were left for the "great mysteri-

ous" to touch or not, as he saw proper—he could manipulate as he pleased, save and except the unfolding of the same. We sit in silence for the space of two minutes, then the seer takes up the folded papers, one by one, and passes them rapidly across his forehead. He starts a little, and for the first time we perceive his apathetic air has Vanished; his eyes assume an expression of intense interest; he seems to look earnestly upon some picture in the atmosphere about us, which,

seek to communicate with you," said Foster to Mr. O. "Have you written the names of those you desire to appear?" O. said he had. "Wait a moment," said Foster, "and I will ascertain who are present." He picks up the folded slips of papers, one by one, and rapidly passes them across his broad brow. "Ah! I have it! A spirit says he will make known his name to you, Mr. O.," said Foster, and he passes his right hand, in which is paper and pencil, under the table, and instantly draws it back again with a name written legibly upon it. "The very party I had desired to communicate with!" said Mr. O. "He is here," said Foster, "and stands behind your chair."

It will be noticed that some hidden hand wrote on the paper under the table the name of the spirit friend, and the spirit was said to be present. How could Foster have known enough of the personnel of the spirit to have written its name? Catching up a dozen of the folded papers within which certain names had been traced, he record them cares his proy and he passed them singly across his brow, and in a moment threw over toward Mr. O. one of them, moment threw over toward Mr. O. one of them, saying, "That is the name of the spirit present, and the one who also wrote under the table; you will find them the same." The folded paper was opened, and it was so! It was impossible that Foster could have seen with "mortal" eyes Foster could have seen with "injortal" eyes what was written on these folded slips, yet he put his hand, with blank paper and pencil in it, under the table, requested the spirit which had been called to write its name, and, when it was done, Foster takes one of the many folded slips which were written by the gentlemen present secretly, and the words of which he could not have seen "in the flesh," and says, "Within that slip is also the name of the spirit present, and the one you desire to communicate with." The

gentleman who wrote on the slip was deeply sur-prised, and his agitation expressed something more than that sentiment. Turning to another gentleman at the table, Foster says: "The spirit of a lady stands behind your chair. An quaintance of yours when you were younger than you are now. How much that spirit suffered when on earth! She was very dear to you. Her name was ———," (giving her name in full). This communication from Foster to the party at the table was evidently of an affecting character, and the countenance of the gentleman showed it. We did not feel at liberty to ask any explanations. Inasmuch as Foster never say this gentleman be-fore, knew nothing of him or his, of his past life or his present, of his family or his friends, how did he know anything of that "lady friend" of years ago, long since dead, now present in spirit, standing behind that chair? How could be know of lier." years of suffering "? How did be know

her name? Very much more of this character of inexplicable and staytling information was presented to the gentlemen at that scance, which evidently puzzled and mystified them; but the special object of our interview with Foster had as yet not been reached. We went to that scance a searcher after truth—if possible to get light, more light, touching the *source* of the astounding revelations this mysterious man certainly conveyed. Where did he get his knowledge of events that had been buried in the memories of those whom he for the first time met, as he did this little circle of which we were one? individuals of whose past lives he could, under ordinary circumstances, know nothing. We came to this meeting determined to put

ed to sit at our side at the table on this special occasion. At our request he had prepared a question to the "spirits," should he be favored with a visitation, and put the same in a scaled envelope, prior to leaving his office on that day. The question was written thus—we give it rerbatim, to show that Foster, even with his superhuman vision, if he depended on sight alone, could not have divined its full meaning: "Can I get a grammarisation with S.C. of S. who died at R. communication with S. C , of S., who died at B., in 1849?" Elpese words were written on a slip Eda learned the next morning that Uncle Joseph had gone home. They dug him a grave in a lonely spot, and laid the old man down. Eda and her grandfather followed the lone pilgrim to his last resting-place, and placed flowers upon

upon, and the results, astonishing. Finally, C. diew out his envelope, and said to the seer, "Within is a communication, written before I came here. Shall I offer F?" "Certainly," said came here. Shau I offer B772Certamly, "said Foster, and it was laid with the rest before him. Foster took the envelope up, touched it to his forchead, and turning toC. said, "I am impressed by several spirits anxious to communicate with yon. There are two or three female spirits at the back of your chair bending over you. One is—wait a moment—her name is A—y B—C (Foster gave the name in full of a lady friend of C. who died in 1853,) "and theother is—is—why —your wife! How young she looks. She died long-long ago. Let me see; she will write it on my hand, and I will tell you the year-1849-yes,

1819—was the year. She says to you"—here a communication followed, in precisely the style of phraseology Mrs. C. used with her familiars; so very like, that it was most startling. Now, we ask, what was there in the communication within the envelope to denote that "S. C." was the "wife" of the party at the table, of anybody's "wife," or even the name of a female. iere was nothing in the communication to show

that "S. C." might not have been the initials of some one of the other sex. Foster-described the personal appearance of "S. C." so clearly that he evidently saw something, as he stated, at the back of C.'s chair. What did he see? Why did he say wife instead of sister? And again, how could Foster know that A—y B—t and S. C., near friends on earth, were evidently near friends in the spirit-world, unless he really saw them and communed with them on this occasion, as he states he did?—If he had not thus communicated with them, how could be have told the name of the one, and the relation of the other to C. There was much more of strange and mystical character at this scance with Foster, which the length of this article forbids our touching upon, and we simply present these facts for the mental digestion of our readers, the great public. The test we suggested for the seer was fairly applied,

and his superhuman powers were evidently equal to it. We were astonished, though if asked what our convictions are we cannot answer; nor can we announce those of our friend C. He was deeply moved and amazed, but touching his opinions as to the source of Foster's knowledge, we have nothing to say.

"Spiritualism" is now claiming the attention of millions of intelligent minds in this country and Europe, and we propose to follow the subject up, as we have a large fund of facts connected therewith, which are, to say the least, sensational enough for the most gormandizing lover of the marvelous. Mr. Leaman, in the article in Scrib-ner's we have referred to, touching his interview, says, "Summing up the results, it may be asserted in brief, that Foster told nothing of a specific nature that had not been, by written answers, first told him; the answers of the spirit were reproductions of the written answers. Now, as we deal with facts and not theories, having no opinions to offer on the subject of Spiritualism, our investigation in that direction being simply investigations after truth, we assert that our interview with Foster proves the complete falsity of Mr. Leaman's "samming up." There was not a word written in the communication prepared and scaled before the interview, and miles away from Poster, that could have given him the slightest indication of the information hegave our friend C., excepting that "S. C. died in 1849;" and with what kind of eyes did he see thus much? The communication, exactly as it was written, and its results, we have here detailed, and speculators in mental

phenomena can draw their own conclusions as to how the seer found out S. C. was the name of a lady, that the lady was the wife, over a quarter of a centuryago, of one of the gentlemen present, &c. We shall follow up this subject, "Spiritualism," and our next article will introduce what are called "Physical Manifestations," which we have personally witnessed. Nothing extenuating, we venture to assert that we shall astonish our readle's been dreadful kind o' pious all day," said to our eyes, is mere vacancy; that dreamy abstraction which had enveloped him had gone.

Eda was glad when Betsey led the way to Jack Joseph's room. But what an uncomfort.

When the atmosphere about us, which to somewhat Yet we beg to say beforehand, to our eyes, is mere vacancy; that dreamy abstraction which had enveloped him had gone.

"I am strongly impressed by certain spirits who the boyhood "Spiritualism" of the Davenports, and the first "outbreak" of that still most inexplicable mystery, in the family of Davenport senior, in the city of Buffalo, in 1856.

"The Little Bouquet."

A new monthly magazine for children, published by S. S. Jones, proprietor of the Religio-Philosophical Journal, thus speaks of the demise of a true man and earnest worker:

"On the 28th day of April, 1873, Bro. William White, of Boston, passed from the material to the spiritual plane of life at the age of sixty years.

Bro. William-White was the senior member of the firm of William White & Co., proprietors of

ber of that firm, passed to the spiritual plane of life about three years before—leaving now only two, Bro. Luther Colby, the editor of that paper, and Bro. Isaac Rich—surviving members of the We deeply sympathize with them and the widowed companion of the decased. Surviving friends are always grieved when the immortal spirit, the jewel of a loved one, leaves the earth—the mortal, inanimate body only remaining in place of the dear companion and friend. Then it is that our sympathetic natures well up and overflow with copious tears. Such—thank Infinite Wisdom—is our nature. Then it is that we forget all but that which is good in the departed. Love takes the place of all else, and we all be-come one in a common sympathy for those who

most deeply mourn. But to our youthful friends, to whom this change called death has the most exquisite terror, we are deeply impressed to say, cast away all fear on such occasions. It is natural and noble to drop the tear of true sympathy at such

times, but we should cast away all fear.

The Philosophy of Life is demonstrated by facts in spirit communion, and by its light the heretofore dark mysteries of the spirit-world are revealed.
Our loved ones, from the least of the tiny in

fants upward to mature years, and down to de-crepit old age, are passing from the physical body continually to live in a spiritual body as real, tangible and beautiful as the most lovely infant, youth, man and woman that we can con-ceive of. Their homes in the spirit-world are as real, and far more beautiful than the most lovely place that we can conceive of on our plane of life, and as near to us as the aroma or perfume is to the flower itself. Hence it is true that, when a loved one dies, it is no departure from us. They are as near to us and love all whom they loved before the transition called death as intensely as they did before; ay, more, they watch over the dear ones left behind with guardian care, and do all that is in their power to save the dear ones of

the earth-plane of life from harm.

This being true, our young friends will realize the fact that our deceased Bro. William White loved to do good and make men and women happier and better by teaching them, through the Banner of Light, of the spirit-world; so now he will inspire others to do the same kind of work for the good of yourselves and others. He is not local but align and will be so avermore during. dead, but alive, and will be so evermore during the endless ages of eternity."

When a young lady gives herself away, does she lose her self-possession?

Free Chought.

THE PANTARCHY DEFINED-THE WORD AND THE THING.

BY STEPHEN PEARL ANDREWS

New ideas require new words; either wholly new, or old words raised and stretched to a higher and broader meaning; and the promulgator of the new thought has to choose between these two alternatives. Pointarchy is a newly-formed word: from the Greek to denote what is sometimes called "The New," as contrasted with "The Old," in respect to the progress of the world's Old," in respect to the progress of the world's affairs, and that to which the revolutionary Preserver, and our need of securing His favor events of our day are a transition and an introduction. It means the Universal Government or ordering of all human conduct, individual and collective, in accordance with true science or knowledge, and for the highest and best uses--a millennial state devised and conducted by seience, and effected by the crystallization of all the existing reformatory and spiritual forces.

Arche is a Greek word (occurring in monarchy, olig-archy, hier-archy, etc.), which curiously combines, in a subtle unity of meaning, the idea of origin or beginning, and hence of elementary principle, with that of government or rule En arché én ho Logos, "In the beginning was the word" (John i: 1), means more than in the histor- of the inalienable right of a Christian people ical heatmain. It means the logical heatmain in to acknowledge their God and Preserver; and ical beginning. It means the logical beginning in elementary principles, as a language begins in its albhabet, which then governs the development of sneech or the word.

Pan or pant(os)-which occurs in pan-theism, pan theon and pant-ology - is another Greek word meaning all or universal. Pant-archy means, therefore, Universal Government, but in a deeper sense than any merely political idea.

The organization of the Pantarchy is the formation of a new party in the world, but something very different from a new political party. It is not a party for the external and compulsory control of affairs, through, the ballot, backed by the bullet, but an altogether voluntary association of those who are like-minded in their diverthrough the force of ideas, and of an organized the support of religion? influence guided by the best skill and the high- The question had been discussed among Chrisof Internationalism."

The immediate cecasion of this communication to the Banner is the occurrence of a couple of expressions in "An Interview with Mrs. Maynard, the celebrated trance meditin," in the that we were a heathen nation! issue of the Banner of the 31st of May, 1873, In 1866 Rev. Francis Vinton, D. D., Rector of issue of the Banner of the 31st of May, 1873, copied from Pomeroy's Democrat. The statement is this :

who have remained in the quier warks of the will rise to power and position. Men who have loyed humanity, who have labored carnestly to promote the welfare of the people, will be called into the field of action. Brother, your place, is

there." "So," it is added, "we are expecting the formation of a new party; not a new political party (God knows we have had enough), but a new clement of strength and power that shall draw to itself the best of all parties who seek to benefit humanity for the love of humanity. This is that which will correct, the present condition of things?" etc.

These sentences embrace the essential idea of the Pantarchy. The Pantarchy has been incipiently organized and in active operation for several years, is steadily augmenting its strength and resources, and is preparing for a more external and visible intervention in the world's affairs, when the coming crisis shall have gone forward to the point where such action will be demanded; meantime it remains, for the public at large, more a mere ideal foreshadowing than an actual, wide-spreading and powerful organi-

ORIGIN AND PROGRESS OF THE MOVE-MENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND BIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER SIX.

BY W. F. JAMIESON.

The year 1865 was not marked by such active operations in the movement as the preceding year, although the movers came very near securing the State of Indiana.

Rev. John Crozier was the leader in assembling a Convention of Christians in Indianapolis on the 15th of February, 1865. As amendments to the Constitution were being debated in the Legislature of that State, they conceived it to be the opportunity to secure their religious amendment. A petition was prepared by the Convention, and it received four hundred and fifty-two signatures. The petition was laid before the Legislature, and referred to a Committee. The Committee reported favorably, recommending the adoption of the amendment—

"1. Because the proposed religious amendment contained nothing sectarian. 2. It is in harmony with our Republican form

of government.

3. It places our government in harmony with the government of God, from whom all power is

"4 By adopting this amendment we will pro-pitiate the favor of Him who chastises nations for national sins." There was a minority report adverse to the

petition, and the Legislature adjourned without The Constitutional-God Christians narrowly

watch the "downsitting" and "uprising" of the State Legislatures and Constitutional Conventions. Probably through State Legislatures they will first secure the Recognition of God, Jesus Christ, and Bible.

The first Auxiliary Society was formed in the southern part of Illinois, and its influence, by means of public meetings, delegations to all representative bodies, the active circulation of tracts and petitions, and by the earnest labors of the Rev. James Wallace, has been felt throughout all the Northwestern States.

The next meeting of the National Association was in the city of New York, May 16th and 17th; 1866. Addresses were made by Dr. Craven and Dr. McIlvaine. Dr. McIlvaine was appointed to lay the resolutions before the approaching Con-

stitutional Convention of the State of New York, and urge a similar expression in the Constitution of that State. The following resolutions were adopted:

"Whereas, It is a most certain truth, received by all denominations of Christians, that Almighty God is the source of all authority and power in civil government, and that his moral laws are of supreme authority in all national as well as individual life and affairs; and,

"Whereas, Nations, as such, are under His moral government, and are responsible to Him, and are rewarded and punished according to their moral conduct as nations; and, "Whereas, In the character and profession of.

the vast majority of our citizens, as well as in many elements of our governmental organization, we are a Christian nation, and therefore have an inalienable right, and are under the most sacred obligations to govern ourselves in a Chris-

tian manner; and,
"Whereas, We, as a nation, have experienced throughout our whole history, and especially during a civil war, the most signal manifestations of God's providential mercy, as well as of His just displeasure for our national sins; there-

"1. Resolved, That our duty and gratitude to distinctly and explicitly acknowledge Him; His Son as the Ruler among the nations, and the authority of His Word, in the great charter of our national existence and powers, the fundamental

ment should be admitted which would recognize any of the distinctions existing among the varidenominations of those who call themselves Christians.

The Roman Catholics call themselves Christians, but it is not proposed to admit them to the i advantages of the religious amendment.

"3. That such an amendment of our National Constitution implies no more than the exercise would do no injustice to those few individuals among us who are the enemies of the Christian retigion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be satisfied without abolishing all laws for the observance, of the Sabbath, and banishing all religious worship and chap-lains from the army and navy of the United

S. That, in our judgment, in order to effect such an amendment to the Constitution, nothing is required but to arouse public attention to its paramount importance and necessity."

I italicize a portion of the third resolution. The "nation, as such," should have no religious worship. Religious worship is contrary to the spirit and letter of our National Constitution, hence everything in the form of such worship sity-for their mutual benefit and for the benefit by the nation is injustice to the people. Inasof the world-a spontaneous drawing together of limich as the Colonists were justified in rebelling all the segments and branches of reform to con- against the "Ten Tax," why should Liberalists stitute the spiritual government of mankind not be justified in rebelling against taxation for

est wisdom: "It is not even designed for or con; thans, If the United States and all its records fined to the single country. It is a higher sort should be distroyed except its coins, could the future antiquarian tell from those coins whether we were a Christian or a Pagan mation?: At was decided that, in the absence of all recognition of God on the coins, or of any sort of recognition of the Christian religion, the interence would be

Trifity Church, had his conscience eased when some coins were struck from the mint with the ment is this:

"After the present—the coming four years—a new order of things will be introduced. Men who have remained in the quiet walks of life will rise to power and position. Men who have public coins." A Nickle recognition to the public coins." A Nickle recognition to the public coins."

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AN EXPONENT OF THE

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Banner of Light.

BOSTON, SATURDAY, JONE 21, 1873.

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Current Events.

The new "Grangers" have demonstrated in Illinois that the farmers, in that state have backbone enough to unite practically forthe detensy of their holivibral rights, against the all absorbing demands of radiood-and other monopolies. The judicial elections, held June 21, resulted in the defeat of Judge Lawrence (who by his decisions occupied grounds in favor of the corporations), and the election of Judge Craig (libera), which may be regarded as a prophecy of what the new society is to accomplish for the future in ameliorating the present uncomfortable condition of the Western agriculturists.

Judge Rice, of Maine, has resigned the presidency of the

Western agriculturists.

Judge Rice, of Maine, has resigned the presidency of the Maine Central radical, and excitovernor A; P. Morrill has obscined teld to the position. Charles F. Hatch, Esq., I as been chosen general manager of the road. Judge Rice will at once assume the dugles of President of the Northern Pacific; to which office is has been clotted.

The restinging of the members of the Polaris Company-taken at the Washington investigation, goes to show that Capitan Hall died a natural death, and that the separation of those on the fee-flee was accidental.

Choicea appears to be getting on famously in the Southeest. It is spreading in various directions. Some cases reported as having occurred at Washington, D. C. Ex-Governor Jewell, of Councetient, has been appointed nited States Minister to the Court of St. Petersburg.

Twelve thousand lumnigrants arrived at the port of New York in the first week of June.

A Boston core most week of June.

A Boston cotemporary says: "Mr, Beecher and Mr, Murgay changed pulpits sinday, June 5th, and each gentleman astonished his audience. Park-street Church had an anti-helpation of the future and Phymouth Church an echo of the old days."

Mr. John Prentiss, who died on the 6th of June at Keene, H., was the patriarch of the press in this country. He as in his 96th year at the time of his decase. He found I the New Hampshire Sentinel newspaper in 1799.

of the New Hampshire Sentinch newspaper in 1799. The fire fiend seems to find plenty of work outside of as well as within the limits of our city. Conflagrations were reported up to the time of our going to press. In Navesationary, Josephson S. (1998), 1988, 1989,

Mrs. Levi Woodbury, widow of ex-Governor Woodbury, dled at her late residence in Portsmouth, N. H., on Mon-day afternoon, June 20, aged 75.

nay atternoon, June 2d, aged 75.

The time rable on the fold Colony Rallread was changed for the summer season, Menday, June 16th. Its chief dealures are the additional Train at 1.15 P. M. on the Duxbury and Cohaset conte, the 11.50 M. express train to Martha's Vinexard, and the 3.50 P. M. express train to Plymouth, The Eastern also begins running on new time, a Pullman train to North Conway being added, Charles-H. Brooks, of Peabody, will have charge of H. Stoke, how may being added.

or reacony, with may charge of 'H.

Stokes has been granted a new trial, the New York Court
of Appeals being unanimous in making the decision;

More trouble in 'california, concerning the Chirese lumilgrants, also in Pennsylvania, where a serious rior occurred
June lath, among some recently imported Chinese work,
men at the Beaver-Falls cuttery works.

The Subjune Campion has Junear the transported.

The Sultan of Zanzibar has signed the treaty with Great Britain for the suppression of the slave trade, negotiated by Sir-Bartle Frere.

The Dutch war with the Atcheenese assumes larger pro-ortions than was at this anticipated, and withit comes the

The Constitutional Cortes proclaimed a republic for Spain by a vote of 240 to 2, on Sunday, June 8th, The Emperor William, of Germany, continues serbously ill. Private dispatches represent his condition as alarming.

Two more Arctic expeditions are mentioned one from Russia, and the other, from Scotland, the latter a private

undertakling.

The steamboat train from New London, on the Norwich and Worester Railroad, was thrown from the track near Dayville, Conn., on the menning of June Iall, at5 o clock by a the placed on the rails by some designing villain. The engineer; P. L. Cooper, of Worvester, fireham, George A. Harvey, do., and brakeman, Collins, of Boston, were injured. The freman was badly scalded. Noone was killed, Three cars were smashed, and the engine was thrown-bottom up in an adjacent brook. The gscape of the passengers was very narrow.

Henri Rochefort, the French radical, is now to be sent without fall to New Caledonia, the pasty now come into power being rightly decided on the matter. Brazil's government sides with the Free Masons against

Alexandra Palace (English) was destroyed by fire on-Monday, June 9th, the loss being \$3,00,00. There was a destructive fire on the same day in Dublin, at which the goldlers had to treat the crowd-to-a charge, thus placing them between two fires.

The Cuban war still goes on unabatedly, its fifth year showing no indications of a cessation of hostilities. Colonel Mackenzie's official report of his raid against the Kickapoo Indians is received at the War Department, en-dorsed by Generals Sherman and Sheridan as fully and hearfily approved.

nearthy approved.

The Anniversary of the Battle of Bunker Hill was quite generally celebrated in Massachusetts on Tuesday last,

The White Modocs.

Without exception, the press exclaims in horror against the atrocity of the act of murdering helpless Modoc prisoners on their way to the camp of Gen. Dayis. The Oregon white volunteers are the authors of this latest outrage on every principle of humanity. How is this act into law-making, which is politics. Let them reany better than the assassination of Gen. Canby? Both were the work of basest treachery, but the sinveigle him, when he looked at the penny he Indian is not supposed to entertain the same elevated conception of what constitutes good faith as the white man. So that, if anything, the white volunteers of Oregon are vastly more deserving of punishment on the gallows than Capt. Jack and the Shack Nasty troop of his followers, The latter will unquestionably be hanged summarily; but will the former? We rather think not. Gen. Davis has not even sent out in pursuit of them. They were guilty of killing nobody but Indians. Is there not enough in this unjust distinction, which has always been allowed to operate in our dealings with the Indians, to explain the secret of these endless disturbances and expensive wars? The red man has some sense of justice certainly, and when he sees his own brothers executed for treacherously murdering Gen. Canby and one of the Peace Commissioners, he will naturally insist that the Oregon white volunteers, who treachefously murdered helpless Indian men, women and children, while being conveyed as prisoners to camp, shall be visited with the same punishment.

Read the interesting article on our first page from the pen of Mrs. Emma Hardinge Brittan, wherein she discourses on "'Unrecognized Senses, or Spiritual Senses, which?" a matter which is of the deepest interest, and is treated by her with clearness and precision.

The Freedom of Religion.

The state of the s

If there is any power or beauty in religion, it is in its perfect freedom. TI)e service of Heaven is rightly styled "perfect freedom." And that implies the liberty to think to believe, to speculate, and to worship as each individual's conscience tells him is best. No man is allowed to dictate to another in this greatest of all matters; if he might, then he manifestly assumes to be in himself the divine standard, which never was and never will be allowed him in this world or any other. The immediate peril to free religion in our own country just now, is from the selfseeking of ecclesiasticism. While claiming for itself the largest freedom within self-appointed limitations known as creeds, beyond which it allows not its own self to go, it is engaged in an attempt to lay down the law of restraint also to others who are not of its way of thinking. This is no freedom; it is absolute tyranny. There can be no form of Ayranny so harsh, so cruel, so odious, and so fatal to human progress and happiness, as that exercised by one man or party, over the conscience of another. The wickedest wars of the world have sprung from it. It has entailed more misery and caused a wider devastation than any other human agency under the sun. The fields of the Old World are soaked with the innocent blood that still cries out from the ground

This tyranny over the conscience is quite bad enough in the Church; when it comes to impress the State into its cruel service it is simply unendurable. A people who have once learned what freedom, in its largest social sense, means, will they shall start you on high vantage ground for indignantly refuse to submit to it. They will or your career in the unseen world, fit you to utilize indignantly refuse to submit to it. They will organize to overthrow its schemes, and to trample its hateful head in the dust. For what alliance has religion with polities; any way? The ecclesiastical party, now forming to put "God in the Constitution," intend to convert politics into sacerdotal religion, and rice verso, on the plausible prefext that it would be doing God the greater service nationally. What a low conception of God theirs is, to be sure! If God-that is, the Divine Spirit-is in a people, they will find all the ways they require to manifest their obedience without constructing a political system for his ostentations recognition. This is only a part one can retreat and shut the doors behind him, of the general tendency of the modern Christian Church, to run to power and authority: Having perceptibly lost its hold on men's consciences and affections, by reason of their development beyond the reach of a church that is formal and ritualistic and traditional, it seeks to supply the loss by a resort to political power-by getting control of the machinery of Government and compelling people to acknowledge what they never can persuade them of in the mere ecclesiastical way, Alas, this is not that kingdom of heaven which cometh without observation.

We certainly have no disposition to meet and oppose this movement of the Christian ministers, not by any means an unit on the subject, in their own partisan spirit, else we should be as open to just criticism as they. What we stand for is religious freedom; what they are organizing to secure is ecclesiastical power. They ought to be able to see not only how weak their cause is on the ground of justice, but not less so on the ground of folly; for it is as plain as a mathematical demonstration, that on their own basis of action, the Roman Catholics will soon outnumber the Protestants in many communities, when Protestantism will have to take a back seat and remain there. There is not the least doubt that the Catholics like to see this business proceeding, They maintain a discreet silence about it, but keep just as diligently at work increasing their ecclesiastical force and making ready to benefit by the work which Protestant associations are doing for them. The Catholics certainly profess to be Christians, and as soon as they have the numbers they can, under the proposed amendment to the complication of the firing upon certain English merchant-men by a Dutch man-of-war in Indian waters on suspicion of their being engaged in blockade running. mies. What is this to be if not the revival of the bloody religious wars of former times? Protestants are not expected to submit to surrendering what they now assume, though falsely, to be their own Government.

This movement starts from entirely false premises; not merely mistaken ones, but those which common perception shows are false. It is a falsehood, for instance, to assert that a nation which professes to give religion, like everything else, the largest freedom by refusing to hamper it with State restrictions, is therefore an irreligious nation. On the contrary, it may be far more religious for that reason. Not to load it with polities and laws, is by no means evidence of indifference to it. To insist on leaving the universal conscience untouched by statute or political precept, is not identical of necessity with taking no interest in the state of that conscience. It may rather show a truer tenderness for it. What can that religion be worth which does not work from the inner to the outer; yet this bigoted movement seeks to reverse the spiritual order, and to begin with externals. That is the reason of our saying that the Churches which embark in this business confess by their act that they despair of reaching the individual conscience, and are therefore going to concentrate their efforts on the individual conduct. Spiritually they are abandoning their professed work, and going member Christ's answer to those who sought to asked for, and bade them "render unto Casar the things which be Casar's, and unto God the things which be God's."

On Wednesday, June 11th, Mr. J. T. Trowbridge, whose literary talents have given him a widespread and merited robutation in the field of popular literature, was united in marriage at Arlington, Mass., with Miss Adelaide S. Newton, daughter of A. E. Newton. Esq., well known to the Spiritualist public as a radical thinker, earnest writer, and cogent speaker. The newly wedded pair left immediately on a tour of a few weeks to Western New York, intending to visit Niagara, and to return home by way of St. Lawrence and Thousand Islands. May happiness and joy attend them on the voyage of life.

At the late Annual Convention of the Massachusetts Radical Peace Society, the following was unanimously passed:

"Resolved, That the sudden departure of one of our Vice-Presidents, William White, to the higher life, is a loss to the cause of peace, as he was a fiving light to guide the traveler to the haven of good will to all men."

Peruse the call of the New York Children's Progressive Lyceum for a "World's Convention of Lyceums," as it appears on our sixth page.

The True Doctrine.

We have often expressed our conviction that thought is in the air" in these modern days, and receptive minds, no matter what their sur- | E. Abbot from the Index, of Toledo, which measroundings, drink it in, and are exceedingly apt have we seen a clearer demonstration of this fact | be able to reverse the whole of this. We are in than in the Baccalaureate sermon of Dr. A. P. receipt of a letter from our esteemed correspond-Peabody, on "The Relations of the Present to ent, Giles B. Stebbins, under date of Detroit, the Future," delivered by him on the Sabbath for Mich., June 9th, in which we are informed that Class-day, June 15th, at Harvard University, at a meeting held at Toledo, June 7th, at which The discourse was founded upon the text, "Lay, the majority of the stockholders of the Index Asup for yourselves treasures in heaven," Mat- sociation were represented, Mr. Abbot was not thew'vi: 20-and, as reported, is replete with the jonly re-instated, but, endorsed, by a voté unanireal and outspoken teachings concerning the coming existence in store for all earth's children, resident all over the civilized world, and which also have been repeatedly printed in the Message Department of the Banner of Light. We are surprised and pleased at the utterances of the learned D.D., and hasten to present to our readers some choice excerpts from the discourse in question:

Immortality, if it means anything, means the continuous identity of being. Else it is not im-mortality, but an annihilation of the being that was and the substitution of a new being to bear his name and fill his place. But if you are really the same being on either side the death river, there is no need that you go hence poor and bare: there is wealth that you may carry with you, if you will get it here; and, above all, there are wealth-producing energies of mind and characr, powers, tastes, tendencies, virtues, loves which you may so train and cultivate here, that ts society, to hold an honored place in its worthy

If you would but say, each within himself, "As live and die here I must resume my being in the liffeto come; the forces of character that urge me here must start me on my eternal career; the wealth of soul that I accumulate here must be my capital in my new abode," you could need no other, you could have no surer impulse in every walk of duty, in every exercise of active virtue. strive to enter in thought into the future life; cannot but feel that we must be more dependent there than here on our own self-respect. Here there is an outward and a lower life into which and for one who is content with the glitter of the outside walls, or the coarse luxury of the base ment, and never looks into the inner upper rooms it may signify but little that they are empty, dis tway, when the walls of sense are trampled down in the dust of the grave, the soul must needs ap-pear to itself and its fellow-spirits just what it is. Eternal self-communion, direct and inevitable as it cannot be here, must be our destiny, and it is of unspeakable moment to us that this be a communion which we can hold with complacency and delight. What, then, must be the condition of the soul that is foul with guilt or with the slimy trail of meanness-of the soul that knows itself to be contemptible and expects to save itself from contempt here only by being under cover? I think there is a degree of carelessness to spiritual purity, culture and growth cherished in many minds by a vague trust in the divine mercy. * * *

The law as a man soweth so shall be reap, is the law of all time and of all worlds; the only conceivable difference is that the working of this law is sometimes concealed from sight and unrecognized in consciousness here, while in the life to come every soul must confess and feel its pow-er. * * You have entered upon fields of research that will stretch on before you at every stage of your eternal progress; for how can any avenue of knowledge be closed by the opening of the soul's prison-gates, by the downfall of those walls of sense which only circumscribe thought, imagination and intellectual enterprise? The direction which the mind has assumed here will determine its favorite pursuit in the infinite

range of its eternal career. Artizans and Owners. In reflecting upon the labor question in its various ramifications, one thought always starts un

Constitution, seize the whole machinery of Gov. labor; why is not the artizan honored in a noble ernment and convert it into a powerful engine piece of work at least equally with the one who happens to be the temporary owner? It is but a fortuitous circumstance that puts one man into the ownership of any piece of property. Even making due allowance for his industry and thrift, it is not to be denied that there are thousands more of equal industry and thrift who are not so fortunate as he. So that it is but an accident at

We stand before a noble edifice and feel our

best, regarded in its highest sense.

admiration excited. Modern civilization will not suffer that sentiment to expend itself upon the work, even if it refuses to think of the workmen; but it instantly turns and asks who is the owner? as if in that relation of ownership lay the whole merit! Nothing for the architect; nothing for the builder; nothing for the laborer, but all for the owner. Does not this simple fact, thus plainly presented, rise up in judgment against the low materialism which rules in all modern estimates of life and labor? When nothing more is done for the love of doing, but everything for money alone, the standard is clear down, and needs to be lifted again. The character of the spirit with which Labor wages war need be sought no fur-

Dr. H. P. Fairfield.

ther than in this one common illustration.

This gentleman, whose reputation for kindness of lieart and probity of character vies with the eloquence of his lectures, has been addressing large audiences in Waverly, N. Y., during the month of May, where the cause puts forth signs of direct and unmistakable advance. He will speak in Newton Falls, O., the three last Sundays in June, and will make other engagements for the summer and fall. Those desiring his ser vices can address him at Ancora, N. J.

Spiritualist Pienics.

As will be seen by reference to an advertisement on our fifth page, Dr. H. F. Gardner will give the opening picnic for the season, at Silver Lake Grove, Plympton, (the new ground,) and Island Grove, Abington, on Thursday, June 26. James S. Dodge and Dr. A. H. Richardson will commence their regular season at Lake Wal-

A paper, entitled "The Animal Kingdom," has been established in the city of New York, under the auspices of the American Society for the Prevention of Cruelty to Animals. Price, \$1.00 per year. Address the editor, G. W. Johnson, 210 East 17th street. We are pleased to know that this class of periodicals is increasing. It is quite time that public attention should be called to the cruel treatment of our willing and passive servants, the dumb animals. No brute would treat its kind so harshly as some men often do their horses. Hence we hail with great satisfaction the inauguration of societies for the prevention of cruelty to animals.

Congratulatory.

We took occasion not long ago to offer some comments on the fact of the separation of Mr. F. ure expressed the regret felt by us at being obliged to give it utterance when occasion serves. Never to make a chronicle of it. It now gratifies us to mous with but one exception. The directors were bidden to undo their work and restore to Mr. which have been so often given, from the spirit Abbot the helm which they forced him to relinside of life, through the lips of countless media quish. The resolution adopted at this stockholderst-meeting is as follows:

"Resolved, That we request the Board of Directors to re-instate F. E. Abbot in his former place and power as Editor of the Index, and that this request, made after due investigation, is the best proof of our confidence in his integrity, ca pacity, and devotedness to the objects and aims of the Index Association.

We therefore cordially welcome Mr. Abbot back to his peculiar field of work in the advocacy of liberal doctrine and spread of liberal thought, recognizing him as a man of superior gifts, acquirements and training, and able to cope singly with a host of modern adversaries. His writings, are of a character that the world needs, and no such pen as his ought to be laid away.

Aid to keep the Banner of Light before the People.

We gratefully acknowledge the efforts in our behalf of the several gentlemen below named, and hope the recital of their labors may present the case in a clearer light to others, that they may feel encouraged to like exertions. The subjoined letter fully interprets the truly generous intentions of its writer without need of explanation from us:

"TO THE BANNER OF LIGHT COMPANY-I here enclose a bank draft of six dollars to renew my subscription for the year, which amount. I intend to pay yearly as long as you are in need, and as much more as I am able to spare.
Yours truly, BENJ. RHODES.

Yours truly, Elmira, N. Y., box 756."

E. R. Holmes writes us from Glen Beulah, Wis., June 8th, enclosing three dollars—which he was able to raise on "W. D. Y.'s" plan of each Spiritualist donating thirty cents to assist in replacing the Banner's loss by fire-some nine persons uniting with him in making up the amount. In his opinion, "All that is needed is a little effort by some one resident in every place to introduce the matter, and your loss will be made up immediately. This is what should be done."

Isaac Smith, of Stockport, N. Y., seeing the call of "W. D. Y.," immediately forwarded \$1,50 from his own private means, to represent, in some measure, the Spiritualists of the place—a worthy example.

A Sad Event.

The following, from the columns of the Boston Advertiser of June 18th, conveys intelligence which cannot fail to elicit sympathy with the bereaved, wherever perused:

FATAL ACCIDENT TO A GRANDSON OF QUEEN VICTORIA.—On Thursday morning last, at a quarter to eight, the nurses brought, as usual, the royal children into Princess Alice's bedroom. On this occasion there were but three—viz.: Prince Ernest, Prince Frederick William, and the baby, Princess Victoria. Out of the bedroom opens a Princes retoria. Out of the bedroom opens a bathroom, into which, shortly after his arrival, Prince Ernest ran. The Princess, knowing the window to be open, as was also the one in her bedroom, hastily got up and followed the child, leaving Prince Frederick William by himself and the baby on the bed. During her short absence, Prince Frederick William let a toy with which before the mind, which becomes peculiarly strik-ing when viewing any particular result of human labor; why is not the artizan honored in a noble brought assistance, but all efforts were useless and the poor little fellow died about eleven o'clock. He was a weakly child from his birth, but of a lively and gay disposition, and his death is an immense sorrow to his parents, for whom is needless to say, the greatest sympathy i felt. The Princess Imperial of Germany has paid a visit of condolence to her sister. While in Eng and court mourning is ordered, there will be none in Germany, as the deceased Prince was not twelve years old,—Letter from Darmstadt, London Times, June 4.

George Sexton, M.A., LL.D.

We are in receipt of a copy of an address, en itled "God and Immortality, viewed in relation to Modern Spiritualism," which was delivered by this gentleman at City Hall Saloon, Glasgow, Scotland, on Sunday evening, Feb. 23d, 1873. The Doctor is a remarkable worker, as physician author and lecturer, his chief labors being devoted to the immediate amelioration of the physical and moral distresses of the working classes of England. He is an uncompromising foe to vaccination and the evils thereby entailed, and many maladies have given way before his acquirements. His efforts for enlightenment and eclecticism in the field of curative measures and remedies, as editor of the "British Journal of Medical Freedom," have received emphatic endorsement in Italy, where he has been chosen Honorary Member of "L'Accademia Del Quiriti." at Rome.

The lectures of Dr. Sexton are spoken of in the highest terms by the English press in London, Leeds, Bayswater, Huddersfield, and other places. It is whispered that he has some idea, at a future day, of paying a visit to our side of the Atlantic.

Liberal Organization.

It is indeed an encouraging sign of the times that various members of the liberal element continue, not with the sound of the trumpet, but in quiet determination, to band themselves into Leagues for the resistance of the growing power of the bigots of our land, who would, were it possible, prostrate all political liberty at the feet of their chosen dogmas. To baffle this suicidal polden, Concord, by a picnic on Wednesday, July icy, which would react upon many unthinking 16th-the time of trains, etc., to be hereafter churchmen as well as free thinkers, is, to our mind, (as we have heretofore frequently remarked,) the great work of coming days, and well will it be if all the disciples of freedom of speech and conscience will but recognize this fact, freighted as it is with solemn import. By a recent letter from a correspondent we are pleased to note that a Society having this purpose in view was formed at a meeting held in College Hall, Detroit, Mich., on the evening of June 8th-the following named gentlemen being elected as its board of government: W. R. Hill, President; A. T. Garretson, Secretary; J. W. Watkins, Treasurer.

> ET Carl E. Kreische, San Antonio, Tex., sends us \$2,00 as a donation, for which he will please accept our thanks.

A Reminiscence.

It is now a little over sixteen years since I received a letter from Boston with the following request:

"Will you write a story for a new literary paper which we are about to start in this city? Your friend, Mr. J. P. Jewett, has recommended you to us as one whose pen might aid us. Yours respectfully,

LUTHER COLBY & Co."

In accordance with this request, we wrote a story, and it was in the hands of an artist for illustration when a friend wrote us as follows: "Your name is advertised as a contributor to

the Banner of Light. How can you, an Orthodox Christian, write for a spiritualistic paper? Besides, are you sure that you will receive com-pensation for your work?"

Well, Mr. Editor, I sat a few moments and mused upon this letter. I knew nothing of Spiritualism then, save what I had read in the Tribune, and the broad charity of Mr. Greeley toward all sects had, perhaps, prevented me from feeling prejudice toward any: At least I would not, though urged by others, withdraw the article. From that time for eight years or more, I wrote or the paper, and never once did the publishers question me as to my creed, allowing the free expression of my own views, and, moreover, paying me generously and promptly. Never once during these years did there occur the least disagreement or jar as to terms or matter sent for the press: Then came a change. Sorrow and death entered my home, and a kind letter came, regretting that I could not feel that there was a door of communication with the departed if I would but open it. To this I could only reply:

"It cannot be— Else that which I have longed for day and night With longing infinite Would come to me."

Then came a change of residence, and other eares, to me, and for six years I neither saw nor heard from the publishers. But one day this spring, on the morning of April 20th, I received a letter from Wm. White & Co., requesting something for the Banner. It was written a few hours previously. I answered it by the evening mail, but before it reached its destination, Mr. White, (the senior partner of the firm) had been called to his eternal home. The intelligence came to me only a few moments after mailing the letter, and it is not strange that my thoughts should be carried back to the past, and to the generosity and kindness of those who believed that this world was wide enough for many men of many minds, and for creeds as various in expression as the simple faith of the plain Quaker and the imposing ritual of the Romish Church.

The incident which I have related of the first letter recalls to mind the fact that about that time I first met with Wilson's (Christopher North) "Letters on the Truths contained in Popular Superstitions," a work which I wish was better known. He discusses Ghosts, Dreams, Vampires, Second Sight and Witchcraft, with a calm, impartial pen, reminding me of Old Justice holding the scales with so even a hand that a hair might turn the balance, but neither hair nor mote find entrance under his clear eye and firm grasp. Well he taught me then this grand truth: "that what has been believed for ages must have something real at bottom." There can be no prevalent delusion even, without a corresponding truth." After mentioning some wonderful instances of second sight, tory and conservative as he was,

he comes to the following conclusion: "It appears to me that these instances completely establish the fact that, in reference to the past, the mind occasionally receives knowledge through other than the known and ordinary channels; and that the simple and most natural interpretation of the facts narrated is to suppose that, under certain circumstances, one mind can put itself into direct communication with another.' He makes also this remarkable statement, that, "without comprehending the real character of the power called into play, mankind seems to have found out, by instinctive experiment and lucky groping in the dark, that in the stupor of trance, the mind stumbles upon odds and ends of strange knowledge and prescience." He advocates a philosophical study of these strange phenomena of the human soul—a patient investigation, instead of attributing everything not easily explained by known law to the agency of the Devil. Poor Beelzebub! What a host of false witnesses have risen up against him!

Learned men sit in their studies and write their psychological treatises, instead of collecting facts, viewing the latter with unpardonable indifference. He closes with the following: "Mons. l' Abbè," said Voltaire to a visitor who gave him a common-place account of some remarkable scenes, "do you know in what respect you differ from Don Quixote?" "No," said the Abbe, not half liking the look of the question. "Why, M. l' Abbè, Don Quixote took the inns on the road for castles, but you have taken castles for inns.' A. E. P.

Aid for a Worthy Man. Misfortune, which like death seeks out many

shining marks in this world of ours, has placed its cramping hand upon that earnest worker, and liberal, sympathetic soul, J. 11. Harter, of Auburn, N. Y., and he now appeals for aid in his

extremity, to those upon whom fortune has smiled, at least to such an extent as will render it possible for them to help him pecuniarily. The name of Bro. Harter as a writer and speaker has been for years familiar to our readers, and we sincerely hope the voice of his distress will be clearly heard and promptly responded to: DEAR FRIENDS: You will without doubt be

surprised, and in feelings saddened, at the reception and reading of this circular, but circumstances are such that I send it forth. By industry and economy, self and wife succeeded in buying for us and two daughters a home, which was ever open to those who wished to share its hospi-, but by various and numerous reverses, brought upon us by persons and influences be-yond our control, we have lost our home and are still in debt, about three thousand dollars, hav-ing but little with which to meet these claims that are now in these close financial times pressed upon us. When the Sheriff called on official busiless, he asked on what he should levy? I replied On anything in the house, down to the bed, on which I sleep, and the knife and fork with which I eat my meals." The levy has been made, and unless the money is raised, our furniture, library, &c., &c., will at a great sacrifice be sold to feed the financial wolf, desiring our little all. Under these circumstances, dear friends, do I send you this circular, hoping that you and my friends (and enemies too, if I have them), in your vicinity will be send you. ity, will at once make me such a donation as your willingness and ability "will admit, without material injury to yourself and family." Though in these trying circumstances, I thank God and the angel world that I yet possess my manhood, my honor, my integrity and various other good qualities that I brought with me "from my youth up." I am still in the field as preacher. and lecturer on various reforms of the day, and if desirable on your part, will lecture for the do-nations you may be pleased to make. Please re-Yours truly

spond soon. Yours truly, Auburn, N. Y., June 6, 1873. J. H. HARTER.

Notes from A. E. Carpenter.

Since I last wrote to the Banner, our good Bro. White has passed to the higher life. Suddenly, quietly, peacefully, his spirit entered that beautiful land of which he loved to speak. We shall miss his genial face and kind sympathies, but the loving friend is still ours, laboring with us in every good word and work.

The dear old Banner still waves, with its standard borne forward to nobler work and grander achievements, upheld by mortals and immortals, striving for the common good of the race in the body and out of it.

NEWARK, N. J.

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I lectured before the society in this place two or three Sundays, and was delighted to find a goodly company of earnest hard-working Spiritunlists, who seemed to do all they could to make their Spiritualism a means of intellectual and spiritual growth. Several good mediums reside spiritual growth. Several good meanings resident this beautiful city, prominent among whom are Mrs. Smith and Mrs. Smithey, both acting as test mediums, meeting with good success. Here resides Mr. Stewart, the brave, radical and keen analytical thinker, who wrote the "Hierophant," a book which is no doubt familiar to most of your readers. While stopping here I met a lady medium, entirely unknown to the public, who has for a long time been having some beautiful manifestations. Pictures are drawn by the spirits with their own hands, the materials being put into a room by themselves and left until the work is perfected. I saw one of these pictures done in is perfected. I saw one of these pictures done in crayon, and the delicacy of touch and beauty of outline were wonderfully fine. A large number of portraits have been made in this way, some of

which are excellent likenesses.

I intended to have seen more of them, as the lady and her husband gave me a cordial invitation to visit them; but my stay was so brief I had no opportunity to do so. I am compelled to keep the names from the public, as they are unwilling yet to be known to the world.

A beautiful manifestation occurred in the pres-

A beautiful mannesiation occurred in the presence of Mrs. Carpenter just before we left New York. While she was sitting for Mr. Keyser, the well-known philanthropist, she saw a beautiful spirit, with flowers in her hand, standing near the table at which they were sitting. It was in the daytime, and the room was perfectly light. The spirit seemed anxious to place the flowers upon the table, but was unable to do so. Finalto retire through the open door of a room adjoining. They did so, still keeping their attention fixed upon the table, which was distant some ten feet from them. Suddenly there appeared upon a piece of paper which was lying upon the table, a lovely fuschia and some sprays of forget-me-not. They were fresh and fragrant, apparently just plucked from the stem. Mr. K. is a great lover of flowers, and the spirit who brought them had often been seen by other mediums with the fuschia, and now she was able to give it material me from the restorm. It was a delicate memento, and fully 1977. greatrascals:

THE NEW YORK LYCEUM .

Is improving finely under the faithful guardian-ship of the noble workers that have it in charge. Enough can scarcely be said in praise of the Conductor, Mr. Wilder, for the untiring efforts he is making to build up the Lyceum in this city.

A. J. Davis and his companion are comfortably

settled at 23 East Fourth street, where they are dispensing the Bread of Life to the hungering is as harmonious as ever, thanks to Mary's kind-ly care, and his own screne temper. I predict their success in the book trade. The sale room is fitted up tastefully and neatly divided into different departments, labeled and arranged with ferent departments, labeled and arranged with perfect system. The tops of the book-cases are fittingly crowned with likenesses of the "saints" in "Arabula," while beautiful spiritual pictures and splendidly bound volumes ornament and make attractive the large show window. The Yorkers will not have to complain any longer that they have no place where spiritual books and papers of all kinds can be obtained.

Slade, Mansfield and Foster are as busy as ever. The efforts to crush them have utterly failed, and more business for them is the result. Gordon has vanished from New York altogether.

HARTFORD,

where I am at present stopping, has been manifesting a good deal of interest in Spiritualism during the past few months, as it has been pre-sented by our inspired sister, Mrs. Nellie J. T. souted by our inspired sister, Mrs. Nellie J. T. Brigham. Large audiences have gathered Sunday after Sunday, and multitudes have been cheered and blessed by her sweet ministrations. The meetings are now closed for the season.

Lottie Fowler has left here for Worcester. As

a test medium she is undoubtedly one of the best

we have, and she is doing a good work.

A word of myself, and I close. I want to meet
with my old friends in New England this summer, and would like to make engagements among them. Should there be any who would like to have me visit them any time during the coming season, I hope they will address me at once, care of Banner of Light, Boston, Mass.

A. E. CARPENTER. Hartford, Conn., June 12th, 1873.

The European Tour

Is the title of a sixteen-page magazine, printed on tinted paper, and sent out to the traveling public by Messrs. C. L. Bartlett & Co., 16 Broad street, Boston, Agents for the Anchor Line of European Steamers. Its pages teem with tempting offers of transportation—and subsistence also -at low rates for those contemplating long or short trips to the Old World. Skeleton tours, occupying from four weeks to six months, and costing from two hundred to one thousand dollars, are given in its pages, and much good advice is also added regarding preparation for an ocean voyage, etc., etc., the perusal of which will be of advantage to the prospective wanderer.

A SIGN OF THE TIMES.—The clergy of Massachusetts, to try the strength of their hold on the popular conscience, called their devotees to the ballot box upon the issue of uncompromising prohibition:

Result-The formation among the people of a powerful secret organization (representing \$150,000,000 of capital), with branches ramifying throughout the Commonwealth, pledged to the repeal of the obnoxious statute.

We are informed that Charles II. Read, physical, and Ida Hart, personating medium, are giving successful séances in the West, on their route to California, via Council Bluffs, Omaha, Denver, Salt Lake, etc., etc. A European tour is mentioned as projected by them at the close of their stay in San Francisco.

In order to complete our files, we are in need of Vols. 3, 4, 7, 8, 16, and 23. Any of our patrons having odd numbers of the same, or complete volumes which they may be willing to spare, will confer a great favor by forwarding them to

To-DAY .- This spicy, illustrated sheetof which McLean, Stoddart & Co., 733 Sansom street, Philadelphia, are publishers, and Dr. Dio Lewis, Boston, is editor-will commence, July 5th, its new volume, enlarged in form, and with the addition of many pleasant features.

ET SCITUATE, MASS. - Jenkins's Hall. - Dr. John H. Currier, of Boston, spoke at this place, Sunday, June 1st, morning and afternoon, his remarks calling together good audiences.

ALL SORTS OF PARAGRAPHS.

The inconstant feeleth that he changeth, but he knoweth not why; he seeth that he escapeth from himself, but he perceiveth not how; Be thou incapable of change in that

A contemporary says, very wisely, no business man can achieve success without advertising. Fine stores, good merchandise and low prices will always attract a certain amount of custom, but these are only partial means to an

When Lord Eldon brought in his bill for restraining the liberty of the press, a member moved as an additional clause, that all anonymous works should have the name of the au-

David Scott, condemned to imprisonment for life in the Connecticut State Prison at Weathersfield, for compileation in the Windsor Locks "murder gand who had been confined some thirteen months, during which time he protested his innocence of the crime laid to his charge, grew June 14th.

A West Chester, Pal, newspaper announces that a "Mefamerpes Erythrocephains " has been observed in the park; and then, lest this portentous name should frighten away all the women and children, explains that the monster is question is only the red-headed woodpecker.

seem dead to all pity: but there is no mind to inhuman that it has not felt the influence of mercy,

. The shall have judgment without mercy who hath shown no mercy, '' Scripture, The free-pass system on railroads throughout the United

States has been abolished . . . except in cases of poor ministers of the gospel. !

Lord-Chief-Justice Cockburn has just madea joke. A Mrs. Jury being examined as a witness in the Tlehborne case, stated that she had eleven children; whereupon His Honor observed he had always understood it took twelve to make a Jury. England is still echoing the laugh which convulsed the court. Beecher has just preached a sermon on "The Power of

Love." He should endeavor to instill into his friend Tilton some of the genuine power of love. The latter is as full of venom as an egg is of meat. Church property should be taxed the same as any other

property. Why not? This subject is under discussion by the daily press all over the country. Much church property has doubled and frebled in value of late years, and there is no sort of reason why it should not be taxed. Beet sugar has been raised very successfully in Illinois

remunerative prices. Farmers in the West, who think the imported sugar so expensive, will find it for their interest to make a wider effort regarding its culture. An English shopkeeper had, for his virtues, obtained the name of the "little rascal." A stranger asked him why this appellation had been given to him, "To distinguish me from the rest of my trade," quoth he, "who are all

a very productive crop, and always finds a ready market at

The French indemnity to Germany has been paid in coin. or its equivalent, in the shape of merchants' bills, as good as coin in Berlin. On Friday, June 13th, the first Install-ment, or one-fourth of the last milliard of francs, was paid

Movements of Lecturers and Mediums.

The Religio-Philosophical Society on the 30th of May granted a letter of fellowship to Bro. S. J. Avery, M. D., of Chicago; Sisters Laura S. Craig, West Claremont, N. H.; Harriet E. Pope and Bro. Isaac Pope, of Morristown,

Radical and progressive subjects always. Mrs. E. A. Blair is now on her return trip East. She will remain in Michigan and Ohio during the summer. Address until further notice, Albion, Mich., care Mis

C. Fannie Allyn will speak in Middleboro', Mass,. June 29th: in Swampscott during July; in Fairfield, Me., during August; in Lowell during September,

Daniel W. Hull has been laboring with marked success recently at Norwalk and Milan, O.

J. William Fletcher spoke in Ayer Junction, Mass., June 8th, to good audiences; and at the Unitarian Church, Westford, at 2 and 7% P. Mr., June 15th.

William Brunton will speak in North Scituate, Mass., July 13th and 27th. He would like engagements around Boston to fill the month. He lectures in Washington, D. C., through November, and would like to make engagements from thence toward New Orleans."

meeting at Clay, Onondaga Co., N. Y. He can be address-

ed until November at 27 Millord street, Boston. Mrs. Sarah, A. Rogers is at present sick at the house of her father in Cambridge, Maine. She desires to return thanks to the many friends who have written to her, and to plead ill health as the excuse for her delay in replying to their kind epistles.

New Publication.

THE LADY'S FRIEND-Deacon & Peterson, 319 Walnut street, Philadelphia, Pa., publishers—commences its June number with interesting engravings setting forth the Annual Migration of Children from the Tyrol," and Abbotsford, the Home of Sir Watter Scott." Its collection of music, poetry, literary miscellany, fashion-plate and patterns is especially meritorious.

To Correspondents.

63°-We pay no attention to anonymous communications, The name and address of the writer are in all cases indis-pensable as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

T. W., MADISON, ILL.-Your favor received and placed

A NEW PHYSICAL MEDIUM. - Wm. B. Benton, of Locke, Cayuga Co., N. Y., informs us that "great manifestations are taking place in that town, through the mediumship of Mrs. D. Rowley. During her scances she is always under spirit-control. Faces and hands are materialized in the cabinet, and often from two to five are seen distinctly by all present, and many of the faces recognized."

Spiritualist Lectures and Lyceums. METINGS IN BOSTON.—John A. Andrew Hall.—Free Metings.—Lecture by Mrs. S. A. Floyd, at 23 and 75 p. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lycenum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauney and Essex streets, every Sunday, at 10½ o'clock. M. T. Dole, Sec'y.

Temple Hall, 18 Boylston street.—Every Sunday: Morning free circle: afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lycenum meets every Sunday at 1 p. M.

Test Circles are held at Nassau Hall corner Washington.

every Sunday at 1 P. M.

Try Surveles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch and others, medlums. Seats free,

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80

cents,
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents,
HEMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents,
THE RELIGIO-PHILOSOPHICAL JOHNNAL: Devoted-to
Spiritualism. Published-in Chicago, III. Price 82 cents,
THE LITTLE BOUQUET. Published in Chicago, III. Price 25 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published in New York. Price 12 cents.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

Dr. Ira A. Thayer, of Baconsburg, O., writes Dr. Pierce as follows: "I have been using someof your remedies in my practice, and have been very much pleased with them. I regard your of the Spiritualists of Boston and Vicinity for 1873, Purgative Pellets as the best remedy for the con-

A recent French writer divides the seasons in London June, accompanied by his Secretary, T. R. Poulinto three equal parts four months of winter, four of fog-febr, and will return early in July. All correspondence must be directed to 404 Dean street, Brooklyn, N. Y., and will receive prompt attention of the control of th

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D. Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered. My10,-1w*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesinerizer, skillfully applies the electro-magnetic bat-tery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address Mrs. M. K. C. Schwarz, Station B, New York. 6w*. Ap19.

THE WONDERFUL HEALER!-MRS. C. M. Morruson. — Within the past year this celebrated Medium has been developed for Healing. Not a single case has come under the care of her Medical Band but has been cared. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all. Diseases and guarantee a current every instance where the vital organs necessary to contimue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME-

MIS, MOTHSON IS AN UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAURAUDIENT.
Her' Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic heating power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any person. No disease seems too insidious to remove, nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give ge and sex. "Healing Rooms" No. 175 East age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Scances for ma-terialization SUNDAY and WEDNESDAY Evening-1000 Med 2000 Me Post Office Box 1019.

CHARLES H. FOSTUR, 19 West 22d st., New York: Parker House, Boston, July 7th un-til Aug. 1st. Je7.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthay, New York. Terms, \$5 and four 3-cent stamps. tf.Ap.5.

Kidney Diseases, Dropsy, and all diseases of the uringly organs can be cured by the use of "Hinry organs can be cured by the use of Hinry shemeny." Thousands that have been given up by their physicians to die have been speedily cured by the use of Hunt's Remedy. mostor to the mother. The tearnes in Assarington, D.

Co., through November, and would like to make engagements from thence toward New Orleans.

Moses Hull speaks the first three Sundays of July in Starford Springs, Conn.; the fourth Sunday he holds a grove

DRUGGIST, and sole proprietor, No. 28 MARKET SQUARE, PROVIDENCE, R. I. 13w. My31.

Dr. Slade, now-located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edics for Asthma and Dyspepsia. Ap.19.

BUSINESS CARDS. CHANGES, www.wh

The world has many changes seen.
Since some who 're living now were young;
What those of greatest note have been

What those of greatest note have been Has oft been heard from many a tongue; In mode of living and of dress.

Some we are sure have been for fill They 've not increased our happiness.

And we are sure they never will. But Boys who change their Winter "CLOTHES". For Summer "STITS" at GEORGE FENNO'S, WIll filted be from head to feet, Corner of Beach and Washington street.

The eleran bookseller and publisher, keeps on sale at his store, 603 Franch street, Eric, Pa., nearly all of the most popular Spiritualistic Rooks of the times.

RICHARD ROBERTS.

Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for safe the BANKER OF LOGHT, and a full supply of the Spiritual and Reform Works published by William White & Co.

SAN FRANCISCO, CAL.

At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npirituniist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Pinnebettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, 29 "Remittances in U. S. currency and postage stamps received at par, Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

HENRY T. CHILD, M. D.,
634 Race street, Philadelphia, Pa., has been appeluted agent
for the Banner of Light, and will take orders for all of
Colby & Rich's (ate William White & Co.) Publications:
Spiritual and Liberal Books of sale as above: also by
DR. J. H. KHODES,
918 Spiring Garden street, who will self the papers at the
Hall corner Broad and Spring Garden streets on Sundays,

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books. Papers and Magnzines. Also, Adams & Co,'s GOLDEN PENS AND PARLOR GAMES, the Magic Contl. and Voltaic Armor Soles. DR. STOKER'S NUTRITIVE COMPOUND, SPENCE'S POSTIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.—

LEEN'S BAZAAR,

16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

RICHARDS & CO.,

383 Larbor street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Colby & Rich (late Wm., White & Co). Also the BANNER OF LIGHT.

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Hollori, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

D. M. DEWEY.

Budkselle, Arcade Hall, Rochester, N. Y., keeps for sale
the Spiritual and Reform Works published by Colby
& Rich (late Wm. White & Co). Givo,him a call.

AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, (late Wm. White & Co.,) Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

The First Grand Union Excursion and Picnic

Purgative Pellets as the best remedy for the conditions for which you prescribe them, of any I have ever used, so mild and certain in effect, and leaving the howels in an excellent condition. It seems to me fluey must gake the place of all other cathartic pills and medicines."

We give in this issue an advertisement of the new style of brief writing called Tachygraphy, to which we invite attention. This really practical system of short-hand is now accessible, and the fact deserves notice, for thousands of persons need it.

J. W.M. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents that he will sail for England the first week in June, accompanied by his Secrifary, T. R. Poul (Fife, and will return early in July, All correspondence must be directed to 401 Dean street. Brooklyn, N. Y., and will receive prompt attention immediately upon return.

My.S.

Mrs. Neelle M. Flayt, Healing and Developing Medium, to East Ninth Street, New York, Hours from 10 A. M. to 4 P. M. 40%—Jel 1.

Dr. Willis has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 30 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue. Chelsen.

Sealed Determines Answered by W. End.

Sealed Determines Answered by W. End.

Sealed Determines and well advenue. Ap.5.

Sealed Determines Answered by W. End.

Progressive Headquarters

IN NEW YORK, AN NEW LOWE.

Standard Books on Spiritualism: Free Religion, Science, Harmonial Philosophy and General Retorm, by American and European Anthors, at wholesale and retail. Please send one 3-cent postage stamp for Descriptive Catalogue.

A DAVIS & CO., Address No. 24 East Fourth street, New York.

MISS LOTTIE FOWLER, TMRE celebrated Clairvoyant and Test Medium, has a furned from England, Will be at No. 8 Hi avai place a few weeks. Terms, \$2 and \$3. Hours posted, to J. M. Also, Madam Colson, Magnetle Healer, June 21. 3w

ORIGINAL

Brittan's Quarterly Journal. Science, Literature, Art and Inspiration.

This elegant and profound exponent of the higher phase of the Spiritual Philosophy and the principles of Universal Progress, is making its way wherever the best literature is appreciated and the English language is read. The last ssue more than redeems the high promise of the initial issue more man reasons the naga promise of the initial number, and leaves little room for improvement in this ad-initiable Quarterly? Hereafter no Spiritualist's library will be complete without BRITTAN'S JOPENAL; Indeed, every man and woman who would keep pace with the progress of the best thought of the age, will find it necessary to read this work. Here are some brief extracts from elaborate re views that have appeared:

CRITICAL OPINIONS OF THE PRESS.

BRITTAN'S JOUNNAL is conducted by a veteran jour-nalist. There are few, it any, after writers in America than Dr. Brittan; in the peculiar field to which he has de-voted dimined the has no equal. Softload Quarterly Re-eien.

BRITTAN'S JOURNAL has the appearance of stability and intellectual permanence. It will strike all eyes and inhols as supremely successful. The Editor writes with original power and impressiveness; his thoughts are out of living wells; his language is that of inspiration. We welcome the new and stately visitor in the field of Spiritual Literature with shicerest greeting. Burmin of Light.

with sincerest greeting, *** Banner of Light,**
An organ of high character in a Hierary point of view, for Alg freatment of performed questions in Metaphysics and 15-yellology, and the great problems of Life, beath and immortality. It will be antagonistic to the material tendencies of the physical sciences of the day, and will expound the philosophy of the Spiritual Arcana. **New York Tribina.**

Prilonn.

"MRITTAN'S JOURNAL. The Editor is a protound think-rand an author of world-wide reputation. His work is a cast infine of intellectual gold, that will enrich any one who, will carefully peruse the same. Religio-Philosophical learners. domant.

It is full of interesting and suggestive matters, whether one accepts or rejects its phinosophy. Considering the sloppy and insipid character of much of the spiritualistic literature, this domain is a nuclei-needed and promising venture, and desilves success. Golden Age.

Venture, and asserves success. And a Apr. Burtan's Quartinuty lears the Impoint of a veteran in Journalism. As clear white paper and beautiful typography recommend it at the first glance. Then, as we open its pages, and book into their contents more deeply, we recognize the presence of a master-hand. Washington Sonday Guralle.

day (tasette,

BRITTAN'S JOURNAL. Alberal and catholic in its comprehensive views, this subtited and elegant magazine gives expression to the best and most matured thoughts of the ablest writers on the various themes which it discusses. Its Editor is one of the most acute and thorough thinkers, as he is also one of the very best writers within the entire range of modern spiritual literature. His writings and conclusions exhibit none of the roceommon cruditles of that highly stimulated and productive field, but they exhibe a fine culture, a strict mental discipline, and a highly of trained and analytical thought. Hardford Dutty Times,

The model of thought cannot be didded to any caretor does. The gold of thought cannot be gilded to any greater de-gree, of brilliancy, neither can the pure lly of chaste ex-pression be painted above its pristine hue. This work is creditable to the genius of its founder. We wish for Dr. Britan's enterprise a pleasant constituency and a prosper-ous career,—Newark, N. J., O. Evening Convier.

If the soberty-expressed optitions of many of our ablest journalists are worth anything; there is no greater fact in illustration of the principles of Spiritualism than this Quar-terly. Now is the time for every friend to show his appreclation of this most promising effort to improve the time and standard of our literature by giving it his cordial sup-

Subscription price \$3,00 per annum: single copies so ets.; sent to any part of the world; orders from other countries

sent to any part of the world; orders from other countries subject to the addition of foreign postage. Address COLRY & RUTL,

Rainers of Light Rookstore,

14 Hanner street, Boston, Mass. NINTH EDITION.

Poems from the Inner Life. BY MISS LIZZIE DOTEN.

The exhaustion of eight editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spirimalist in the land should have a copy.

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ing, The Song of Truth. The Embarkation, Kepler's Vision,

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The Eminarkation.
Kepler's Vision.

PART I.

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The Parting of Sigurd and
Gerda.
The Meeting of Sigurd and
Gerda.

Kepler's Vision.

Reria.

The Spirit-Child (by "Jen- | Life [Shakspeare].
Inle J.

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Compensation.
The Eagle of Freedom.
Mistress Glenare (by "Marrian")
Little Johnny.
"Blydle's "Spirit-Song.
My Spirit-Hopne. (A. W. Sprague).

I Still Live (A. W. Sprague);

The well to Earth (Poe).

The Mingdom (Poe).
The Streets of Baltimore (Poe).
The Mysteries of Godliness (A Lecture).

Falcowell to Earth (Poe).

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of 81.50, postage if cents.
Also, a new edition on extra paper, bevied boards, full gill. Price 82.60, postage if cents.
For sale wholesale and retail by the publishers, COLBY & RICH, (latte Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, II Hanover street, Boston, Mass. cow

THE FAITHLESS GUARDIAN;

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs.

BY J. WILLIAM VAN NAMEE, Author of ''In the Cups;'' ''The Unknown;'' ''Estelle Graham : A Prize Story;'' ''Woman's Love;'' '' Pildo and Passfor;'' ''Adown the Ther;'' 'Deep Waters;'' ''Guardian Angel,'' etc.

This is a fine story, and is written in a style that at once secures the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says; ""! have written as I have been impelled to write by influences that I could not resist," The story is highly instructive as well as entertaining. Price \$4, 20, postage 16 cents.

For sate wholesale and retail by the publishers, COLHY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass, cow.

MAGNETIC AND ELECTRIC POWDERS!

SOMETHING ENTIRELY NEW

GREAT NERVINE AND REGULATOR. A Complete and Reliable Family Medicine, PURELY VEGETABLE.

For the Cure of all Diseases that can be cured by Medicine, Magnetism, or Electricity.

right: MAGNETIC AND ELLETTRE POWDERS are highly Magnetized and Electorized. Combining these great elements with medicine, makes them sorely the Hadring Power of the age.

Healing Power of the age.

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deps onceal Positive or lead once all Negative or Caronic
Biscosis, Such as Neuralgia, Biscosis, Such as Palsy, ParRheumati in, Headache, St. atysis, Treatness and Billich
Vitus' Dence, Pits, Convais ness, Double Vision, Sunstony, Colif. Craims, Dyspepstroke, all congestive Fevers,
sta all Indiammattens of Erys Johnson, Duardicea, Indigeser, Kidney, and Radder. Bestoop Secolars and Gonadular
eers of all kinds, Meachs, Decase, Continguos, ErupSmall Pox, Dysentery, Phys. 1998. Att mediative condiconstigation, and all all cases. Force of the system, as Coldarising from a disordered ness and Childness, ExhausTorpid Liver, Franta Bission, Belastica, Languor,
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CONTROL OF THE COLD OF TH

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"from.

EACH Message in this Department of the Ban-ner 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 beyona-whether for good or eyil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

17 On account of the prolonged illness of given when and where they are to be resumed

Invocation.

everywhere, whose blessings fall alike on the ter, which should be covered (paper preferred), just and on the unjust, we come to thee, this in order to counteract it. Also that the medium, hour, asking for our daily bread-for that which while being influenced, should not look at the shall nourish our souls for eternity; for that walls or ceiling, for the same reason. Is this in- is but the shadow of that life; that is n't the which shall-make us, as this day is, a bright gemon the brow of eternity. Oh Mighty Spirit, whose children we are, let thine unspoken blessing fall into each one of these hearts, so that they go hence feeling that they have been made better by coming. And unto thee be all our praises, forever and forevermore. Amen.

Thomas Owens,

My name, sir, was Thomas Owens. I've got a brother, Jacob, that's in trouble about me because I did n't experience religion before I died; so, you see, I 've come back to tell him that I am all right. His kind of religion aint marketable at all here. I could not do anything with it at all if I had it; it would be like a pack on my back. I should be pretty likely to throw it off. If I could. I 've seen a good many chaps round here, stranger, in the same condition that my brother will be in if he do n't get rid of the overcharge he 's got in him; and they are hunting after what they never 'll find. They 'd better be better employed. So I am a sort of a missionary among 'em. 17ve taken to preaching, and I 've taken to doctoring, and I get along pretty well at both tydes. But, now, I do not want my brother to come across here with any such kind of views as he s got of the place he's coming to. Heknows very well what I thought about 'em, and transpiring in their spiritual homes. You have I think just the same now. Now I 've got this much to say to him: If he wants to prove whether Tean come back, or not, let him shut himself up in his own bed-room, lock the door, bar and blanket the window; and if I do n't give him tangible evidence of my return, through his own medfundship, then he need n't believe that I can return. I am from Port Huron, stranger. Good Feb. 6.

Elizabeth Francis.

This world is so closely intermingled with the spirit-world that there 's hardly a step between; but there's a good many folks that believe that there's a vast distance dividing the two worlds. My folks do; and I want to rid 'em of that idea, if I can.

I died of paralysis three years ago. My name was Elizabeth Francis. I lived in Boston, on Washington street. Now, what I want is; that my husband and children shall know how near the other world is to them, and how the inhabitants of that world watch over those who are left here, and how happy it makes them to see their friends here doing good deeds, and following out the law of Jesus. It is a sad thing to go out of this world in spiritual darkness, a sad thing; but there are a great many who go that way. I hope that my husband and children will see to it | days, which came from these audiences. But | spend in investigating these things, is just so that they are enlightened upon these things before their time of change comes. It must be, for some of them, very soon. If they heed my warning they will be glad, oh, so glad, when they come to this new life. If they do n't, they will be sorry, oh, so sorry: Good day, sir. Feb. 6.

Eliphalet Hill.

My name, sir, was Eliphalet Hill. I was born in Barrington, N. H., in the year 1801. I died in Portsmouth, N. II., in the year 1830. Some of my people, my descendants, or perhaps I should say, some of our family, have always supposed that I was connected with an evil circumstance which has left a stain upon the family in conse quence. I had nothing to do with it, and knew no more about it than I knew about it before I was born. Now you may be sure of that; so don't trouble your heads, any more about it, and do n't feel that there's any stain, in that direction, upon your robes; there certainly is not. It was out of our family entirely. I could tell them where to place it, but I do n't want to, because that man has sons, and it might injure them. Good day, sir. 300 Feb. 6.

Elder Caleb Dyer.

Having a few words to say to the Brotherhood of which I was a member, I have come to this place, it being the best that I know of. Our family (I say "our," because I cannot feel that I have left them yet) have been recently much disturbed of the devil, by getting into the courts of law among the world's people, and I want to give them this piece of advice: My brethren, in future, keep clear of these worldly tribunals. . It is one of what I shall see fit to call the devil's means to lead you into trouble. You'd better lose a little money than to-go to law to get its You'd better receive abuse patiently - when smote on one check, turn the other-than to go to law to receive remuneration therefor; for, in my opinion, the laws of this land, at best, are inventions of the devil to keep people constantly in trouble. Avoid all such proceedings in future. You have been suffered to be troubled as you have, to learn you a lesson, that you might abide, in future, by the peaceful rule of Jesus. From Elder Caleb Dyer, to his friends in Enfield, N. H. Feb. 6.

Scance conducted by Theodore Parker; fetters answered by "Vashti."

Invocation.

Oh thou, who art the central sun of all human hopes; thou, to whom the soul ever reaches out. sometimes with fear and trembling; thou Great Spirit, guiding our lives and blessing us ever, we

Message Department. seek to come nearer to thec. We seek, through shall do to rid himself of the clouds that have the open volume of Nature, to mark thy law, to clustered around him. His call has gone out to many mistakes in life, we have gone out into dark places, we have wandered in desert places,

QUES - [Mrs. E. C., Haverhill, Mass., writes:] Λ spirit recently informed me, through the lips of curring in rooms where the plastering is left bayer Mrs. J. H. Conant, there will be no public search nuch impeded, because the plaster aforgaid goyewatha has done, ances held for the present. Due notice will be subtracts from the magnetic forces necessary to given when and where the present is a subtract of the magnetic forces necessary to the carrying out of the phenomena of trance or any other exhibition of spirit power. Again, the spirit said, a medium sitting in said room would here. Forty years ago Hived in Boston. I kept Thou soul of this handsome day, whose life is be weakened, because of the action of the plas- a small West India goods store at the North End. formation correct?

• Ans,-Yes, in a very great measure it is; but that all conditions of mediumship are dependent | morrow; there's more permanency there; so upon such conditions. I deny. Certain condient upon these surroundings, but the condition of trance mediumship does not depend so much upon them. That depends more upon the condicondition of the audience.

Q -[From a correspondent.] Was the deluge or flood caused by the addition to our terrestrial phere of New Holland or Australia?

A .- I do not know, Q.—Have the poles of the earth been changed since the creation of animals?

A .- Yes; at, least so men of science, in that direction inform us, and we have faith in them as authority, and therefore we say-yes.

Q.-If re-incarnation is true, why is it that no one, either in the body or out, has ever yet been able to bring forward some convincing evidence of its truth?-also, at what period in spirit-life does a spirit become re-incarnated?

A .- The theory or subject of re-incarnation is one which cannot be clearly demonstrated to mortal-sense. It is an absolute impossibility. Now, spirits return, giving you accounts of what is only their word for it; you do not know, anything about it; you never can know anything about it till you go yourselves. It is just the same with reference to this doctrine of re-incarnation. That it is a truth as old as life, we know. Everything is constantly repeating itself—things and conditions - and this is the only way in which the theory of re-incarnation can demonstrate itself to mortal sense. We preach it because we know it is a truth. We tell you about it from time to time, because, if we do not, byand-bye, when you come to the spirit-world, you will say, Why didn't you tell us about this reincarnation theory?-why did n't you enlighten us-give us all you could about it? So, anticipating what you will say to us when you come to the spirit-world, we have told you all we could, and you must be satisfied with that, Feb. 11.

The controlling intelligence here made an appeal in behalf of a poor woman who was sick and

Augusta Clark

many comforts that I received during my last now, I am free. Now I don't need anything in that way, and I shall do all I can for the kind friends who helped me. I see and know all my mother suffers, and I told her that I would help her, that I would not leave her. I come here. partly to thank you and the dear friends who did that help will soon come, from a source that she least expects it from.

[To the Chairman.] I thank you for carrying my Uncle Daniel's message, and I hope to be able to do twenty times as much for you. I'll try to, any way. I would stay longer, but I feel too sick, Feb. 11.

John Harrington.

Well, this coming back is a little more than I expected. I was drowned two nights ago, off the coast of Ireland. My name was John Harrington. I am from Boston, I have a wife and a sister here. My wife has a sort of belief in these things, but I told her not to have anything to do with them, and forbid her going to those places where she 'd see anything of the kind, because I did n't believe in it. I thought it would just unsettle her for anything else. Now, here I am, coming back to announce my own death. That's queer, is n't it?

Well, Jennie, I am dead, what you call "gone home." Well-gone home-have it that wayany way; but I don't feel exactly at home yet. I'd rather be aboard ship, cleaning decks, with the prospect of heading toward old Massaciat side, and as chipper as any of 'em. setts sometime again; but the Captain that keeps [You could n't control, the day you tally aloft I suppose knew best, so, in the storm, I got knocked overboard. Now, don't go to taking it too hard; but-I'll take back what I said about investigating these things. Look a little into 'em, and if you can get any comfort out of 'em, do so. I think it 's no more than Lought to do, to come back and let you know that your faith in 'em was n't altogether unfounded. There 's something in it. I can come back, and if I can, most anybody else can. You'll probably hear of my death before my message arrives; but they say they are accurate in dates here. [To the Chairman.] So, just be sure about mine, will you? so that Jennie may know that I came here and announced my own death before it could be known any other way. I'll do as much for you, when you are in as bad a pickle as I am in. My age, thirty-eight years: occupation, common sea-

seek to come nearer to thee. We seek, through | shall do to rid himself of the clouds that have understand thy way, and to come nearer to thee. | the Great Father, and his children in the upper Oh, our Father and our Mother, we have made | hunting-ground have heard it, and Sagoyewatha has come to answer it.

First, then, white chief, open your heaft, and and yet thou hast not forsaken us. Thy loving let out the darkness. Second, then, white chief, kindness has again brought us into light, has open your pockets, and let out what is not yours, again baptized us with renewed life, and put upon and then look up to the Great Spirit and his us new garments, and sent us out as ministering children in the upper hunting-ground for trength, angels to do thy work; and so to-day we come to; and it will come, and you will grow strong and thee asking for wisdom, asking to be led in thy better under its influence. But if you take a way, consciously—asking to ever feel that we are coward's seat, beware of the consequences You doing right, and, under whatever circumstances will not die-not yet, your time has not yet come, we may be placed, may we be able to say, "Thy but you will do worse-take a coward's seat, will be done, for thou, oh Lord, art our strength, and you will die in the hearts of your country-our shield, our all in life." Amen. Feb. 11. I men, and will take a back seat forever, in our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield, our all in life." Amen. Feb. 11. men, and you will take a pack sear control our shield. Now, white man, the Indian has a pack sear control our shield. Now, white man, the Indian has a pack sear control our shield. few thoughts, compared with the many you have but what he has are fresh from the hand a medium residing here, that manifestations oc- of the Great Spirit, and have never been dragged through the mire of politics. Good moon. Sa-Feb. 11.

John Bennett.

A free platform and free speech is tolerated My name was John Bennett. I have children -three-who survive me, and I want them to know that there is another life, and that this life shadow of this. There's the real life; this is the shadow. Things are here to-day, and gone tothey should have a care as to how they conduct tions of physical mediumship are largely depend- themselves here, and they should learn all they can about the world they are going to, because it is easier getting along. I would advise them to buy a guide book; they are to become traveltion of the audience-the mental and physical ers, sooher or later, to that unknown land. They'dbetter buy a guide book; they are for sale in this age; they are for sale at the liberal booksfores. Better buy a guide book; by that I mean anything that will teach them of the life to come, from those who have been there and live there. I have plenty of means at my command with which I could make myself known, were I in the presence of those who knew me when I was. here: but, as I am not, I'll content myself with asking my children to give me the privilege of speaking with them and of allowing me to prove to them that it is their father that is speakingthat's it. I was sixty-two years old at the time of my death. I died of fever. Good-day, sir. Feb. 11.

Eliza Lane.

My name, sir, was Eliza-Lane. I was twentysix years old. I died in East Boston three weeks ago. I don't know much about these things, but I wish to communicate with those I have left-with my mother and with my sisters.

Thomas D. Lane.

God bless you! [To the chairman.] I'm no relation to your last speaker, but of the same name—Thomas D. Lane. [How do you do?] 1 am all right, I tell you, and it's glorious to be able to get back, and know how to come back. [You ought to know; if anybody.] Yes; I did n't sit in these circles for two years, almost constantly, for nothing. I learned about as much as there was to be learned, and I tell you what it is, it pays good interest on the other side! that's where you get your pay. I am so glad that I sacrificed so much of my time to learn about these things! I am so glad! and it constitutes a part of my heaven, for I can go now without being obliged to ask the questions most new ones are obliged to ask. I've got the strength to propel my own way; I've got wisdom about these things, and am able to help many a poor fellow who has n't got any, and, I tell you, there's joy My name was Augusta Clark. That appeal in doing that. Oh, it's glorious! it's glorious! was made for my mother, and I have to thank I feel like singing halleluiah all the time, on my that same dear spirit who made the appeal for own hook; yes, I do. It's glorious! it's glorious, I tell you. Every hour that any of you much to your account in heaven. It is heaven. It is a glorious place. I've seen some of the grandest places since I 've been gone from here! The human mind could never conceive of anything half so grand. All that this life affords is fully represented there, and a good deal more so much for me, partly to cheer her up, to tell her than this life affords. Oh, it 's glorious! it 's glo-

> I feel bad, sometimes, in thinking of some of my old friends, and of the inhabitants of this earth generally, who are in the dark about these things. Oh, I want to drag 'em out into the light. I feel as though I could n't rest until I had done something toward it, so I've joined three or four societies, and am going to join seven or eight more, whose object is to enlarge the sphere of interest in these things upon the earth. Some say it is dying out, but it is n't so. You might as well talk about the earth's being. blown out of a pair of bellows, as to talk of it's dying out.

> Wife, it was all right. I went out exactly as I wanted to go. I've prayed, you don't know how much, that I might go out just that way. I did n't want to anticipate anything about it. I felta little faintness come over me, and I thought I was going to have a fainting turn, or something of the sort, and before I had time to ask for a drink of water I was on the other side, standing by my body, looking down upon it. I got clearly wide awake long before you got there, "mother," to look at me. I was wide awake on the other

> [You could n't control, the day your wife was here?] No; it was n't best. I should have hurt her [meaning the medium]. I waited till I learned something of the laws of control. You did n't suppose I was coming back to hurt this dear child, did you? Not I! not I! * Feb. 11.

Séance conducted by Theodore Parker ; letters answered by "Woonie."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Wednesday, Feb. 12.—Deborah White, of Boston; Alfred Hoyt, of Portsmouth, N. H.

Thursday, Feb. 13.—Ellin Trundy, of Portsmouth, N. H.: Ellen Brady, of Boston; William Murdoch; Jennie Arnold, of Cinchnatl, O., to her mother.

Tuesday, Feb. 18.—Jacob Temple, of Boston, to his sons; Antone Corilli; William Harris, of Haverhill, Mass., to his brother;

Wednesday, Feb. 19.—A, B. Whiting; Fanny Fern; Charlie Breed, of Lynd, to his mother; Dan Larrabee,

Thursday, Feb. 20.—George Wallace Shephard, of Lawrence, Mass., to his mother; Polly Kimball, of Boston, to her sons; Jim Burgess, to James Morse,

Tuesday, Feb. 23.—A, W. Fenno; Phil Carter, of New York City;

man. I was a Bostonian. I claim a residence here. I 've a right to come back, I suppose, here. Feb. 11.

Sagoyewatha.

Good moon. The great talking chief from the far West, whom you call Pomeroy, asks what he

Ohio.

Celebration in Cincinnati. To give our readers some idea of the interest attaching to the Sunday (May 25th) and Monday (26th) evening services of the late Mass Convention called under the auspices of G. W. Kates and others, the following programmes—the execution of which met the warmest endorsement of good au-

cation of which met the warmest endorsement or good audiences-are inserted;

Lyceral Exencises, Song, Quartette; Musical Reading, "Rest for the Weary," Lyceran; Reclation, "Welcome, "Misse Chandler, Asman and Salters; Reclation, "Do Your Best," Miss Hattle Hosner; Song, "Manima, the Angels are Whispering to Me," Miss Lain Chandler; Reclation, "Frank Brown," Miss Blanche Fisher; Reclation, "The Ghost of the School House," Miss Utle Crane; Duett, "The Golden Stair," Misses Fisher: Dialogue, "The Bound Girl," Misses Crane, Morrell, Edligion and Chandler: Lyceran Bisenssion, "Our Creed;" Song, "Away with Your Stunbers," Miss Hattle Hosner; Dialogue, "Schoolmaster Abroad," Masters C, and W. Morrell, D. and C. Watts and Gob, Bradbury; Reclation, "The Ghost," Miss Luby Chandler; Plano Son, "Heinwet," Miss Lite Crane; Reading, "The Quaker's Letter," Miss Lizzie Keyser; Song, "Beyond the Golden Door," Lycenin Quartette; Plano Duett, "Rocking Chair Poka," Masters Watts; Reclation, "The American Flag," Miss Mattle Salters; Reclation, "The American Flag," Miss Misser Mattle Salters; Reclation, "The American Flag," Miss Misser Mattle Salters; Reclation, "The American Flag," Misser Mattle Salt

Donlan; Lyceum Rudget, Mr. John C. Tiffany; March, Lyceum; and a Song, "Sing All Together," by Lyceum and andlence.

COMPLIMENTARY PARTY, —Solo, "Beautiful Bells," Miss Hattle Hosmer; Recitation, "Rienzi's Address to the Romans." Master Charles Morrell: Dialogue, "Tradsing"—Old Lady, Miss Lutu Chandler — Johnny, Master, Donglass Watts; Inett, "The Gypsy Countess," Mr. Tiffany and Miss Woods; Recitation, "Over the Hill to the Poor House," Mrs. L. A. Chandler; Solo, "Little Bare-Jona, 25 Miss Tille Fisher; Recitation, "Barbara Fritchle," Miss Ida Donlan; Solo, "Seeven Out," Miss Jennie Young; Tableau, "Entrance Into Spirit-Liffe," A Drama in three acts, with tableaux, written by Mr. G. W. Kates, entitled "Spirit," Cast of Characters—Arthur Paxton, G. W. Kates; Col. John Van Horn, Jos, E. Doyle; Maunce Whunow, Chas, A. Foote; Jack Wm. E. E. Kates; Orderly Sergeant, Wm. Bellmer; Ida May, a Spirit, Mrs. M. E. Doyle; Alice Martinet Mrs. E. M. Kates; Mary Marson, Mrs. L. A. Chandler; Nurse, Miss Ida Donlan; with Dancing, under direction of the following Committee as floor managers; John C. Tiffany, Frank Thickield, Wm. Hiff, Chas, Dunglass Watts, Chas, Morrell,

Circular.

To the Progressive Lyerums of the World!

GRETTING:

The Children's Progressive Lyerum of New York City, organized and established in 1833 by Andrew Jackson Davis and Mary F. Davis, has recently been reforganized with efficient officers, and an Executive Board, the object of which is a more perfect blending and harmonizing of the Lycrum interests, and the extension of facilities for the true education and spiritual development of the children and vouth of all lands. To this end a college, free from religious blas, is indispensable, and to the accomplishment of such a work the efforts of this Lycrum stand pledged; but the task isome of great magnitude, and of such moment as to deserve not only the cordial sympathy of Lycrums everywhere, but also the encouragement and cobperation of Spiritualists, young and old, of every clime; and in order to arrive at a more perfect understanding with reference to the alms and needs of the Lycrum cause, (preparatory to a World's Convention of Lycrums, to be holden at an early day.) therefore correspondence is solicited from every Lycrum within whose precincts this Greeting may come, detailing their methods of management, giving all the reasons known for failures or successes, also practical suggestions, &c., for the future conduct of such bodies.

We, of the Children's Progressive-Lycrum of New York, have entered upon this work not unmindful of the labor involved, but cheered by a living faith in spirit guidance, have placed our shoulders to the wheel, confident of that moral support and material aid which together shall eventually enable us to inscribe not only on our banners but upon our Temple of the Future, Esto Perpetua. Address

May 30, 1873.

4 Courtlandt street, New York: To the Progressive Lyceums of the World!

ALBANY, N. Y.— The First Society of Spiritualists, meets every Sunday in the Perry Building, No. 42 North Pearl street. President, A. Crocker; Secretary protein, Mrs. Willie B. Coleman; Treasurer, A. Crocker; Tristees, Capt. H. Holdridge, J. M. Briggs, M. V. B. Cornwell, Communications addressed care of J. M. Briggs, 55 South Pearl street.

SPIRITUALIST MEETINGS.

Pearl street.

ADMAN, MICH.—Regular meetings are held on Sunday, at 10% A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Manmee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich. Box 164, Adrian, Mich.

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BOSTON, MASS. - See fifth page. BATTLE CREEK, MICH.—The First Society of Spiritual-ists hold meetings at Stuart's Hall every Sunday, at 10½ A. M. and 7½ P. M.—A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer,

M. and 7-19. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Trensurer.

Baltimone, Md., Lyrie Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall. No. 12 W. Baltimore street.—The Harmonial Spiritualist Society holds meetings in this Hall. William Leonard. President; Ley! Weaver, Vice President; Julius Ellinger, Secretary; George Broom, Treasurer, Children's Progressive Lyceum No. 1 meets every Sunday morning, at 9 o clock. Lev! Weaver, Conductor: Mrs. Rachel Walcott, Guardian: Bandel S. Armstrong, Librarian; George Broom, Musical Director.

Brooklyn. N. Y.—Brooklyn Institute,—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 23 P. M. J. A. Wilson, Conductor: J. Kip, Assistant do.; Mrs. Ada E. Cooley, Guardian; Miss Tips in Wilson, Assistant do.; H. Dickinson. Treasurer: Win. Willicott, Librarian and Secretary; Miss Cooley, Musical Director.

BAY CITY, MICH.—Services are held each Sunday at 104 A. M. and 7 P. M. at Spiritualist Hall. Hon. S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

Chelsea, Mass.—The Bible Christian Spiritualists 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.

Charlestown, Mass.—Meetings are held at Evening Star Hall each Sunday at 75 P. M. All communications should be addressed to C. B. Marsh.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum

should be addressed to C. B. Marsh.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at Ha. M. S. M. Terry, Conductor; S. Dewy, Guardian.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Conductor, T. Lees: Assistant Conductor, I. C. Thacher; Guardian, Sarah J. File: Assistant Guardian, Thalia M., Dunlap; Musical Director, W. H. Price, Jr.; Secretary, W. W. Van Druon.

Van Druon.

CHICAGO, ILL.—Spiritualist meetings are held every Sunday evening at 99 West Randolph street. S. J. Avery. M. D., President: A. H. Williams, Vice President; Wim. J. Jeffrey, Secretary: Dr. Ambrose Davis, Treasurer: Mr. Collins Eaton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Trustees. Lyman C. Howe, regular speaker. Progressive Lyceum meets in same hall at 12 A. M. A Lyceum also meets in Grow's Opera Hall, 517 West Madison street, at 1 P. M.

West Madison street, at 1 P. M.

"CINCINNATI, O.—The Society of Progressive Spiritual-ists hold meetings every Sunday morning in Thoms's Hall, Central avenue, between 4th and 5th streets, at 11 A. M. The Lyceumsneets at 95 A. J. J. A. Pitman, Conductor; Mrs. L. A. Chandler, Guardian; Miss Lizzle Keizer, Treas-

Mrs. L. A. Chandler, Guardian; Mrs Lizzie Keizer, Treas-uren, G. A. Change, Secretary. Carthage, Mo.—The Spiritualists have engaged the services of Miss Flora Frost, clairvoyant test medium, and will hold public scances every Sunday at 3 P. M. C. G, Colby, President.

Colby, President.

DETROIT, MICH.—The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall.

EASTON, MASS.—The First Spiritualist Association of Easton hold meetings the second and fourth Sunday in each month, at 1 o'clock, in the Unitarian Church, Easton Centre, and at 7 o'clock in G. White's Hall, South Easton.

Tre, and at 70 clock in G. White's Hall, South Easton.

EAST, ABINGTON, MASS, -The Progressive Lyceum meets every Sunday at 1½ P. M., in Phemix Hall, F. J.
Gurney, Conductor; L. H.-Slaw, Guardian; Brainerd Cushing, Secretary.

FOXBORO', MASS - Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GENEYA, O.-Meetings are held every Sunday is the Spiritualists' Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HINGHAM, MASS.—Children's Lyccum meets every Sun-lay afternoon at 2 o'clock, at Temperance Hall, Lincoln's Bullding, E. Wilder, 2d, Conductor; Ada A. Clark, Guar-

dian.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ P. M. G. D., Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Tarner, Librarian; Mrs. A. Robbins, Secretary. HARRISBURG, PA,—The Spiritualists hold meetings every sunday at 2 P, M, in Barr's Hall. H. Brenerman, President. HAMMONTON, N. J.—Meetings held every Sunday at 105 A. M., at the Spirincalist Hall on Third street. Mrs. J. M. Peebles, President; M. Parkhurst, Secretary. Lyceum at 11½ A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Pee-bles, Guardian.

bles, Guardian.

HUDSON, MASS, "Children's Progressive Lyceum meets
In Houghton's Hall every Sunday afternoon at 2 o'clock,
J. L. Robertson, Conductor; Mrs. M. B. Leighton, Guardlan: Asa Roll, Secretary.

KALAMAZOO, MICH.—The Spiritualists hold meetings
every Sunday in Burdick Hall, Main street. J. C. Moody,
President: Mrs. H. M. Smedly, Secretary; L. S. Winslow,
Treasurer.

reasurer.
KANSAS CITY, Mo.-The society of Progressive Spirit-

ualists meets regularly Sunday mornings and evenings in Mechanics Institute Hall. Main street, between 6th and 7tl streets. J. L. Morton, Corresponding Secretary. streets. J. L. Morton. Corresponding Secretary.
Lot is Ville. 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 7½ o'clock. Children's Progressive Lyceum—every Sunday morning at 9 o'clock. Regular meetings of the Society 'every Thursday evening, at 7½. R. V. Snodgrass, President, Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby. Treasurer of the Lyceun; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.
Lowell, Mass.—The First Spiritualist Society meets in

tor: R. V. Snodgrass, Secretary,

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lycenm meets at 10½ a. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin. Guardian.

Lynn, Mass.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall., Isaac Frazier, Presiden; Isaac Winchester, Vice President; A. C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secretary; J. Oits Marshall, Treasurer. The Children's Progressive Lyceum meets at 10 clock.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 1 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall very other Sunday at 1½ and 6½ P. M. every other Sunday at 1½ and 6½ P. M.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 P. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lyceum meets in the same hall, on the first and third Sunday, at 1½ P. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

NEW-BEDFORD, MASS.—The Spiritualist Association hold meetings Sunday afternoon and evening, at 2½ and 7 o'clock. S. R. Bowle, President; Mr. — Haskins, Vice President; Mr. — Haskins, Vice President; Mr. — Charlotte Woodridge, Secretary.

ridge, Secretary.

New York City,—The Society of Progressive Spiritualists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 7½ p. m. O. R. Gross, Secretary, 92 Clinton Place. Children's Progressive Lyceum meets at 10 A. M. L. A. Widder, Conductor: Mrs. H. J. Cozeno, Guardian; E. C. Townsend, Corresponding Secretary. Conference meets at 2½ p. m. Newberryport, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 p. m. T. C. Carter, Conductor; Mrs. F. N. Lanford, Guardian, J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian. NATICK, MASS.—The Spiritual Association meet every Sunday in Good Templars' Hall. E. H. Mathews, Presi-dent; Mrs. J. Childs, Vice President; M. Washburn and E. Gale, Secretaries; W. Mann, Treasurer.

dent; Mrs. J. Childs, Vice President; M. Washburn and E. Gale, Secretaries; W. Mann, Treasurer.

New Orlleans, La.—The Central Association of Spiritualists of Louislana hold regular meetings every Sunday at Ha. M. and 7g. P. M. at Minerva Hall, on Cilo street, between Prytania and St. Charles. Good speakers may always be expected. Capt. John Grant, President; John McDongal, Vice President; C. H. Silliman, Secretary, 12 Dryades sirect; E. B. Benton, Treasurer, Spoaker engaged; Susle M. Johnson during June.

POITLAND, ME.—The Spiritual Association meets regularly at Temperance Hall, 3pt Congress street. Children's Sunday Institute meets in the same hall every Sunday, at 19-g. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Sinday, at 3 and 7 P. M. James Furbush, President; George C. French, Secretary, Children's Lyceum meets at same place each Sunday, at 19-g. A. M. Wh. E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrow, Secretary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj, Churchill, Treasurer, Children's Progesive Lyceum meets in same hall overy Sanday, at 12-g. P. M. Cornelius Bradford, Conductor; Sanday, at 12-g. P. M. Cornelius Bradford, Conductor; Secretary, Espiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, Conductor; Secretary, Render Smaller, Children's Progessive Lyceum meets in same hall overy Sanday, at 19-g. P. M. Cornelius Bradford, Conductor; Secretary, Labrarian; Mrs. Lydia Benson, Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Missa Mary L. Lewis, Librarian; Mrs. Lydia Benson of Spiritualists hold regular meetings on Sundays at 195 A. M., and

Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

Philadelphia, Pa,—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and and 7. P. M., also on Thursday evenings, at Institute Hall, corner of Broad and Spring Garden streets. Henry T. Child, M. D., President, 634 Race street; J. E. Shumway, Secretary, 4426 Bouvier street. Lyceum No. 1 meets every Sunday at 2. P. M. Louden Engle, Conductor, No. 355 North 6th street; Mrs. S. M. Shumway, Guardian, No. 126 Bouvier street. Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10% A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.
PAINESYILLE, O.—Progressive Lyceum meets Sundays,

PAINESVILLE, O. —Progressive Lyceum meets Sundays, at 10 A. M. Miss Lucia Wetmore. Conductor; Mrs. M. Rogers, Guardian; A. G. Smith, Musical Director; Mark Burnam, Secretary; George Stone, President of Society.

Burnam, Secretary; George Stone, President of Society, SCITUATE. Jenkins's Hall, —Meetings at 10½ A. M. and 1½ P. M. every other Sunday.

SALEM, MASS.—Lycenta Hall, —The Spiritualist Society hold meetings every Sunday, at 2½ and 7 P. M. N. P. Allein, President; S. S. Johnson, Ylce President; Abbott Watker, Treasurer; Alex, Reed, Recording Secretary; Henry M. Robinson, Corresponding Secretary; Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 5½ P. M. STONEHAM, MASS.—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 P. M. E. T. Whittler, Conductor; J. Wellington, Assistant do.; Mrs. Eld, R. Merrill, Guardian; Mrs. Jennie Manning, Assistant do.

Ena R. Metrin, Guardian; Mrs. Jennic Maining, Assistant do.

Spini'ngpielde, Mass. — The Spiritualist Society meets every Sinday, at Gilmore's Hall, at 2 and 7 o'clock p.M.
Speaker engaged: C. Fannic Allyn during June. Harvey Lyman, Secretary.

Spini'ngpielde, O.—The Spiritualist and Liberalist Society of this place meets at Allen's Itali Sundays, at 11 A. M. and 7 P. M. Mrs. Sarah J. Lewis, President; J. P. Allen, Vice President; Mrs. Mary A. Henry, Secretary; Mrs. Fluth Peet, Treasurer. The Lyceum meets at 10 A. M. George M. Taber, Conductor.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sunday evening hertures are given at Charter Oak Hall, on Market, near Fourth street.

VINELAND, N. J.—The Society of the—Friends of Pro-

Oak Hall, on Market, near Fourth street.

VINELAND, N. J.—The Society of the Erlends of Progress hold meetings in their hall, Plum street, at 10½ A. M. and 7 E. M., for lectures, conference or free discussion, Mrs. Ellen Dickinson, President; H. H. Ladd, Secretary; Miss Julia Fellows and Mrs. Jennie Dixon, Corresponding Secretaries, The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Cohductor; Miss Eva M., Holden, Guardian; Lucins Wood, Musical Director; Miss Yate Ingalls, Librarian; Elvira L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, at H. A. M. and 7½ P. M. John Maylew, President; F. Burlingame, Vice President; O. R. Whiting, Secretary; Richard Roberts, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above-named officers.

WONCESTER, MASS.—The Spiritualists hold meetings ev-

officers.
Wordester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

LIST OF LIBERAL LEAGUES.

BOSTON, MASS.—J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Titcomb, G. A. Bacon, Secretaries; J. A. J. Wilcox, Treasurer; R. H. Ranney, F. W. Clarke, H. B. Storer, Executive Committee. JEFFERSON, O.-W. H. Crowell, President; Miss Jano E. Curtiss, Vice President; Elemezer Wood, Treasurer; Miss Anna E. Giddings, Secretary; Executive Committee—Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D. Holmes.

ST. LOUIS, MO.—M. A. McCord, President; J. Gallion, Vice President; P. A. Lofgreen, L. La Grille, Secretaries; E. K. Thomas, Treasurer.

E. K. Thomas, Treasurer.
VINELAND, N. J. - Louis Bristol, President; Ellen Dickinson, Eliza B. Duffey, Vice Presidents: E; G. Blaisdell, Secretary; Sue M. Clute, Treasurer; John Gage, D. A. Russell, E. G. Blaisdell, Deborah L. Buttler, Augusta C, Bristol, Phabe T. W. Gampbell, Executive Committee, ANDOVER, O.-W. H. Crowell, President; J. E. Curtis, Vice President; A. Giddings, Secretary; E. Wood, Treas-urer; L. B. Crowell, M. A. Giddings, D. D. Holmes, Ex-gcutive Committee.

Passed to Spirit-Life:

Passed to Spirit-Life:

Dear Banner—The gates which ever stand ajar have been opened a little wider that a mother and friend might pass through. Last Wednesday morning, at half-past four, after an illness of three weeks, the ultimatum of years of ill health, Mrs. Charlotte Ives, the mother of Mrs. Mary J. Sisson, her only earth-child, passed onward to John the waiting ones. The glad dip of the ferryman's oar was a welcome sound to her listening ears, for she did not step into the beautiful boat fearful and trembling beneath the uncertainties of old theology. She said to her friends one day: "For twenty-five years I have tested Spiritualism and I am satisfied. I want it known that I have lived and will die a Spiritualist."

Ah, knowledge born of evidence, risen perceptions and faith, founded on sound philosophy, were her guides and her surety. And we believe she has gone from us to return and comfort us. Hereyes are opened, we trust, to sublimer truths than she could have comprehended hore. Dear mother and friend: we shall not forget thy careful hand and truthful voice, thy sympathizing heart; and daily shall we feel filting hither and thither thy presence, and know thy-lips are laden with lessons of love, joy, life, hope, beauty, immortailty. While the body rests beneath the sweet flowers we will scatter o'er thy pulseless heart, we will not forget thine own hands may baptize our leads with blossoms grown in thy spirit-home and tilted by the hands of thy loved sons.

blossoms grown in any spart-mone of the loved sons.

Farewell, mother and friend, for a little; but we wait thy coming daily, hourly. Come, sit in the old chair and smile on the little household, and we will give you joyful welcome.

FRANCES KINGMAN. New London, Conn., June 1st. 1873.

From Malden, Mass., June 11th, after a long and painful illness, Mary A. Willmarth, wife of Joel W. Brown, formerly of St. Johnsbury, Vt., aged 27 years.

Her long weeks of pain and suffering were cheered by her belief in the truths of Spiritualism, and as her departure drew near, she seemed to catch glimpses of her future home, which she described as beautiful beyond the power drew hear, she described as beautiful beyond the power of description.

Within the past few years she has watched by the bedside of many near and loved relatives who have preceded her to spirit-life and stood waiting to welcome her when she too was called to cross the "little stream."

She was a devoted wife and loving mother, and leaves a large circle of friends and acquaintances to mourn her early loss in earth-life.

She will be taken to St. Johnsbury, Vt., where services will be held, thence to Lyndon, her final resting place.

"If souls could always dwell above,
Thou ne'er hadst left that sphere;
Or could we keep the souls we love,
We ne'er had lost thee here,
Mary!

Though many a gifted mind we meet,

Mary :
Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet
Than to remember thee,
Mary ! ''

From Readville, June 8th, Minnie C. Phelps, only child of Henry and Sarah D. Phelps, aged 17 years I month and

24 days.

The true adage, that "death loves a shining mark," is verified in this instance. "None brighter and more beautiful have passed from the material existence at the bidding of the white angel than Minnie Phebs. Too fair for earth was the exquisite body; too great the soul thus enshrined; too gentle and all-lovely for battle with life's storms was her angele spirit. For four months she endured the most excruciating pain without a murnur, and at last, when hope of recovery was denied, she patiently, sweetly faced death, and passed on to the higher life with the strength of age glorifying her youthful brow.

The spiritual faith sustains the bereaved parents, and in, this light they know an angel of love walks with them, unseen, but ever present. The law is love, the love is light, and in the future joy unspeakable.

Actionic Actionic Actionic Co., Ohlo,

From his residence in Geneva, Ashtabula Co., Ohio, He was a ploneer in the cause of Spiritualism, and has ever been a fearless advocate and firm supporter of the cause, and passed off with the full assurance of a blessed immortality. Our society has lost a faithful member, and his family a loving husband and father.

E. M. EGGLESTON. George W. Shepard, aged 66 years.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Mediums in Boston.

Office of Dr. H. B. Storer, 137 Harrison avenue, Boston.

CLAIRVOYANT EXAMINATIONS DAILY

BY MRS. GEORGE W. FOLSOM.

From 9 o'clock A. M. to 5 o'clock P. M. Terms \$1,00—
When written, \$1,50.

B. STORER'S New Yial and Organic Remedies, adapted to every diseased condition of the human system, sent by Express, with full directions, to all parts of the country.

MRS. A. E. CUTTER, M. D., TAVING returned to Boston, will be at 22 Kirkland street, (near Pleasant.) for a short time, where she can be consulted on all diseases, from 10 A. M. till 4 F. M. Cures Cancers without the knife. Her Cancer Plaster and Blood Purifier, also remedies for Cholera Infantum, Cholera Morbus, Dysentery, &c., for sale at her office only, May 31.—iw*

Dr. Main's Health Institute. AT NO. 312 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please enclose \$1,00, a lock of hair, a return postage stamp, and
the address, and state sex and age.

3m —Apr. 25.

MAGNETIC TREATMENT BY DR. W. A. DUNKLEE, 94 Tremont street, Boston, June 14.—Iw*

TEST MEDIUM.

MRS. BELLE BOWDITCH, No. 30 Kneeland street,
Corner of the avenue. Hours from 9 to 4. Public 86ances every Sunday evening, at 8 o'clock. 13w*-June 11.

MRS. HARDY, No. 4 CONCORD SQUARE, BOSTON, Office hours from 9 to 4.

WRS. CARLISLE,
Test, Businessand Clairvoyant Physician. Hours from
0 to 6. 94 Camden street, Boston. 25w*-Feb. 1.

MISS S. F. NICKERSON, TRANCE and Business Medium, 35 Doverst. Hours, 9 A. M. to 8 P. M. Public Séances Sunday and Thurs lay eve. June 7.—13w*

MRS. JENNIE POTTER. CLAIRVOYANT, 11 Oak st., three doors from 650 Wash Ington st. Hours: 9 A. M. to 9 P. M., Sundays included May 24.-6w*

MRS. E. B. CHANE.

CLAIRVOYANT AND PSYCHOMETRIST. At home
Mondays, Tuesdays, Thursdays and Fridays. Hours
from 10 to 5. No. 37 East Brookline street, Boston. Psychometrical Readings, \$2,00.

thometrical Readings, \$2,00.

I. P. GREENLEAF.

Trance and Inspirational Speaker.

Millord street, Boston. Pleasant rooms to rent by the law or week. M. SUNDERLAND COOPER,
THE original New England Medium, No. 27 Milford street, Roston, Hours 10 A. M. to 4 P. M.

CONSULT DR. J. L. COLBY, the eminent Magnetic Healer, on all diseases, whether chronic or acute. Trentment given and medicines prescribed at his office, No. 12 Indiana place, N. B.—Patients living out of town, treated by Magnetized Paper.

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June 14.—iw*

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Apr. 19.—13w

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W. M. PAIGE.

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BY GEORGE M'ILVAINE RAMSAY, M.D. CONTENTS:

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in this country but in others, deeply appreciate their value, what is country but in others, deeply appreciate their value, what is some standard of the value, and what she has written deserves a place in every home. **Arana writes most charmingly in the allegorieat vein, and what she has written deserves a place in every home. **Arana writes most charmingly in the allegorieat vein, and what she has written deserves a place in every home. **Arana writes most charmingly in the allegorieat vein, and what she has written deserves a place in every home. **Arana written deserves a place in the infallibility of the writtens of Mossa and the prophets, and the Apostbes. We dissent from a sentimental attachment to antimposable compound of God and man. We profess that Christian theology, as we have it, is not taught by God himself, nor by Christ himself, nor is it consistent with established facts, nor

Man was a superior to a superior superi

THE FRUIT OF SORROW. The best fruit loads the broken long in .
And in the wounds our sufferings plow,
Immortal love sows sovereign seed.
— Massey.

Love brings obedience; obedience peace; and peace harmonizes all things.

I like that ancient Saxon phrase which calls
"The Jourial-ground" God's Acre!" It is just It consecrates each grave within its walls, And breathes a benison o'er the sleeping dust.

Into its furrows shall we all be east, In the sure taith that we shall rise again At the great harvest, when the archangel's blast Shall winnow, like a tan, the chaff and grain. -Longfellow.

Forbearance is a domestic jewel, not to be worn for state or show, but for daily and unostentations ornament.

TO THE SPIRIT OF KEATS.

Great soul, thou sittest with me in my room, Uplifting me with thy vast, quieteyes,
On whose full orbs, with kindly-lustre, lles
The twilight warmth of ruddy embergloom;
Thy clear, strong tones will off, bring sudden
Of home

Of hope secure to him who lonely cries, . . Wrestling with the young poet's agonies— Neglect and scorn, which seem a certain doom. Yes, the few words which, like great thunder

Thy large heart down to earth shook doubtfully, Thrilled by the inward lightning of its might, Serene and pure, like gushing joy of light, Shall track the eternal chords of Destiny, After the moon-led pulse of ocean stops,

—James Russell Lowell,

The Mest.

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NOTICE.

Our successor, and the purchaser of our stock of books, &c., at 614 North 5th street, St. Louis, Mr. Henry Hitchcock, has already greatly enlarged the business, having brought in a new stock of miscellaneous articles, and ordered a new supply of liberal literature. Our friends may order from and correspond with him, as they have done with us, on all business connected with liberal and spiritual literature, and they will find a prompt and honest man to deal with, and one who, unlike us, will give his whole time to the business, which we could not do, and which is the principal reason we have left it. Our time is partially open to engagements for lectures during the coming fall and winter. WARREN CHASE.

GREAT SMOKE FROM LITTLE FIRE.

The Modoc war is chood, or soon will be, in the death by rude and barbaric murder of most of the little band of outlawed, and often outraged, but cruel, ignorant and barbarous natives of the Pacific. Slope of the Rocky Mountains. Civilized life could not be expected from a race that had not reached nor even boasted of civilization; but ought to be expected of us; and yet we can see little difference in the savage and barbarous character of the two races when they meet on the border. We exceed them in low cunning, tricks, frauds and general cheating, and we are about equals in stealing, and would be in murder if we did not so largely outnumber them:

For three months nearly the entire press of our country, and a portion of its pulpit, have been sounding the alarm of Indian war and have aroused the most bitter feelings of revenge against the whole face of Indians, because some dozen of them had treacherously murdered three or four of our citizens. A large part of the Western division of our army is put on the "weer puth," and finally the poor little band of half-naked and halfstarved savages are captured, what are not killed of them. Part of these, not properly guarded, are seized and treacherously murdered by the civilized citizens, and part of the others are to be murdered by military law; and after the tragedy is over, the excitement, created largely by the extravagance of newspaper writers, will quiet down, and a second sober thought will make the people and our successors ashamed of the conduct and unwarrantable exaggeration of this Molloe-war.

We have long hoped that the better feelings of pur nature would prevail and let the feeble remnant-of the once powerful native owners of this country, from whom we have mainly stolen the land, live out the remainder of their days in peace; but we find there is " no peace for the wicked" where Christianity prevalls-and the wicked always abound where Christianity is the ruling religion—so there is no hope for the "poor Indian "... until fational and spiritual religion succeeds in our Government and its policy,

We have been looking for a pious proclamation thanking the Lord for the termination of this terrible war and the success, of our arms in the conflict that has so largely occupied the press, and through it the minds of the people during the last three months of "profound peace" in the Country generally. Our people have been so long fed on excitement, that they live mostly in the passions, and these must be kept stimulated by real or imaginary stories of wonderful occurrences, and the Lava Bed murder furnished a fruitful theme of which our nation will one day be ashamed, as it is of the attack on the witches in Salem, and Quakers in Boston. Not that the few Indians were wholly innocent, but ignorant and revengeful for injuries real or imaginary received from us.

If the time ever does come when justice sits in the tribunals of our country, and settles down in the hearts of our people and reviews the past records, it will certainly put this period of our Government on a par with some of the shameful ones of English history which they would be glad to blot out, but cannot. It seems as if the religious element in our nation is inciting and exciting the public mind, and enlisting the pasmost of the murders, legal and illegal, and in the political farces and "rumors of wars," as well as · in the attacks on the few liberal papers, writers and speakers in New York and elsewhere.

We earry the dead bodies of distinguished persons over the country and exhibit them for reli-

be well to dig up old Moses or older Methusaleh, and take their round with the Modoc, or 'unite heaven, and have Mr. Satan on exhibition at the

Hox. Horatio Seymour, in an article on the cause of crime, and printed in the Popular Scionce Monthly for March, says: "To make the public feel that criminals are men with like passions with ourselves, and that crime is an infections as well as a malignant disease, that its sources are not so much personal inclination as general demoralization, are the great first steps toward reform. When we feel the disease may enter our own houses and seize upon the mental and moral weakness of those we love, we are ready to study its causes and its workings." We most highly approve the tenor of the whole ar- ly member of Congress from New Hampshire, ticle, and were surprised at the advanced attitude of its distinguished author. This new and to do business with in the West. The Railroad extremely radical view of crime and criminals too is among our best and most accommodating: will, when adopted—as it is sure to be, because it is true and correct—change the whole system of punishments, and adapt them to the discuses, instead of basing them on revenge and keeping them so inappropriate and so disproportioned to the crimes that the hearts of juries often clear those they know are fully proved guilty, and such that lawyers can, by some quibble, almost always avoid the penalty of crimes.

That there are persons so stamped before birth and so organized and 'educated' before the years of moral accountability that they can searcely avoid an opportunity of criminality, and that of this class are murderers, suicides, thieves, adulterers, burglars and robbers, has long been known; but the law knows no partiality, and those with moral perceptions of wickedness and those without them are treated alike. That there are various degrees of moral accountability for the same crime is well established in our criminal code as well as in the trials of criminals.

When it is acknowledged that the moral atmosphere, like the physical, is infected with malaria, and that the most susceptible are taken with the disease, we can account for the increase of murders and suicides, rapes, arson and robberies since our late war, and we can find the cause in the lowered moral tone of the people at large, and the affected individuals whose organic and educational walls were not sufficient to resist the discase which, in some degree, rested on the whole population. At present our gallows, prisons and asylums are conducted on a cruel and semi-barbarous plan, and, even the latter, often more in a spirit of revenge than in charity for the unfortunate victims of disease. God furnishes earth, air and water freely to the use of man and beast, and to the good and bad alike, and scatters his remedies for all diseases promisenously and bountifully among minerals, plants and animals, and yet never allows a guilty party to escape the consequences of guilt. We have long since declared it a sin to be sick as well as to steal, and both may be inherited, throwing back the criminality on other parties than those whose hands or organs perform the deed.

EVIDENCES OF PROGRESS,

Day after day the evidences of spirit-life and ntercourse are accumulating and developing in variety, and the public mind is becoming more and more familiar with the facts and philosophy. Day after day the demand for good mediums increases, and inquiries for persons and places where the evidence can be obtained and intercourse with spirit-friends established, are more requently heard. 🛫

The physical phenomena have become well established, and now for practical and useful results. Almost every day some acquaintance asks us, "Where can I go to get a message from my wife?" or husband, or child, or parent? and often parties that are not recognized as Spiritualists. But we find many people have sufficient; confidence to go and see for themselves, and even expect to get what they go after. There is certainly a great change in public sentiment and feeling, on this subject, within the last two years. Both in our store and in our travels we have found this to be true. In the cars a copy of the Banner of Light, visible to the passengers, Is sure to bring inquiries to us after the facts, and mediums-where they can be found, and usual ly from honest and candid investigators who have seen or heard enough to desire more.

The old churches will soon awaken to the fact that the life and light have left them and gone to Spiritualism, where the only evidences of future life can be obtained satisfactorily. "Ye may not heed it, ye haughty men, whose hearts as the rocks are cold," but the coming future will prove it true.

BRICK POMEROY.

This highly distinguished individual, whose friends and enemies are about of equal numbers, and both somewhat prejudiced, is nearly converted to Spiritualism, at which we are not surprised, knowing as we do the medium, Mrs. Maynard, through whose instrumentality he has been prying into the mysteries of life after death. The seances of the medium referred to by him with Abraham Lincoln were partially known to us at the time. The success of spirits in identifying themselves through her has long been remarkable. If Mr. Pomeroy is honest, as his friends contend and we have no reason to doubt, he will soon be a bold and open advocate of spirit-life and intercourse, and perhaps aid in bringing this country under a better, higher and more honest control by bringing into the arena of politics some of the influence of the superior state of existence. The tenacity with which Mr. Pomeroy adhered to the lost cause, both before and after it was lost, gives us the assurance that if convinced he will not hesitate to defend it because it is unpopular with Christians and time-serving politicians, who lean over to the churches just enough to get their votes. It does not require as much backbone now as it did some years ago to defend the cause, but it still requires much boldness and firmness to defend it with a popular political paper.

IS THE SCRIPTURE TO BE FULFILLED

"A house divided against itself cannot stand." Nearly every subdivision of the Christian Church is divided against itself, as is the whole into Casions in a war against freedom in every form, I tholicism and Protestantism. The Catholic sect and it seems to us that it is the ruling element in | is divided on infallibility of the Pope and some other subjects; and following the lead in the great grand division, each sect has some bone of contention over which it is divided. The sermons and ceremonies of most of the progressive and reformed churches are in serious conflict. The hymns and prayers do not harmonize with the sons over the country and exhibit them for religious and passional excitement, and now a show party offers the Government a large price for draw intelligent audiences. Such is the case at

Capt. Jack for exhibition a few months. It would Beecher's and Chapin's churches, and many others we could name, so there is really a division in this sense as well as on many other subjects. them all with the tableau of Milton's war in Now it is plain if this Scripture is true, or if the author did not lie in this statement, that the Christian Church cannot stand as a whole, neither can the sects stand as representatives of that religion. Some may think this is true also of Spiritualism, but we cannot be divided against ourselves, for we are only individual sovereigns and have no common creed or faith and rally around no standard but freedom,

137"We take pleasure in saying a favorable vord to people looking for homes and farms in the West, for the following notice, both for the land and section of country where we have many personal friends located and well pleased and also for our old friend, Hon. Amos Tuck, formerwho is one of the best and most honorable men

EMIGRATION TURNING—Cheap Ferms in Southwest Missouri,—The Atlantic & Pacific Rail-road Company offers 1,200,000 acres of land in Central and Southwest Missouri, at from \$3 to \$12 per acre, on seven years' time, with free transportation from St. Louis to all purchasers. 'limate, soil, timber, mineral wealth, schools, churches and law-abiding society invite emi-grants from all points to this land of fruit and flowers. For particulars, address A. Tuck, Land Commissioner, St. Louis, Mo.

DROUTHY KANSAS is, flooded with excessive rains this spring, so mucheso that most of the corn is unplanted, and grounds too wet to plow on the first of June. We lectured in Lawrence June 1st, and it had rained nearly every day for a month, with some terrific showers of wind and rain mixed,

Letter from Henry T. Child, M. D. The Potts Boys.

The readers of, the Banner have become some what acquainted with the twin mediums at Har-risburg, Pa., Andrew and William Potts.

I was the recipient of a singular present a short time since, an account of which has been de scribed in various letters to me, from which I

gather the following history:

In November last a spirit, giving the name of
Wm. Bates, came with Patrick Ocer, one of the
guides of Andrew Potts. They stated that Bates
was a rebel soldier who died at York, Pa., during the late war, and that, while in the hospital there, he had buried certain articles—a teapot, a bottle containing greenbacks, and a box containing some gold and silver.

On the 17th of May directions were given for a

party, consisting of Mr. Joseph Potts, the father of the medium, Dr. Barr, Mr. Stephenson and his wife, Mrs. Fulton, Mr. Brenneman and Miss Potts and Miss Alice Stephenson, "the second medium," to York. A letter had been sent to Mr. Kuehn, of York, to meet the friends and pro-

After dinner for them.

After dinner they held a short circle at his house, and then "proceeded down the Codorus Creek, about a mile, Andrew and the second medium taking the head."

Directions had been given "to be very particular to keep Alice on the left, on the cars, at dinner, and while going to the test ground. In following after, the party were to keep scattered—"not too many in a bunch, and remain a considerable distance back of the mediums."

They said "the teapot was in a musk-rat hole along the creek; it had been placed by the spirit under the tree, about six feet distant from where it now lies, but the musk-rat dug its hole under it, and it settled down in it. The bottle is at the

Andrew pointed out a musk-rat hole, and said "The teapot is in there." On reaching in a short distance it was found. The spirit had called it "The conglomerate teapot," and said, "I wish it sent to Dr. Child, of Philadelphia, with an account of our proceedings, that he may have it published." About six feet from the spot where this was found, and near the body of the tree, under the ground, which showed no appearance of having been disturbed, an earthern bottle was found, about six inches long, with a glass stopper fire and in it, so that it was necessarily to the stopper fire and the stopper f nottle to get at the contents,

reney. The teapot and contents were received by me. It is an old britannia water pot, four and a half inches in diameter across the bottom and about seven inches high, with the handle broken off and the spout battered up, and, altogether, in a very dilapidated condition.

It was filled with the following articles, most of which were wrapped in thin sheet lead:

A small bronze candlestick. A plated cover for the keyhole of a door, in a good state of preservation, the silver plating quite

An old iron teaspoon, very rusty, folded in sheet lead, as all the articles were. A rusty case knife with a white bone handle,

The remains of an <u>old padlock</u>. The bowl of a brass tablespoon.

broken.

The remains of a pair of scissors, one handle and about half of each blade broken off. A pair of brass spectacle frames, very much

A double purse clasp.
A brass belt plate with U. S. on it.
The bowls of two pewter spoons, and some scraps of sheet lead.

Such a lot of things as soldiers sometimes gath-

ered, having no real value. – It is a remarkable fact that a spirit should, after ten years' absence from the body, remember the precise spot where he had buried these things, but even more wonderful that he should be able to see these articles when they had been

removed some six feet from the place where they vere denosited. We have an instance in which, through the same medium, an Indian spirit went to the pre-cise spot where, more than a hundred years before, he had buried some arrow heads and other

things, and pointed them out. Philadelphia, Penn., June 12th, 1873.

The Springfield Union, in noticing the expulsion of the Homeopathic doctors from the Massachusetts Medical Society, says: . "It Is an example of the middle age method of treating fromest divergences of opinion, which will point the gibes of those medical skepties who maintain the whole science of the materia medica to be a relic of mediaval superstition."

PUBLIC MEETINGS, ETC.

Grove Meeting in Battle Creek, Michigan, Grove Meeting in Battle Creek, Michigan.
On Saturday and Sunday, June 28th and 28th, will be held a great meeting at the above elty in a grove. Multitudes from all the surrounding country are expected. The radical questions of the day will be discussed. Bring baskets full of good things; bring scrip in the purses; bring along your angels to this magnificent Feast of Tabernacles. Speakers: J. O. Barrett, Benjamin Todd, Mrs. Marlon Todd, Mrs. Frank Knowles, Moses Hull and Mrs. Hull (his wife), W. F. Jamieson, R. Augusta Whiting, C. B. Lynn,—all these are expected, with soores of mediums.

PER ORDER COMMITTEE.

The American Association of Spiritualists. A meeting of the Board of Trustees of the American Association of Spiritualists is called to meet at 48 Broad street, New York, Wednesday, June 25th, 1873, at 120 clock, noon, As business of importance will come before the meeting, a full board is specially requested.

VICTORIA C. WOODHULL, President, New York, June 16th, 1873.

Two Days' Meeting. The Spiricalists of Sharon and velouity will hold a two days' meeting in their new hall on the 5th and 6th of July, at Millport, Potter Co., Pa. Good speakers are expected to attend. Invitations extended to all.

By order of Committee, E. M. HERRING.

Basket Pienie.

THE PROBLEM

Life and Immortality.

AN INQUIRY INTO THE Composition and Destiny of Man. BY LORING MOODY.

This book deals with the grandest problem which can challenge human thought. In a clear, strong, common-sense way, and "so freed from the high-sounding phrases and obsence inculturator the metaphysician as to be easily understood by the commonest minds."

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This little book of 192 pages is an excellent rade meann upon those subjects which so agitate the scientific and religious world at the present time. The appendix is wholly devoted to an exposure of the weaknesses and fallacies of materialism.

Notices by the Press and Others...

"In an appendix is a criticism of A. Jayram. Prince of Mysor, whose materialistic views are combated according to the author's ability. The literary style and tone of this little book are much superior to the preceding thooks just noticed). There is honest thought in it, and not a little of line and pure sentiment. "Enough good thinking can be found in its pages to raise it above the ordinary level of Spiritualist literature."—Toledo Indix.

"A good, popular statement of the Spiritualistic Theory of Man's Origin and Destiny."—John Weiss.

"This little treatise gramples with the toughest prob-Notices by the Press and Others,-

or Man's Origin and Destiny,"—John Weiss,

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