

{83,00 PER YEAR,} XXIII. VOL.

BOSTON, SATURDAY, JUNE 13, 1868.

{SINGLE COPIES,} Eight Cents.

Fiterary Department. CHARITY,

FOUNDED ON FACTS.

Written Expressly for the Banner of Light, by Lois Walsbrooker.

CHAPTER I.

A Woman of Principle. Twenty years ago Cleveland was not so large a niace as now-

'Why, aunty, who do n't know that?" "Go away, Pinkie; do n't you know that you 'should n't be looking over nunty's shoulder when

she.'s writing?" "But you said that you were going to write a story for the Banner of Light, and people want to learn something when they read that. Who don't know that a city like Cleveland would grow some in twenty years? Why, the little village of Brownsville has had fifteen new houses nut up this summer. Let me see: fifteen times twenty, or twenty times fifteen, as my teacher would say-twenty times fifteen is-is, threethree hundred; who do n't know that? and three hundred houses would make any place larger."

"True, darling; what you say is true. People do expect to learn something when they read the Banner; but sometimes we talk of what is known the better to introduce what is not known."

"I do n't see the use of that, aunty."

"Perhaps not; but you will sometime; so be a good girl, and not interrupt me again, please." "May I go and stay with Lucy Carter this afternoon? It is so lonesome here when I can't

talk to you, aunty?" "Yes, go, and stay till five o'clock, if you wish." "Thank you, thank you; you are the very bestest aunty, as Tim Smith would say. So good afternoon; but be sure and write a good Banner story." There, I have provided for a moment's quiet,

and now I will make another effort. Hope the fates will keep callers away. Let me see: what was I saying? Twenty years ago Cleveland was not as large

as now. True; but it was large enough to contain the rich and the poor, the oppressor and the oppressed, the virtuous and the vicious, the, timeserver and those who would sacrifice all for the RIGHT.

One of this latter class had just finished a day of toll, and was preparing for the evening walk that, when circumstances permitted, she always took at the close of a day's confinement to the long rows of figures in the merchant's dedger, for

she gathered herself anew for the conflict, and those who called her unfeeling because she wept not her strength away, and unwomanly because she sat not down in helpless dependence, knew

not what they said, knew not the soul of her whom the maligned. But it was not of Marion Reid's trials and victories that I sat down to write; she is not the heroine of my story; but even in her case we may see the lack of "Charity," that charity without which the great Apostle to the Gentiles said he was nothing; we can see even in her case how prone we are to misjudge the motives of others.

I say we/for who among us is guiltless in this respect? "Mrs. Reid," said Mr. Whitney, her employer, as Marion prepared to leave the store one even-

ing, some three months after she came to the Forest City and found employment therein sufficiently remunerative to support herself and child comfortably-"Mrs. Reid, do you walk to-night?" "I think I shall. It bids fair to be a beautiful

sunset-just clouds enough to make old Sol look grand as he dips into Lake Erie." "Could you not forego your sunset view and

make a call?"

" Where?" "There is a family living in one of Simpson's houses, a mother and three daughters, that I would like to know something about, but I cannot visit them."

Why not?"

"Because I am a man, and the charitable ones have got it into their heads that they are not what they should be."

Marion looked at the merchant with a curious smile.

"No, it is not that, Mrs. Reid. I am not a coward; but it injures them; the eldest daughter is very, very beautiful, and having imbibed the idea that she is not virtuous, people seem to think that she is irresistible, and the larger the number they imagine she brings into her tolls, the greater the indignation against her; therefore for me to seek the acquaintance of the family would only be to their disadvantage; but if the observation and experience of my life so far-and I count myself a close observer-if my past experience is worth anything, those women-they count the

mother in with the daughter-are innocent." "You spoke of three daughters." "True; but the second one is only fourteen, a

aringla and, they say, sweet and pure as an angel, while the other is but a child yet." "If the mother and oldest daughter are what

you believe them, why are they so talked about, and why do they think the second one any better than the other?"

"That is what I wish to find out. No one seems even then-twenty years ago-this woman was to know anything of them positively, only that fearless enough to fill what was called a man's the lame one-she cannot walk without a crutch position, and through the favor of one who knew -goes frequently to church, while the others do her worth, and what she had sacrificed for prin- not, and they say that her very look is heavenly, and that she cannot be long for this world, and the church of which she is a member say they pray God to take her home to himself, that shemay thus escape the contaminations of her sur-

auf ga ilty, need them, and I shall most certainly make their acquaintance."

"But how will you manage it? Judging from their appearance, I should not thick them very approachable; and the proud reserve they manifest is one thing that leads me to believe them innocent."

"That's just like the men: set a woman to do what they dare not undertake themselves, and then when she accepts the challenge begin to suggest difficulties."

"Well, well, don't laugh at me, and I will leave the case wholly in your hands."

"Not till you have told me where to find them.' "Oh, I forgot that. They live in the pretty white cottage on C---- street, No. ----, I think it is; you will know it by its standing back from the road all alone, and by the elm in front."

"What! that little bird's nest? I have often noticed it. Just the place for innocence to nestle in. I should as soon think of associating heaven and hell, as guilt with that place; but how came Simpson to build such a residence for a tenant house? It does n't seem a bit like him."

"He did not. It belonged to a poor widow who was unfortunate enough to become indebted to him, and report says that he took it from her unfairly. The poor woman grieved so at having to give up her home that she did not live long afterward, and report further says that since her death she has haunted the house. It is certain that those who went there did not stay long, till at length no one would live there. Simpson had not been able to find a tenant for nearly a year, before these people came; and he has tried in vain to sell it; so, if he did come by it unjustly, it seems to be doing him but little good."

"Glad of it. I wish every one who obtains property unjustly might get as little good of it," "But you do not believe in the superstitious notion of haunted houses, Mrs. Reid?"

"Why not? God has more ways than one to make the wickedness of the wicked return on their own heads. But if I am to form the acquaintance of these people, I must commence at once. You have interested me in them, and I shall now pursue the investigation for my own sake. I shall walk in that direction, find some excuse for calling, and trust me if I do n't get at the bottom of this matter."

"Trust a woman for anything she undertakes." "A truce to all such compliments, and goodnight. I must work as well as talk.

"Good-night; and God grant you success, murmured the merchant, as he looked after, her retreating form, then turned again to his desk. The next morning Marion was at her place as collection is being taken, ana then I will address usual.

"Well, what success?" said Mr. Whitney, as soon as he found opportunity to approach her on the subject of the previous day's conversation, unheard by others.

gentleman, still holding the notice in his hand, "and now, friends, nay, more than friends, brothers in the cause of Christ, and sisters beloved, I beseech you that there be a full attendance. Think of the importance of the work to be performed-nothing less than to furnish religious reading to this great and growing city. While the enemy of souls is going about seeking whom he may devour-while his emissaries are actively engaged in leading souls astray-while the theatre draws its victims-while the gambler watches for his prey-while yellow-covered novels, filled with corruption, find their way into the hands of our young people-while the rum-seller sends his customer staggering home to his innocent wife and babes-and while the wiles of her whose 'steps take hold' on hell are constantly leading our young men into the path of destruction-while these, all these things are being done under our very eyes, what are we doing to stem the tide of corruption? Nothing, comparatively nothing. To be sure, we pray, and profess our faith in the saving efficacy of the precious blood of Christ; but what are prayers and faith without works? And of what avail will our professions be, if we do not practice! I tell you, friends, that there is something more at stake in this thing than merely the interests of others; momentous as these may be, they are not all, for our own eternal safety is involved therein. Not that I would teach reliance upon works; far be it from me; I know that salvation comes through faith in Ohrist; but, friends, it must be a living faith. We must have the spirit that was in Christ, the love divine that constraineth us to labor for others. And beside, look at the exceeding great reward. 'He that converteth a soul from the error of his ways, hideth a multitude of sins.' Poor miserable sinners that we all are, who is there that does not need such a covering! What are a few paltry dollars, and a little time spent in this cause, if even one soul can be saved? I propose, brethren, to take up a collection for this purpose just now, while the subject is fresh in our minds. Brother Wilkins, and Brother Smith, please go through the congregation and receive what the friends are willing to bestow in so worthy a cause. Remember, it is to furnish religious food to send into the highways and hedges-not the food that perisheth, but that which gives eternal life; not that which is to sustain these vile bodies; but that which feeds the immortal soul; and remember, also, that 'there is he that scattereth and yet increaseth, and he that withholdeth more than is meet, and tondeth to poverty. The liberal soul shall be made fat.' The choir will sing while the

"And now, friends," continued the reverend mother, Mrs. Schoolcraft, who resided at the parsonage, herson being unmarried, and a maiden lady of some forty summers by the name of Prudence Orowell.

> These ladles had labored together, and, after giving in their testimony on other points, Mrs. Schoolcraft said, "Now, ladies, I have something very sad to tell you," while Miss Prudence put her handkerchief to her eyes as if to hide the tears she wished to shed. The ladies looked up inquiringly, and Mrs. Schoolcraft continued:

> "You know that sweet lamb of our flock, Eloise Merrill, and the dark suspicions that hang about the conduct of her mother and sister. It is one of the mysteries that such a lamb should dwell in the very den of the wolf; still no one can look upon her pure, spiritual face without feeling that she is one of God's elect, and he will doubtless take caro of her. But perhaps you have not generally known why we believe this woman and her eldest daughter vile; and, lest you may think us mistaken, or lacking in charity, I will tell you: Spending much of my time, as you know, among the sick, last October I learned that a poor woman was occupying an uncomfortable room on B--- street, with a sick child, and, further, that she was a stranger in the city; therefore I felt it my duty to call on her. I there found this same Mrs. Taylor, with scarcely the comforts of life about her, and our Eloise quite sick. I made some inquiries into her circumstances, asked if I could be of any assistance to her, etc., etc., all of which she received quite coolly, thanked me for my kindness with a manner as proud as a queen, but thought she could get along without aid at present. I then turned to the little one, and she looked so sick that I really thought she could not live, and I began to talk to her about Jesus, when the mother interrunted me by saving that the child was weak and she did not wish her to be disturled or to have her mind excited on any subject. 'But, madam,' said I, 'this child may die, and without the salvation that Jesus gives she is lost; she is not too young to understand the story of the cross in its simplest form, and if you will not yourself accept the pearl of great price, do not withhold it from your child." And what do you suppose was her reply?

Here Miss Prudence gave a sob, and Mrs. Schoolcraft, after pausing a moment to mark the effect of her words, continued:

"It was this: 'I hope I have found the pearl of common sense, and I tell you I will not have my child disturbed.' I have no words, ladies, to paint my feelings as I looked upon that apparently dying child and upon that heartless mother. I left the house, praying that God would-have mercy upon them all."

"And it seems that God heard you in behalf of the child at least," said Mrs. Deacon Barnes. "Surely we should take courage when we remember her providential restoration to a state of ealth that would admit of her coming where she could hear the words of salvation." "That we should," replied Mrs. Schoolcraft; but to go on with my story: In December, when we were first appointed for the blessed work in which we are now engaged, where do you suppose we found this woman? In a pretty cottage owned by Stanford, one of the most noted libertines in the city, and it was well furnished with all that was needed to make one comfortable, and Stanford himself had just left the house. Now, my sisters, what could we infer from this change? For my part there was but one conclusion that I could come to, and I tell you it made my heart ache; but I felt that I must do my duty, so, nerving myself for the task. I uttered such words of warning against sin as I could command at the moment; told them that God's love and mercy extended to each and all; that no sin was so great but, if repented of, would find forgiveness; but I might just as well have talked to stones, for all the impression I could make; and were it not for the story of Mary Magdalene, and the words of Jesus in reference to the woman taken in adultery. I should think that there was no hope for such creatures. But I have not told all yet: I left some tracts upon the table, and as we passed through the gate I heard Mrs. Taylor say, 'Don't do that, Helen.' Sister Crowell here looked back. The door was standing open, and she saw Helen putting the tracts into the stove; so you see that the daughter is even more hardened than the mother." "It seems to me," said Miss Prudence, " that I could put a stop to such doings had I the lawmaking power. Why, I would shut up every woman that would n't behave herself; they should be kept in close confinement and not permitted to lead our sons and brothers astray. It's a burning shamo in a Christian land," "And that brings me to another point," said Mrs. Schoolcraft, " and no doubt it is the thought of what I am now about to relate that drew the last remark from sister Crowell. It seems that by some means the only son of one of our most respectable citizens, though not a member of this church, became acquainted with this Helon Merrill, and was actually 80 infatuated with her that he attempted to take her into company in spite of her reputation. It almost broke the hearts of his parents. Their remonstrances only made him angry, he declaring his belief in her purity! Purity ! when Stanwood boasts indirectly of his success. True, he calls no names, but he intimates plainly enough who is intended. Finding that William would not hear to reason, Mrs. Holden wrote to a brother in New York city, and they managed between them to find a situationfor him, in a business in which his father has some interest, in order to get him away from this girl's influence. Well, to day, as we were walking along C---- street, a well-dressed young lady came out of a cottage just ahead of us, and just a few steps from the gate she dropped a letter. Miss Crowell picked it up, calling after her at the same instant to inform her of her loss. She turned just as we glanced at the direction. It was

clple, she held the place and received the wages of an accountant in a store.

Ten years before, Marion Tracy, then but eighteen years of age, and the petted child of wealth, became the bride of Lorain Reid, head clerk in her father's store. Her parents opposed their union; he was poor, and what was worse, had imbibed the "pernicious doctrines" of the Garrisonian school. In short, he was an abolitionist: he believed the black man had rights as well as the white man; that slavery was not a divine institution. This heresy so incensed Mr. Tracy, that but for the efficiency of young Reid, he would have dismissed him from his employ at once.

The daughter, however, did not feel as did the father. Marion listened to the eloquent words of her lover, as he painted the wrongs of the black man, till her soul became fired with the desire to do something toward breaking their chains, and when, in opposition to her father's wishes, yea, commands, she married the "young fanatic," as he was called, and was banished from the paternal roof, she went forth courageously, believing that the right would triumph.

The young couple found a home in the south part of the State, went to work honefully, cheerfully. In due time two lovely children, two bright-eyed girls, were born unto them. But the

black man still groaned in chains, or fled at night through the land of boasting, toward the land of freedom, and Mr. Reid's home became an underground railroad depot, and himself one of the principal conductors, till, at length, he so exposed his health, in making extra exertions to save a company of fugitives from the human bloodleft destitute.

"I guess Mrs. Reid has had enough of abolitionism by this time," said those who hated, while forced to admire her intrepid-spirit. "Guess she'll have enough to do to take care of herself twice married, I understand." and children, without minding other people's business now." "Before I'd expose my life to after all." save a lot of niggers!"

But Marion, while these cruel remarks were being made, was watching over the sick bed of her youngest darling, for her cup of grief was not yet full; or may we not rather say that the husband, whose heart was so knit to hers, still willed to share her burdens by calling one little one to himself? Bo at least it seemed to the stricken mother, for when, with outstretched arms and a glad smile little Nellie called, " Papal papal" and ceased to breathe, Marion murmured, 'It is right that papa should have one with him; he can care for thee, darling, better than I can." So she wiped her tears, burled her dead from sight, and people said that she had no feeling for anybody but a "nigger."

1.240 1

· STAR LAND

roundings." "She belongs to the church then?"

"Yes, she was gathered in during the recent revival."

"Are you alone in your opinion of these people?"

"No; I have heard several gentlemen express the same, but the verdict of the female portion of the community seems unanimously against them." "And so you, a man, knowing how much a woman's character is worth, and how easily tar-

nished, would advise me, a woman, to seek out these people and form their acquaintance!"

"Fiel fiel Mrs. Reid; you know there are some characters that fire cannot scorch, nor water drown. You are one of those that could walk in the midst of pitch and not defile your garments. You surely are not afraid to take the step I propose?"

"No. not afraid. If a sister woman is suffering injustice, I have sacrificed too much for the right

to be afraid; but it seems to me that those gentlemen you speak of, in connection with yourself. might do more for them than one woman, singlehanded, can."

"I tell you we can do nothing; the son of one of my old friends, William Holden, became acquainted with this girl, believed in her innocence, and thinking to vindicate her, took her to a party, and when she entered the ball room every lady left it, and William has been sent away by his father, ostensibly because his business needed hounds that were close on their track, that he some one interested therein to take charge of it sickened and died. Their property was not in New York, but really that he might be beyond wholly clear from incumbrance, and the vampings | her fascinations. William told me, with tears in of the law swooped down upon it, used it in liti- his eyes, the day after taking her to the ball, gation, and the widow and the fatherless were that he did not believe there was a purer girl in the city than Helen Merrill."

"The name is Morrill, then?"

"That is the name of the two eldest daughters, but the woman's name is Taylor; she has been

"You seem to know something about them,

"Nothing more than I have told you, further than that they lived awhile in another part of the city, in a house belonging to a noted libertine, but a wealthy man, and as near as I can learn, most of the stories have originated with him."

"And you really believe them innocent?" "Do you think I would ask you to call there if I did not?"

"Yes, why not? If I possess the power you attribute to me, might I not possibly be a benefit to them, eyen if guilty? Might I not, by showing that all hearts are not shut against them, lead them back to the path of virtue? Surely the mother and sister of such an one as you have de-

to fall. Their shafts fell liarmless at her feet, as | praved. If they are innocent, they deserve friends, | ·管理局的复数的支援的支援的 (1) (1) (1) (1) (1) (1) (1)

Good," was the reply "You called, then?"

"Did I not tell you I should?"

- "I know you did; but saying and, doing are so

"That I was a woman of words and not of deeds."

"Not that, but feared that you might procrastinate; you know we are apt to put off disagreeable things."

"This was not disagreeable to me in the least. You aroused my interest in those people; I thought it a pity and a shame that in a city like this, where there are so many professed Christians, that there should be none to defend them if innocent, or to care for their souls if guilty. Circumstances opened the way for my calling there, without any effort on my part, and not only that, but gave me access to their hearts, and I mean to make the best of the opportunity thus afforded me. It seemed as if the hand of Providence was in it." ..

"How? In what?"

"Why, the little girl, the half-sister that you spoke of, had been sent by her mother to some place of an errand. The child, a sweet girl of seven years, had by some means become bewildered, and could not find her way back. She was crying when I first saw her, and upon inquiry, she told me that she was Mrs. Taylor's girl, and lived in C---- street, in the little house with a big tree by the gate, but that she could not find it. I remembered the name and the description of the place that you gave me, and concluded this to be the child of the woman I was seeking, and so it proved; so you see that when we wish to do good the angels open the way."

"It would seem so; I wish, Mrs. Reid, I could feel as you do. Your trusting faith is beautiful: but I find nothing to build a like one upon. The world, and even the Church, is so full of susnicion-there is so much injustice and so little charity, that I feel sometimes as if there was no God, no heaven; indeed, not anything worth trusting in or living for."

"Is there not goodness, justice and charity also?"

"I suppose there is, though I find so little of it. But what do you think of those people?"

"I have not made up my ' think ' yet. I am an investigating committee at present, and will report when I have obtained sufficient evidence for such a proceeding."

"And I, meanwhile, must wait?"

" Certainly."

"Well, as I cannot help myself, I shall abide by your decision."

CHAPTER II.

The Tract Distributors.

One Sunday morning in December, 1835, the following notice was read from the deak occupied by the Rev. Mr. Schoolcraft:

"The members of this church are requested to meet in the vestry on Tuesday evening next, in order to devise some means by which religious reading may be circulated through every portion of the city. gi ang ija eba 🕫 🗤

And may the God of all grace help us to practice harity we preach.

you from these words, found in 1st Conrinthians,

xiii: 13: 'And now abideth faith, hope, charity,

these three; but the greatest of these is charity.

Many were the comments made, during that and the two following days, upon the piety and zeal of the new pastor. "Surely the cause would prosper in such hands." The collection was good, and the meeting on Tuesday evening well attended. After due deliberation it was decided that the city should be divided into districts, and the sisters, going two by two, should, as far as possible, visit every house and every family, and leave such religious tracts as appearances indicated were needed. Another meeting was agreed upon for the sisters to arrange their committees, and appoint their fields of labor. In the meantime, the brothers were to furnish funds, purchase tracts, and give such information as they thought beneficial in advancing the cause.

The minister was in earnest. Naturally of an active temperament, with warm, strong feelings, and being religiously educated, those feelings of course found vent in that direction. He was full of zeal, and, like the prophet of old, could not hold his peace; he thus became a focus, a sort of central sun for the minds he came into more immediate contact with, sending forth his warm, magnetic life into theirs, quickening them to action, till soon the church was all aglow with life.

The city, even to the very outskirts, was canvassed, pages containing words of counsel, warning or entreaty were left with every family, reports were brought in, and the time set for another general visit of the same nature, Mr. Schoolcraft counseling in the meantime a series of prayer-meetings. "We have sown the seed," said he, "but God only can give the increase; let us meet and pray for

Showers of grace divine." that our labors may not be in vain."

And so tri-weekly prayer meetings were appointed, the circle of magnetic life deepened and broadened till the rooms overflowed with anxious inquirers, even till scores were added to the church. and amongst the number Eloise Merrill, the cripple, and sister of the beautiful Helen we have before spoken of.

The child-for she was but a child as yet-had been induced to go at first by a neighbor's daughter, and becoming interested, the mother or Helen sometimes accompanied her. But while Eloise was always greeted with kindness and warmth, there was something in the atmosphere that so chilled Mrs. Taylor and Helen that they soon ceased entirely to attend, though, loth to deny their darling aught that could add to her happiness, they still permitted Eloise to go, till in time she was baptized and became an accepted member of the society. Sweet Eloise, innocent as an angel, she dreamed not, as yet, of the dark suspicions that hung around her mother and sister, and wondered why they did not love to attend church as well as she did.

The time set for another exploration of the city had expired, and again the tract distributers brought in their reports. Some brought in goodly accounts of success, and some said there were but we have principally to do with the minister's | Helen Merrill, and the letter was directed to

Why not?" "Why not!"

But Marion failed not when they looked for her scribed the lame one to be cannot be wholly de-

OF LIGHT. BANNER

William Holden, New York city. We were too astonished to act promptly, and, ere we had time to think, she had reached her hand and taken it. No one was to blame, it was all so sudden; but that letter should have been kept and handed to his father."

"I felt so shocked," said Miss Prudence," at the thought of the disgrace of being seen speaking to such a creature on the street, that I forgot what duty was; and all we can do now is to inform Mr. Holden of what we have discovered. I don't know as it is Christian like, but if it was my brother that she was trying her deceitful arts upon, I really believe I should feel like taking her

"God help us to leave vengeance in his hands," responded Mrs. Barnes; " but it is indeed a hard duty to keep up a feeling of Christian meekness and resignation under all circumstances. Still we must not be disheartened; the work goes bravely on. Our church was never in so prosperous a condition as now. Let us continue to pray in faith, and who knows but God may convert even these wratched women."

sisters a moment before they should proceed to business.

" Of course, sister Blackman, we will listen to you with pleasure," said Mrs. Schoolcraft; " but | did? It was not the fact of their calling, but the please to be brief, for time is passing and our business is important."

The little woman seemed somewhat abashed, but she had asked the privilege and now she must speak.

"It seems to me, ladles," said she, " that there are two sides to this question. I have heard much indignation expressed here against outcast women, and none against the men who make them so. We talk of the outcast leading our sons astray, and forget that somebody's sons first led them astray. Now, ladies, I think that the virtu- righteousness; but dare to be yourself, keep your ous women of society are as much to blame for this state of things as any one. You may think it a strange assertion, but I believe it true. You and I are to blame, and in the great day of accounts will be reckoned so."

"Please explain yourself, Mrs. Blackman," said Mrs. Schoolcraft, with dignity. "I am not aware of encouraging vice in any form; and as to yourself, why you ought to know whether you have or not. The world is full of wickedness."

"Yes, and self-deception too," said the little woman with more spirit than usual, " and it becomes us to pull the beam out of our own eye, that we may see clearly to pull the mote out of the eye of another. Now what I mean is just this: We all of us look with more leniency upon a man who is guilty of sin in this respect than upon a woman. In the case already mentioned, that of William Holden's trying to take Helen Merrill into company-he took her to a ball, and every lady left the room, so I am told, and it was looked upon as an evidence of their purity-of their hatred of vice; but was it?"

"Certainly it was. Do you suppose I would stay in the same room with such a creature?" said Miss Betsey Jones and Miss Prudence in the same breath.

" I suppose not; but my informant tells me that some two weeks afterward another ball was held at the same place, nearly the same company being there, and Henry Stanwood, this same libertine you speak of, was there, and not a lady left the room, or even refused to dance with him. What had become of their horror of vice?"

"These people were not Christians, Mrs. Blackman, and I hardly think it fair to cite them as evidence of our being at fault," said Mrs. Barnes.

"But the question is, do we not act upon the same principle? Do we not shrink from these poor creatures as from contamination, while we have scarcely a frown for their companions in crime? Which one of us would refuse to treat Henry Stanwood with common politeness, at least?"

" Common politeness is due to every one, Mrs. Blackman,"

" Do we accord it to the outcast, Mrs. School-

And so on Sunday, the very one after the meeting of the tract distributers last referred to, we find Mrs. Reid at the house of Mrs. Taylor, instead of at church.

Very wicked, no doubt, to forsake the sanctuary for the society of one whom the world has rejected, but so it was. Let us look in upon that home for a moment. Helen is weeping; and Mrs. Taylor can hardly keep back the tears that her proud spirit will not permit to flow.

We will reserve the history for another chapter, only giving here some of the conversation. "I think, Mrs. Taylor, I may speak plainly to

you; you will not be offended?" said Mrs. Reid. 'Certainly not. I feel that you are a friend;

no pharisaical idea of superiority, no feeling that it was your mission to seek and convert the sinner. has led you here time after time. You have shown none of this; but only that genuine sympathy that one can accept from another, without a sense of degradation."

" I honor you, Mrs. Taylor, for your self-respect; but still we must adapt ourselves to conditions, to things as we find them; and do you not think Here a little meek-faced woman who had not if you had been a little more yielding, not quite so hitherto spoken, claimed the indulgence of the cold and reserved, that you would have saved yourself much trouble?"

" Perhaps I might; but what right had they to intrade themselves upon me in the manner they manner, that offended me. Their every look and movement said, 'you are a poor and needy creature, that we, in the abundance of our goodness, have called to assist, and you should recognize this fact, and be particularly grateful to us, and subservient to our superior wisdom.' Bah! I understand such Christianity as that. Surrender all you have and are unto its keeping; give up your own judgment, self-respect and all, and then they will make you the objects of their peculiar care, because doing so ministers to their selfown counsel, and use your own judgment in preference to theirs, and you might as well be in a den of tigers."

"That may all be true, but it only confirms me in my position. If you really were in a den of wild heasts, you certainly would not let them rend you and yours were it in your power to prevent it by studying and adapting yourself to their natures. Now it seems to me that if you had so far conquered your pride-for I must call it pride-as to have made some explanation to these people, it seems to me that you would have had their sympathy and protection."

"Yes, every shepherd watches over his own sheep, every merchant takes care of his own goods; and had I permitted them to own me, they doubtless would have cared for me. No, I will be a free woman, and suffer the consequences.'

" And I," said Helen, " will sustain my mother, and suffer with her. I should scorn to see her roceive the sympathy of people who have insulted her as they did the second time they called on us. Why, had she been the keeper of a brothel, they could not have been more rude to her; and then the tracts they left-those written for the viles of sinners. I felt like putting them out of doors, and I did put their tracts into the stove, as soon as they left."

" Do you know the names of those who visited vou?

"I have since learned that one of them is the minister's mother, and the other a Miss somebody-an old maid, one of the prudish, sanctimonious ones. I should think from her appearance that a man was her especial horror."

Don't reflect on old maids, Helen," said Mrs. Reid, laughing; "you may be one yourself yet!" " Well, I won't cry 'sour grapes' if I am," she replied.

"But in reference to these tract distributers," continued Mrs. Reid; "they are not the whole of the church, neither are all like them. There are good people there-those who would gladly be your friends if they knew how to reach you; but the way has been hedged; appearances have been against you; their minds are poisoned; and it is a duty that you have owed to yourself to exntain those unfortunate circumstances that have aroused their suspicions. You have not done this: you have not done yourself justice, and still blame others for their injustice. Are you consistent?" " Perhaps not," said Mrs. Taylor. "I never thought of the matter in that light. I know I am proud, but I never was haughty and insulting to others, and I cannot receive such treatment from others in a spirit of meekness, I assure you." " Eloise finds friends and kind treatment." "I know she does, Mrs. Reid; but a demon right from hell could not do otherwise than treat her kindly. If there is an angel anywhere in the universe, she is one; but I see her coming, and we must say no more on this subject now. I feel that I shall not keep her long, and I must protect her from sorrow as far as possible.

Children's Department.

BY MRS. LOVE M. WILLIS, Advess care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LEIOM HUNT.

(Original.) UNCLE OLIVER'S RECOLLECTIONS. NUMBER TEN.

"Goodbess gracious!" said Frank, "I can't get this spade down deep enough."

"My styrs!" exclaimed Sue, "if here is n't an angle-worn wriggling about."

There was a little pause, when Reuben burst forth:

"Thunderand guns! if I have n't struck a rock." "Goodneys!" said Mary, " what shall we do? There's where we meant to have our circle and plant our Nisturtions."

Conversation like this was going on in Uncle Oliver's garden, beside his library window. He had given a flat of ground to the children to cultivate as theil own, and they had formed an association, and were preparing to have a fine garden. There was to be a circle in the centre with beds arranged about it, and each one was to have the charge of a particular bed, while all were to assist in the care of the centre bed and the borders. Uncle Oliver had given them a plan for their garden, and had laught them how to prepare their beds, and this pleasant spring morning they had assembled for work.

Uncle Oliver had been sitting in his library reading, but his attention was called to the children by their earnest expressions. He sat quietly listening to them for a half hour, and when they were weary of their labor he called them into the library. When they were quietly seated he be-

gan: "My stars! gracious! furiation! thunder and guns! goodness sake's alive! mercy on mel what a fine lot of girls and boys!"

There was a pause, and a look of surprise on the faces of all the children. They were puzzled, and did not know what to think of so strange a speech, and no one said a word.

"You see," said Uncle Oliver, " without intendng to intrude upon your sport I have been a istener to your conversation, and I began to nolice so many words that meant nothing, that I mused myself by taking note of them. I made list of them; here it is;" and he showed a page half covered with phrases. "Now I do not suppose any of you wish to swear-the girls especially would be shocked at the idea; but you will all of you feel that it seems very much like swearing when one hears such a torrent of useless words.'

" I could n't have believed that we said all that nonsense," said Reuben, "if any one had told us but you."

"I feel as ashamed," said Mary, " as if I had been in John Slonkum's shop and had been listening to his swearing."

"I only wanted you to understand how foolish it is to use so many worthless phrases, and how coarse a conversation sounds that is filled in by so many exclamations. Your voices were sweet, your wishes and purposes all good and true, but one could have imagined you a set of pirates, by your rude expressions. I do n't like to repeat them all to you, for they would make you too much ashamed. It is by beginning with such phrases that men learn to swear. Children do not naturally use such expressions. They learn them from each other and from men and women. but you do not hear any teally accomplished men and women who often allow themselves to use these expressions, but you do often hear them among the rule and ignorant. Let me hope that you do not wish to be classed among those; and now to try and make you remember the folly and uselessness of those rowdyish expressions,

to tell you that it really was, for I was n't there to The efforts of the children seemed to rouse older know, and it is very dangerous positively to declare what one has not actually seen. But they do desert place blossom like the rose. Garden was say the place was grand in its forest verdure, and added to garden, and the harebells and columbeautiful in its green slopes, and that the odor of bines, the roses and honeysuchles thrived about its flowers reached far out to sea, and that whoever touched the land never wanted to sail from it, so happy were its people in their simple joys, and refined pleasures.

But it is said also that there inhabited this coast many little folk, called fairies and sprites of out from 'the time the crocuses bloomed in the the sea, and that they had much to do with all this beauty and loveliness; but as I must tell you | lest some ill speech of theirs should bring harm to again, I was not here then, and so never saw a fairy or a sea nymph.

It seems the fairles had entered into a compact with the people, that they would do their part toward opening the buds and blossoms, and giving dance of beautiful things. But more than for all lustre to the leaves and soft music to their motion, just as long as all the people and all their rude ways in the culture of the beautiful, and who children kept their part of the compact, which was to allow, in the place nothing useless, nothing slovenly, nothing that could be inharmonious with the beautiful sights or sweet sounds of the

Well, very carefully did the people keep their part of the contract for a long time. They lived simple, truthful lives. But all at once they seemed to have acquired some very bad habits. It was impossible to tell just how they crept in, until they were fairly in, but they began to use all sorts of rude expressions. Instead of confining themselves to refined speech, they began to interlard their conversation with all sorts of meaningless phrases.

Matters went on thus, when the fairies began to be alarmed. It seemed to them that the harmony of this colony was departing, so they called a counsel of the people, and their wisest ones.

'You will remember,' said the principal of the little folks or fairies, 'that we agreed to sweeten your corn, to give milk to your wheat, to open your flowers and add music to your winds, as long as you kept nothing useless, rude, or vulgar here. Now we have decided that the words you use are so many of them useless, rude and vulgar, that you are daily and hourly breaking your part of the contract.'

'Fie,' said a brisk young man, 'everybody knows that that is all moonshine. Why! words are nothing; they are only a breath that passes away and is of no account."

'Ah, my dear sir,' said the fairy, 'you were never more mistaken; words are real things; they last far longer than your roses, and their odor extends to a greater distance. Why, your words are like a great cloud of impurity about you.'

We don't see it so,' said another man, 'we did n't agree to any such things. I reckon we've a right to the use of our tongues, and we intend to keep the right too.'

'Now I can assure you,' said another fairy, we'd rather have your old slop jars and swill tubs out in sight, than to have so many coarse phrases flying about. If you can't see, that do n't prove that we are blind. I tell you that you are all violating the contract under which we have lived so harmoniously for so many years.'

'Please tell us how our words look,' said a young coxcomb, thinking he had thus put a poser before the fairy.

'Some of them look like a cesspool, some look like rotten fruit, some look like weeds, some like brambles, and all look like useless things." 'Ha, ha, ha!' was the general laugh, but one

snoke. ' Well, you may as well understand first as last that we don't intend to give up our rights; we

shall speak just as we please." 'Then you will nut too late the consequences,' said the fairy, 'for we are obliged to keep our pledges, and for every worthless, senseless, low phrase that any of you utter, some beautiful thing will no longer receive our care, and will

went. It may

neople, and all joined in striving to make the every cottage door. And, what was remarkable, very few things died. If ever a withered leaf was found, out of season, in a boy's garden, he revlewed his words to see if one unlawful phrase had escaped his lips. The girls kept a sharp look spring till the asters died in the autumn, fearing their flowers or their fruits, their vines or their young shrubs.

And so it came about, in process of time, that Shimmerhorn became a lovely place for its abunelse was it noted for its children, who forgot their became daily wiser and happier."

"Oh, what a splendid story!" said Susy; "if only it was true.'

"In one sense it is," said Uncle Oliver, "for it s true that rude speech destroys all harmony, and so beauty cannot thrive."

" But you don't believe about the flowers dying, and all that?" said Reuben.

"It requires a little stretch of the imagination for that," said Uncle Oliver, "but you all know that all beautiful things harmonize, and that a child's voice, sweet in refined phrase, mingles better with the music of whispering winds than do harsh words. So I thought when you were making your garden this morning."

"You shall never hear any more milk and water swearing, as Uncle Joe calls it," said Reuben; we'll all promise that."

"So we will," said all.

"And may your garden prosper as did those of the Shimmerhorners," said Uncle Oliver; "and here are your seeds and the sticks marked to go with them. Now to your work again."

Correspondence in Brief.

MRS. P. I. HUSSEY, BRIDGEPORT, CONN.-The first year of our Lyceum has passed, and with it the services of our talented and beloved Guardian, Mrs. A. M. Middlebrook, and able Conductor, H. H. Grandle-other duties making it necessary for them to leave us: so we have done the next best thing-elected James Wilson and his wife. Two better selections could not have been made. We commenced the Lyceum with seven mem-bers, trusting that with a little energy we could get twenty-five! We have now over one hun-dred, and have the full equipments, a handsome plano, and two hundred and twenty-five first-class books in our Library. We have made and distributed over one hundred articles of clothing. We are out of debt, and have one hundred and seventy-five dollars in the treasury-thanks to the ladies for their industry and to the gentlemen for their hearty cooperation.

MRS. M. J. WILCONSON, writing from Chicago, Ill., May 25th, says: We are having full houses, notwithstanding the Methodist Conference is in full blast, with every muscle strained for the con-solidation of its numerous second gcluurches, and some of their speakers have openly declared that such "consolidation was necessary, that they might become a united power to oppose the spread of rationalism." Rev. Mr. Punshon has crossed the ocean, and with the first flourish of his ecclethe ocean, and with the first flourish of his eccle-slastical trumpet declared against the "blasphe-mous pretensions of Spiritualism." The good cause is progressing finely, under the manage-ment and self-sacrificing devotion of our inde-fatigable Bro. Spettigue, himself an Englishman; and if Mother Britain will only send us one Spet-tique for every ten Bushons wa can afford to and if Mother Britain will only send us one Spet-tigue for every ten Punshons, we can afford to take all her stock in the importation, and promise handsome dividends in the future. Mr. Spettigue is a dissenter from the Methoulist order, and knows all the ropes. He carries with him that perfect onthusiasm which is the sure prophecy of success in whatever he undertakes, and wherever this gentleman's interest is enlisted the motto is "On-ward." ward.'

JAMES LAWRENCE writes from Cleveland. fade away forever from your sight.' The word of the fairy was fulfiled, and as the people showed no idea of reforming, it was not au hour before some lovely thing departed. It was only a leaf, a blossom, a tuft of grass, but one hy one they wont. It may seem to you that I appendix the some lovely thing departed. It was only a leaf, a blossom, a tuft of grass, but one hy one they wont. It may seem to you that I appendix the some lovely thing departed. It was only a leaf, a blossom, a tuft of grass, but one hy one they wont. It may seem to you that I appendix the some lovely the seem to you that I appendix the some lovely the seem to you that I appendix the some lovely the seem to you that I appendix the some lovely the seem to you that I appendix the some lovely the seem to you that I appendix the some lovely the seem to you that I appendix the seem to you that I appendix the some lovely the seem to you that I appendix the set the solution of the set of of the Speaks, endorsing it in full: DEAD BEOTHER—At length the time has come to give ex-pression to our estimate of one whose inspiration seems to tower above the common lot of inspired humans, and far ex-ceeding all we hitherto have listened to, reaching beyond the expectation of the most sanguine advocate of Spiriualism. In E. S. Wheeler we have a teacher whom to hear is but to admire: his rhetoric stands preeminent; his logic clear and demonstrative, free from all bonbastic effort, plain and com-prehensive to the simplest mind, bringing conviction to the soul, warming up its energies, and creating in the mind at-tuned to investigation a desire for research in all that apper-tains to sclence and philosophy; and, withal, so truthul and sincere, he holds his audicnee in mute astonisiment and ad-miration at such development of talent and research, sided, as it must be, by angel efforts to promutgate the glorious truths of Spiritualism. and thus creating an intense anxiety to dis-cover whence the power is derived to cilcits ch a profundity of knowledge, certainly not acquired by mudano education, but by and through the intaitions of divine and holy inspira-tion! Amen. speaks, endorsing it in full:

JUNE 13, 1868.

craft?

"While we are in the world, we cannot wholly ignore its customs; and we wish nothing introduced here to disturb the harmony of feeling that prevails. 1 think such discussions unprofitable; will the Secretary please read the minutes of the last meeting? and then we will proceed to business."

This was said with an air calculated to put a stop to further remarks in this direction, not only then but afterward, while Miss Betsey Jones whispered to a neighbor aside, "Poor thing! she is doubtless thinking of her sister; no wonder she feels as she does. It was a sad case. Sallie Smith was a pretty girl, and all thought her a good one; no one supposed that she would turn out as she did."

"What! Mrs. Blackman's sister?"

"Why yes. Didn't you never hear of it? I supposed everybody knew it. She was promised in marriage to one of the best young men in the country, when a gentleman from the East somewhere, I forget where, came into the place, and attracted by Sallie's beauty paid her particular attention. This caused disturbance between her and Winslow, she taking to the new lover. The stranger bringing forged references, as it was afterward ascertained, deceived her into a false marriage, lived with her a few weeks, and then deserted her. The poor girl became reckless, left her friends, and they say is now a woman of the town."

" Well, she should have been true to her vows. What right had she to be flirting with another? I should have considered myself as much bound as if I had been married," said Miss Prudence, with a toss of her head. "If girls will be foolish, they must suffer the consequences. I see no necessity for such mistakes, and I don't believe there is any."

"Neither do I," said Miss Betsey; "but somehow, I always felt sorry for Sallie."

The business of the meeting was soon finished, the laborers chosen, and their field of operations assigned to them for the month, and each returned to her respective home.

Meanwhile let us look in upon another scene.

It is the Sabbath. Mrs. Reid had so far won the confidence of Mrs. Taylor as to draw from her a promise of her history. "But not now," said she, when she first gave the promise, "I cannot tell you all in the presence of Eloise. I cannot burden her young mind with the knowledge of what her mother and sister have been accused of. I should have left this place before now, and gone among friends, but she has been too delicate to bear the fatigue of the journey; the least excitement might prove fatal to her. I cannot tell you now, for she will be back in a few moments; she has only gone to take a short walk with Helen. If you will come next Sunday, then I can talk with you, for Eloise will be in church, and after service she stays to Sunday school. Poor child! she is not really strong enough to go, but she enjoys it so much that I cannot deny her."

Eloise came wearily up the walk. Helen met her at the door, took her in her arms, and placed her upon the sofa, saying:

' You are tired, darling?"

"A little, Nellie, sister; but we had such a good time! Oh I wish you had been there, you and mother. The minister told about Jesus taking little children in his arms and blessing them, and saying, 'Of such is the kingdom of heaven,' and when he was talking, little Mary Gray, who died before we left Rochester, came to me. She did, mother! I saw her plainly; and she was so beautiful! I saw her only a moment, but it made me so happy, and I have felt ever since as if God and the angels were all around me." Helen and the mother exchanged glances, and the latter replied;

" It must have been beautiful, darling; but here is Mrs. Reid; you have not spoken to her yet." " Oh Mrs. Reid, I am so glad to see you. But what do you suppose it means?"

"It means that God loves you, dear. But you are weary now; would you not like to lie quiet and let me soothe you to sleep?"

"Oh yes, I should like it so much, your hands are so soft, and they make my head feel so good." "Well, close your eyes then, for I must go 800n."

The child soon dropped to sleep under the soft magnetic touch of her friend's fingers, and then Mrs. Reid took her leave. But few words were spoken. A holy awe

seemed to have fallen upon each, even as if they felt the presence of God and the angels that Eloise had spoken of. Yes, they parted, and to meet very soon under far different circumstances: those that remained pondering upon the words the child had uttered, and she that went doing the same.

[To be continued.]

Said an Irish justice to an obstreperous prisoner on trial: "We want nothing from you but silence, and but little of that."

An apothecary asserted in a larke company, "that all bitter things were hot." "No," replied a physician, "a bitter cold day is an exception."

Why is dancing like milk? Because it strengthens the calves

let me tell you a short story."

"First," said Reuben, "please let me speak It seems to me it does a fellow a heap of good sometimes to let off his steam by a great burst of words. I don't mean ever to swear, but it does sort of refresh me to fling off a lot of words. I feel as good after it as I do when I kick a sod that I can't make lie to suit me."

"I must think it a poor sort of comfert," said Uncle Oliver, "to make one's self little better than a brute by uttering meaningless sounds. Tell me truly if you have not sometimes felt ashamed at such rude outbreaks."

"I did n't exactly like to be caught at it," said Reuben.

" Come, Mary, tell me truly," said Uncle Oliver, what should you think if you heard me swear?" "I should think you were crazy."

" Why?"

"Because you are too much of a gentleman." "Then you really decide that a true gentleman will not swear, and for the same reasons a true lady will not use slang phrases."

"I am sure we do decide so," said Sue, "so if you will, please hurry and tell the story."

There was a land called Shimmerhorn, a wild. romantic sort of place, on the borders of the sea, as its name imports. The people led wild lives, but they descended from good stock, and had in them true courage and a desire to improve their condition. The coast was barren with sand and rocks, and was inhabited by myriads of sea fowl who flew about in clouds. A little inland was a village of huts, where the families gathered together to enjoy what they could from their rude sort of life. The children played on the sand and among the rocks, and built houses of sea shells and hunted eggs for their food.

But these children learned rude ways from the sailors who stopped there, and among other things they learned to swear, and to use all sorts of slang, rude phrases. This greatly troubled the fathers and mothers, who remembered always the noble bearing of their ancestors, so they had a consultation as to the best methods of curing their children of their disagreeable habits.

There was an old man at the assembly with silver locks and grave manuer, and yet with a bright twinkle to his eye that showed that the fire of his youth had not died out.

'Leave the young folks to me for a week, and see what will come of it. Shimmerhorn is a rude sort of place, but it shall not be made more so by its inhabitants. I had hoped to live to see the day when it would be better than a wilderness. You know my plans, but with men off fishing and women mending nets at home, who is there to carry out these plans?'

The children were accordingly left to the wise care of the old man, who assembled them early the next morning, while yet the sun threw its long line of light across the sea.

'Now attention all," he began; 'I suppose you do not know what makes Shimmerhorn such a barren, bleak place. Well, I've a mind to tell you. As I've been told, it was once the loveliest place that ever the sun shone on. I do n't pretend

it would take a long, long time, for the flowers of the field, the leaves of the trees, the soft verdure to depart. But in nature one loss leads to an other. One withered branch injured the whole tree, the loss of flowers prevented fruit, and thus after a time desolation began to show itself. It came so gradually that the people did not seem to heed it, nor change their course.

Year after year little losses came and no gain. for there was no reformation in the people. As the sound of their rude or coarse speech passed away, there died out some lovely object, a rose, a violet. a bunch of moss. I need not tell you just how long it was before this fair coast became a scene of desolation, until at last it was forsaken of everything but the sea-birds.

After a number of years your wise, courageous ancestors found a home here, but it is to be feared that the fairies had entirely forsaken the place, for no beautiful thing but the grass and a few shrubs grew hereabouts. I've heard it said that fairles had to sleep in flowers, and be rocked in harebells, and find their nectar in columbines. If that be so, it is very evident they cannot live in any numbers near this coast."

What a pityl' said the boys.

'Let us grow some harebells,' said the girls. 'You have hit my idea exactly,' said the old man. 'I have been for a long time bent upon the idea of bringing beauty back again.'

'How can it be done?' said many anxious volces.

'I'd do anything for a bed of flowers,' said the girls. 'Or I for some cherries,' said the boys.

slang phrases. It won't do to swear, boys, or to indulge in coarse phrases, girls. I doubt if you could say, "Lud a mercy!" without it's floating off in the form of a great black beetle or a heavy mist. Bo you will all see the necessity of reforming your habit at once. My plan is to take our teams and bring from the meadows that lie inland a plenty of muck, and then we'll collect good soil, and we'll prepare a place without too much drainage, and we'll each start a garden,'

'But where shall we get seeds and plants? said anxious voices.

'Oh. I've looked out for that. I've only to speak the word and they will be sent to me. But as spring is almost here we must commence our work at once."

'We are ready to-morrow,' said all voices.

Sector Star

'Beady to curb your tongues, and to become true gentlemen and ladies?' asked the old man.

'Yes,' answered all; 'let's renew the compact with the fairies.

'I'll never say, " By darnf" again, said one. 'Or " By jolly !" ' said another.

And so it went the rounds, each one olipping off some favorite rude phrase, and seeming forever to throw it away.

Now the story goes that Shimmerhorn began from that time to bring back its former beauty.

A Letter from Detroit.

MESSRS. EDITORS-Can you explain the phe-tomenon why the Editor of your "Western Denomenon why the Editor of your partment" makes a specialty of nomenon why the Editor of your "Western De-partment" makes a specialty of the Universalist denomination in his criticisms upon religious thinkers, especially free thinkers? He seems to have forgotten that from the days of John Murray' to the present, the Universalist denomination has according the present, the Universalist denomination has occupied the position of the "forlorn hope" in up-holding the banner of free thought and liberality against the proscriptive bigotry and superstition of the present worst enemy of Spiritualism-the Orthodox churches. Why then is it that Mr. Peebles singles out the Universalist church for so much severe criticism and cant? He was once a minister in that church. It was undoubtedly the stepping-stone that led him to his present what be deems advanced position in liberal and inde-pendent thought and action. Is it generous to condemu the bridge that carried him safely over the gulf (as he thinks) to a safe landing? Does not the spiritualistic philosophy get as many re-cruits (in proportion) from the Universalist and liberal elements as from the creed-bound and priest-ridden Orthodox churches?

'You will understand, of course,' said the old man, 'that we must be very careful not to destroy habitants destroyed theirs. We must cease all the provide theirs we must cease all the provide theirs we must cease all the provide theirs we must cease all the provide the Universalist, who may also be a believer in the spiritualistic philosophy, into closer relations with the spiritual organization. I am myself a Uni-versalist, endorsing the spiritualistic philosophy. of spirit communion, but in this practice of Bro. Peebles I fail to see anything beautiful in spirit, or that exhibition of charity which he so often loudly proclaims as a cardinal virtue in his religion! He hed a fault friding appendix sticle in the

proclaims as a cardinal virtue in his religion! He had a fault-finding, snappish article in the Banner of May 9th, because Chapin and Ryder, of the Universalist church, happen to have rich and liberal congregations who give them liberal sala-ries, and calls in question, by implication, their piety and honesty as ministers of the gospel for receiving liberal pay. Does not the Rev. Mr. piety and honcety as ministers of the gospel for receiving liberal pay. Does not the Rev. Mr. Peebles take all that is offered him for his ser-vices? Did n't be joyfally receive a "balance dne," the other day, in Chicago, and give a very liberal " puff" in the Banner to the givers? "Preachers of the wealthy Crosses," indeed, Bro. Peebles!

Peeblesi I know from experience that it is not among the most pleasant and satisfactory things for a Universalist to pay money to help keep up and defray the expenses of spiritual meetings, and then to hear the speakers cast slurs upon the Universalists as among the most narrow and creed bound of denominations, and virtually call John Murray an "old fogy" because he was not up to their present standpoint when he was being persecuted for liberal ideas as "Spiritualitats" have never been persecuted. If there not a chance for some of the apostles and prophets of the pres-ent day to grow in gruce and the virtue of charity, and is there not a cast of which arrow the some of May 11, 1995. Yours, W.

JUNE 13, 1868.

ler

the

ras

<u>m</u>-

nt

le,

eaf

re-

150

ok

the

ng

to

eir

lat

in-

all

eir

ho

'if

•it

nđ

ıg,

on

)W

a

88

an

re.

er

n;

of

ıd

30

it it

ryt.e.e.id - etd gd

n

d.

y d

}-}-

For the Banner of Light. "THERE ARE NO DEAD."

BY WASH. A. DANSKIN, Delivered at Saratoga Hall, Baltimore.

It has, my friends, been sometimes said That we are " talkers with the dead"; That e'en like those, in days of yore, Who sought in dark, forbidden lore, To find that stone, whose touch we're told Turned all things into purest gold, So we, with impious gaze, would scan The realms which God's forbid to man-That we, with bold, presumptuous eyes, Would pierce the walls of paradise. But 't is not so. We are not dreamers, Nor are we visionary schemers; We do turn from this lower plane, Where much spems fickle, false or vain, And rising o'er this scene of strife, We seek a nobler, purer life. We do desire to learn the doom Of those whose bodies fill the tomb. We ask our friends who 've gone before, To tell us of that other shore. We call upon the world unseen, The good, the wise, who once have been The living counselors of men, To mingle with us yet again. We call on heroes, martyrs, sages, Whose glory fills the bygone ages, To cast from their bright, upward track, One gleam of holy radiance back, To light the paths which mortals tread And show the world-" There are no dead."

MASSACHUSETTS SPIRITUALIST ASSOCIATION.

SEMI-ANNUAL MEETING, Held at the Melonaon, Boston, Thursday, May 28th, 1808.

[Reported for the Banner of Light.]

Morning Session .- Agreeable to the published call, the members of the Massachusetts Spiritual-ist Association net in convention at the Melonson, and were called to order at half-past 10 A. M., on Thursday, May 28th, by the President, William White, of Ba ton.

On motion of G. A. Bacon, voted that the reading of the records of the last meeting be dispensed with.

On motion, voted that the Chair appoint a com mittee of three to arrange the business of the Convention. M. V. Lincoln, Mrs. Flora W. Bow-ker and George A. Bacon were appointed to serve on this committee.

On motion, voted that a Finance Committee, consisting of three be appointed by the Chair. A. E. Carpenter, I. C. Ray and Miss Abbie K. T. Rounseville were appointed.

On motion, voted that the Chair appoint a com mittee of three, whose duty it shall be to draft resolutions for presentation to this Convention. Moses Hull, Henry C. Wright and A. E. Giles were appointed.

The Business Committee having retired to consider their duties, the meeting was addressed to some length by Mr. Alien, of Lowell, who de-clared the love of gold to be the underlying source of all the evils of the race, prompting, as it did, the selling of tobacco and ardent spirits, and the oppression of the lower by the powerful hand of the wealthier classes; he prophesied that the time would come when four hours of labor per day, participated in by all, for the good of all, would remove the weight which now bore so heavily on the minds and bodies of the poor.

The Business Committee returning, reported the order of exercises as follows: The remainder of the morning session to be devoted to a general conference, speakers being limited to ten minutes. In the afternoon, session to begin at half-past 2 o'clock; reports of Treasurer and Agent, to be followed by speeches from Moses Hull, J. O. Barrett, I. P. Greenleaf, and others. Report accepted,

The meeting-being opened for remarks, Mr. Lincoln said that to be successful in the promul-gation of the truths of Spiritualism it was neces-sary to hack up our statements hy positive proof, if this was done, there was nothing left to our and one positive demonstration of a fact was worth any quantity of negative evidence. Reason was the true avenue of approach to man; it was that alone which kept him above the "beasts that perish"; and it was our duty to use it. We could not object to the unbelief of others unless we had a tangible faith—until we endeavored to

each room from eight to ten persons crowded. Too poor to pay for better habitations, was it a wonder they were driven to discouragement and desperation by their life of privation? A great deal of the crime and suffering of the world were caused by men who hasted to be rich, and built these miserable huts for the needy.

A. E. Carpenter (State Missionary) was pleased A. E. Carpenter (State Missionary) was pleased with the practical turn the affairs of the morning had taken. The business of the present assem-bly of the Massachusetts Spiritualist Associa-tion, was to bring the subject of its further continuance fully under discussion, to see what the people thought of this organization—whether it had met their ideas of right—whether they were willing by pecuniary aid to contribute to it greater strength and increased usefulness. He called the attention of all to what was being done in the matter of organization and missionary effort in the States of Ohio and Michigan, and desired to know what the Spiritualists of Massachusetts were going to do. The time had come when Spiritual going to do. The time had come when Spiritual-ists must organize themselves, and show to the world that they were united for a good purpose, and were capable of producing good results. In his extensive travels over Massachusetts, he felt the great need of more lecturers. The harvest was ripe, but the reapers were few. The mission of Spiritualism was to show mankind that as there was a material universe in which no atom was lost, so there was a spiritual world where the soul lived forever when it had laid aside the gar-

Ment of mortality. Mrs. Brown, of Vermont, said that she had never known a time before when, all over the land, the human sonl seemed so anxiously reaching out for truth. There was much more work in her field of labor (themorthern part of Vermont.) than she could accomplish. More laborers were needed everywhere to keep up the interest in different places as fast as it was awakened.

On motion, voted to adjourn till half-past 2 P. M. Adjourned.

Afternoon Session .- The attendance on the after-noon session greatly exceeded that of the morning, and the interest manifested was intense. The Children's Progressive Lyceum, of Boston, displayed three new and beautiful hanners painted and presented to them by J. Walcott, of Bos-ton; the one over the speakers' desk represented a triumphant array of glad worshipers, and re-cited a stanza, from "Christian Hymns Improved,"

as follows: "With boly hope and cheerful song, The Joying God Bur souls adore; Reverence and yo became the tongue That speaks the *blessings* of His power." The one on the right of the desk was illustrated with the tombstone of Gld Theology, and bore the inscription." In manary of a danagad idea." as follows:

the inscription." In memory of a deceased idea." "Delighted, we rejoice to see the curse removed." The one on the left was inscribed, "Salvation only through Progression. Dannation comes by Retrogression.

The meeting was called to order by L. S. Richards, Esq., in the absence of the President.

Mr. Lincoln, from the Business Committee, stated that on account of the absence of the Treas-urer, the order of business must be reversed, and the report of the Agent be rendered first.

the report of the Agent be rendered first. A. E. Carpenter being introduced by the Chair, presented a verbal report of his labors as mis-sionary for the State of Massachusetts. He said he had been kindly greeted, and found a strong desire on every hand to know of the truths of the Spiritual Philosophy, from Cape Cod to the hills of Berkshire. The eastern portion of the State, however, was more interested than the western. He had found a great want of liberal ideas in the county of Berkshire in particular. There were hardly any of the so-called *liberal* ohurohes ---Unitarian or Universalist---to be found there. -Unitarian or Universalist-to be found there, and but very few Spiritualists. He had found one new Society of Spiritualists in Great Bar-rington. Here and there he found converts, but they were not made by any missionary; the influence of the spirits coming into the family circle had produced their change of belief-thus showing the great work which the angel world was carrying on. But because we had the spirits to help us, were we to give up our labors, and feel that we had no work to perform? No; we should rather try to help ourselves the more, that we may be the more worthy of assistance from on high. It was our duty to unite for a distinctive purpose, to scatter the truths of our divine philosophy broadcast over the State. He had been laboring for the present month on the south been informa for the present month on the south shore of Cape Cod, and had found more interest there than anywhere else. An effort was being made there by neighboring towns to establish a Society in each, also a Lyceuu, to have confer-ences on Sundays, and constitute themselves a kind of circuit, so that a speaker could pass from one to the other, thus making a connected effort. He gratefully acknowledged the services, as vol-unteers in his department, of H. B. Storer, J. H. W. Toohey, Miss Agnes M. Davis and C. Fannie Allyn, who with him had labored to keep up the irregular method of speaking now used—that of being in one place to-night and perhaps forty miles away the next night, which was good as

himself he could say it had made a happier and he hoped a better man of him. He closed by an earnest appeal for help for the Association. The reports of the Treasurer and Agent we accepted. The reports of the Treasurer and Agent we

Mrs. Agnes M. Davis, of Cambridgeport, fol-lowed in a few interesting remarks, which were delivered in a modest, unassuming, lady-lke manner, and worthy of one who had FRELLY given twenty-one lectures to aid the causi in Massachusette Massachusetta, I. C. Ray, of New Bedford, said he had hever

been obliged to throw off the chains of Ortholoxy, for he had never had them on; but he had discovered that he could not lift himself in a casket —he might pull out the handles. So m the churches men made a God who was the highest idea they had, and of course they could not lift themselves beyond their own most elevand conthemselves beyond their own most elevated con-ceptions. He wanted no religion of fear, but one of love, and for that reason wished to see this Association strongly upheld in its good abors. A contribution was then taken up to assist in defraying the expenses of the missionary work. Mo-es Hull, from the Committee an Resolu-tions, then presented a series, which, after being therearcher defract a series, which, after being thoroughly discussed, was accepted as the voice of

the meeting: the meeting: Wherea, Mai's natural demands are God's coly commands; therefore, Resolved, That, as Spiritualists, we reject all external authori-ty as a rais of ills in our vasions relations with eur follow beings, and acknowledge allegiance to onr futernal curvictions, or to the God that spoaks in the individual soul, as our only infall-ble rule of faith and practice. Whereas, The one great practical object of Spiritualism is to subject the animal app-sites and prassions in the control of the mode the animal app-sites and prassions in the control of the mode spiritual and divine elements of sub nature; there fore,

of the more spiritual and divine elements of sur nature; there fore, Resolved, That, as Spiritualists, if is incumient on us to ab stain from all efforts to onrich ourselves by miking others poor, to raise ourselves up by easting others down, and to make ourselves happy by making others ushafpy; inasmuch ins these practices necessarily tend to develop and strength-en and give mastery to those very passions and appetites which it is the great end of our divine point, or found and bring under the control of reason and concelence. Resolved, That it is of the highest importance that the thou-sands of Spiritualists of Massachusetts should regard the sup-port of the Association as one of their first duties, to the ceu-that the goaged of Apritualism is should regard the sup-port of the Association as ene of their first duties, to the ceu-that the goaged of Apritualism is should regard the sup-of one's self. Resolved, That as mellumship has been kindly vouchsned by the angel word, we should, in order to gain a more perfect knowledge of the laws governing spirit control, lavestigate medlumship as a science. Dr. H. B. Storer them briefly addressed the

Dr. H. B. Storer then briefly addressed the Dr. H. B. Storer then orient andressed the audience on the work which the Association was doing. Its mission was to seek to awaken a knowledge of the power of communication be-tween the two states of being. The great strength and influence which old religious forms had ac-quired, was owing to the fact that they were tra-ditional; people were willing to accept them, with-ont thinking for the meetres as they outby. The ditional; people were willing to accept them, with-out thinking for themselves as they ough. The general diffusion of free thought was the grand aim of Spiritualism. There was no opposition to our philosophy in the fields of business, or me-chanical pursuits—man did not fear it there, in his daily walks—the trouble came from the strong-holds of false theology. I. P. Greenleaf said there was no tribunal to judge us but that one within our own breasts—no God to arraign us save our own sonls. We were

God to arraign us save our own sonls. We were to do our duty and take the consequences. He had often heard the question asked. What could he make out of Spiritualism? but he thought the true question was, What could Spiritualism make out of him? Truth did not always bring sun-shine; no, he had had many unhappy hours in which the truth molded him over and over in sorrow, but all these experiences were necessary for his good. So with our Philosophy; if it dis-turbed the theological happiness and repose of our neighbor, still it was necessary for his good, and we must not fail to assist in carrying on the work; we must not hold back the truth given us because it will bring min to others by research cause it will bring pain to others, by reason of eir false positions. We should live our resolutheir false positions. We should live our resolu-tions as well as write them on paper. He some-times thought this system of drawing up resolutimes thought this system of drawing up resolu-tions was only a relic of bygone days—something put up before the eyes of the world to show it that we were not so bad after all, and lead it to speak more favorably of us. A truth which fitted him, might not do for another any news the bar. him, might not do for another, any more than his bodily garments. If we were going to carry on this work after the true spiritual method, we must throw out our missionarles to arouse everywhere that inquiry after truth and understanding which should result in the emancipation of the human mind from the external bondage of sect and creed. Cephas B. Lynn said he had found all over the West the general idea that the time had come for spiritual organization. He was extremely sorry to note the want of physical and test mediums whose proofs could back up the lecturers, and thus bring the missionary out before the world, as

take which all should guard against in their in-vestigation of Spiritualism — that of receiving everything purporting to come from the higher world as truth. As humanity around us was composed of all kinds, good, had and indifferent, so also, it was demonstrated to us, was the spirit-world; and from this fact arose the diversity in the manifestations. He who passed from this earth ignorant must learn in the life to come; he could not attain to a state of knowledge merely by casting off the body. The howest inquirer in could not attain to a state of knowledge merely by casting off the body. The honest inquirer in seiritual circles would receive truth, while he who came to ridicule or cheat would most certain-ly be answered as he deserved, for "like begets like." We must weigh our communications, and see if their instructions were calculated to bring us good; if so, they must be true, not otherwise. We should never accept a thought from any one unless we hoped to receive good thereby. Our spirits were the great chain between the two worlds; let each see that his individual link grew brighter and brighter by carnet efforts day by brighter and brighter by carnest efforts day by day, that at last we might hear the glorious wel-come, "Well done, good and faithful servant! enter thou into the joy of thy Lord." Mr. Carpenter followed in an earnest strain,

calling for more workers, especially test med-ums and those for physical manifestations. There were thousands in Massachusetts who denied that even a rap had ever been produced save by trick ery; he wanted to reach those people by actual demonstration, for seeing was believing. I. C. Ray hoped that all would unite in aid of

this Association. It did not conflict in the lenst with individual lecturers, as its efforts were wholly directed to those small towns and villages where there were no societies, and where the money could not be raised to sustain speaking; while the regular lecturers were called to those places where there were organized societies capable of self-support.

SPEECH OF MOSES HULL.

The hour of 8 P. M. having arrived, Moses Hull. one of the regularly announced speakers, was in-troduced, and proceeded to occupy forty minutes (the time allotted him.) in some remarks touching Sectarianism of all ages of the World." multiplicity of sects now on earth he did not know of one which he would blot out, had he the power. All were performing the mission for which they were ordained. Neither if by turning over his hand he could convert any man to a dif-ferent view, would he do it, for, were it possible, he might make him ten times more " the child of hell "than before. Such things as these were in the hands of a guiding power, which would finally bring all things to fruition. No person would leave the present place of meeting, at the close of leave the present place of meeting, at the close of the services, the same in every respect as when entering. A grain of gunpowder flashed in the hall would destroy and change the entire atmos-phere of the place, and all the chemists in the world could not collect it again. So a grain of thought, given forth in the mental atmosphere, produced a corresponding change, and could not be recalled, oven at the will of him who uttered it. He would not, if he had the power, convert any one from one creed or another, for sectarianany one from one creed or another, for sectarianism was natural, and he did not propose to figh against nature. The state of ignorance and child bood in the race was the state of sectarianism also; one was the inseparable attendant of the other. Men got one idea at a time, as they grow up; while they had only that one idea they must talk about it and think about it, till finally they received another idea born of this thought, and another and another, till they were led to think in their blindness, that the world of ideas would perish with them-till they begun to think that those who differed from them in belief ought to go to hell! But after awhile the philosophic minds of

that the world would wag on, quite the same as ever, whether they were in it or not. Everything was a part of the whole; and parts were neces-sary to the composition of the whole. Bectarianism originated among ignorant per-sons—followers of great men—who were unable to distinguish the difference between the master they followed and the principles he enunciated; they endeavored to swallow both, but their men-tal throttle not being large enough, they swal-lowed the man instead of his teachings. Jesus was not a sectarian; he no more expected to found a Church system that should come down the conturies in all its highery and spirit of perse-cution, its followers claiming the name Christians, cution, its followers claiming the name Christians, than he expected to found a Church to night to be called, for years to come, *Hullites*. The Church ayatem was the offspring of the narrow minds of his followers, who had received Jesus the Christ, and not the divine words he taught. This idea was fully explained in the words of Paul to the Corinthians: "For I am determined not to know double and not to know whose proofs could back up the termined not as a thus bring the missionary out before the world, as one who enlarged on a known truth, and not as a mere theorist. Time must remedy this defect, but it was incumbent on all to assist in the work. Mrs. N. J. Willis, of Boston, made a strong ap-peal for the fallen of her sex, and for the children of the poor, which was well received. Rev. F. K. Young, of London, Eng., did not see any material difference between the cardinal points of Spiritualism and those of the Unitarian Church in his native country. He was happy to same man-worshiping principle which ruled the any material distribution of the Unitarian points of Spiritualism and those of the Unitarian Church in his native country. He was happy to meet with them, for although all were to him strangers, yet there was an electric power of sym-pathy which in every great work bound its dis-choles in one. He could not endorse every state-choles in control of the the state of modern christianity had descended, than the ministrations of Apollos, Cephas and Paul. Into ministrations of Apollos, Cephas and Paul. Internet this old heathen city came Apollos to preach Christ to the people, and many therein, pleased to hear a new thing presented with eloquence and earnestness, became interested in the advo cate. Apollos being obliged to go on in his trav-els met Cephas, and said to him," We have been having a good time down in Corinth; many sonls have been converted to the Lord Jesus; I wish you would go there and carry on the good work." So Cephas went, but somehow the people who admired Apollos did not like Cephas-he was too fame; and those who disliked Apollos became in-fatuated with the mild dignity of Cephas, as confatuated with the mild dignify of Cephas, as con-trasted with what they were pleased to term the "bombastic" style of his predecessor. But Ce-phas, also, being called away, met that old stut-tering, stammering, bald-headed bachelor, Paul, and persuaded him to go and deliver a course of lectures in Corinth. Both the admirers of Apol-lea and Couples was completely discussed with les and Cephas were completely disgusted with the change, but the Epicurian philosophers were charmed! Buch wisdom, such deep thought, such comprehensive, logical reasoning! Why, there was more in Paul than in all the Christians they had ever heard of, put together. But Paul went away in his turn, and finally the varying parties commenced discussing the merits of their favor-ites, and dissensions arose which threatened the very life of the Church, and Paul's earnest episite beseeching them to avoid divisions, was the consequence, in which, after setting forth the infor-mation he had received concerning their internal troubles, and that some said "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ, desired to know if they had so misunderstood the teachings presented them, and asked "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" Here it was; the admirers of each separate preacher of Chris tianity had swallowed their man, but it was not the man who was preached to them and whom the preacher himself had swallowed. Here was Josus was not a sectarian. When his disciples came to him and said, " Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us; Jesus said "Forbid him not; * * for he that is not against us is on our part." Moses was not a sectarian at first. He undertook a great work, to lead a nution out of slavery, and before he went far he saw that he was trying to give selfgovernment to a people who were not fit to have it. They were ready to receive what he declared as truth without further question. So when Je-thro, the priest of Midlan, Moses's father in haw they the matter that matter and the second to have (who, by the way, the speaker considered to be the smartest man of the two), advised him not to work so hard, but to have assistants in his courts for the settlement of disputes, he appointed sev-enty-two chosen men to judge the people, and this was the origin of the Jewish Sanhedrin. Why were they thus endowed with right to decide? Because Mosce said so. But one morning there arose a great commotion among the israelites; two young men who went not out to the talernacle became influenced to address the people, and speak words for their guidance and edification, and breathless messengers came running to their leader, crying "Eldad and Medad do prophesy in the camp." Joshua cried out, "My lord Moses, for-bld them," Lut " Moses said unto him, enviest thou for my sakel would God that all the Lord's people were prophets, and that the Lord would pat

The natural effect of sectarianism was to bring down the vision to that straight and narrow way in which the individual walked; and who-ever purshed a different track was looked upon ever pursued a different track was looked upon as going to hell as straight as they could go. Without this power over the fears of their ad-herents no sect could hold together for twenty-four hours; even the Universalists, who discarded the future hell, got up a little one on earth for refractory Connors. So with Moses ofterward. Had any one ever seen a congregation sectarian-ized by its pastor, and he himself sectarianized by his congregation, till finally each was afraid to move for fear of the other? That was precisely *his* case, after he had fully started his system of politics and religion among the Jews. The lec-turer was once speaking in a certain place, when he was desired by several ladies to meet them at their residences in order that they might *incetti-yate* the truth he was declaring, but they begged him to keep it a secret, for if the minister should hear it he would have them immediately put out of the church.' Scarcely had they gone, when he was met by a gentleman who introduced himself as Rev. Mr. —, the pastor of that same church, who said he would like to have him come to his house Roy. Mr. ____, the pastor of that same church, who said he would like to have him come to his house that he might gain more light on the subject of Spiritualism, but he begged him (the lecturer) not to expense him, for if the people of his parish should hear of it they would turn him out in less than a month.

3

Thus it was; an individual who had an idea to prove at the expense of everything else would find the means to prove it. And Moses, desiring find the means to prove it. And Mores, desiring to prove to the Jewish people their supremacy over all other nations, was driven to expedients which finally recoiled on himself. He gave as one reason why they were so superior over all others (though they were not a nation and did not own a foot of land) that God had chosen them, was that they had such a fine and impartial law for their government; but Moses copied that law from the Egyptian, changing it only in places where he was obliged to. In some instances he put a negation instead of an afirmation, as in the case of building altars; the Israelites having no stone-masons, he was obliged to command them not to built their altars of hewn stone. Also where the Egyptian said offer a cat, a dog or a crocodile, he said sacrifice a lamb, a goat, or a bull. Forti-tied by this copied haw, he then declared to them that they must go forth to cut, shash and destroy their neighbors, for how could a little nation have conquered seven others if it had not been the conquered seven others if it had not been the chosen of God, and the God who had chosen them had given them the *heathen* as their inheritance? The idea then dawning spread to greater proportions, and in after time was imaged forth in the words of David when he thanked God that He had made His laws open to the *laracilics*, and a sealed book to the rest of the world. And the speaker could see it embedded in his own day in speaker could see it embodied in his own day in a petition he had once heard from a Christian pulpit, the conclusion of which was: "That the wicked may be cast into hell with all the nations that forget God, is my constant prayer. Amen." The speaker had once had a discussion with a Campbellite minister—one of the sect who, after building an unquenchable hell in the future, had discovered that a thereas in more important prayer.

building an unquenchable hell in the future, had discovered that a thorough immersion under water in this world was a perfect insurance policy, cov-ering all risks hereafter—and had endeavored to prove to him the unreasonableness of his belief; but the preacher declared, "What is poor, canal reason? why, we must n't use it! We have the BIBLE to guide us!" He (the speaker) then tried by the use of extravagant language to picture hell in such a hellish light that the minister would be ashamed of it: but when he had got through, the ashamed of it; but, when he had got through, the reverend gentleman endorsed all he had said, and then went on to state it even in a more horrible manner; he declared his conviction that hell was like an immense wheel whose top reached to the sight of heaven, and its bottom was somewhere near the end of the bottomless pit; [he neglected to say how near]. On its circumference were bound the helpless victims of eternal wrath. It finished a helpless victims of eternal wrath. It finished a revolution overy thousand years; once every thou-sand years the poor sufferers were brought up, dripping with the scorching flood, to gaze on the delights of heaven and to cry out in convulsive agony," How long, oh thou most righteous, merci-ful (?) God! how long?" and all the voices from the battlements of heaven would cry, "Forever!" and down into the sulphurous cave the screaming ones were borne, again to suffer a pain more in tenso than that of the first day they were immersed there-in! The lecturer then said it would be impossible for us to stand such heat; we should burn up; he wanted some data, some account of the degrees, according to the theological Farenheit, of the warmth of that lower sphere. Whereupon the minister declared that hell was so hot that one of its denizens, taken, therefrom and plunged into a ministor declared that hell was so hot that one of its denizens, taken therefrom and plunged into a vessel of red hot potash, would freeze to death? He said God would make the body strong enough to endure all the misery he had in store for the sin-ner. Then he (the jecturer) thought it best to attack the stronghold of human nature, parental love, and he said to him, "There is your little daughter, just in the dawning beauty of life; 'her eves the reflection of heaven's own here.' eyes the reflection of heaven's own blue; her face as pure and sweet as the angelic ones above; you commit more sin every day than she has in her whole life net if the more than the has in her whole life, yet if she were to die to night she would go to hell, according to your creed, while you, being baptized, would go to heaven. Now suppose she terre to die, and you, after having worked some years longer in your master's vineyard, were to go up to take your seat by the side of the Almighty God, and, after singing that ever-lasting song, without even a chorus, for a thou-sand years, should become wearied, and go to the battlements of heaven that you might feast your eyes on the writhing forms of acquaintances you had known on earth, and all at once you should had known on earth, and all at once you should see a little plending face, all bathed in tears, come up from the bubbling surge of fire, and hear a little trembling voice saying, 'Father ! Father ! haw long, HOW LONG! what would you do? Heaven would need a stronger wall than ever Libby Prison had to hold Moses Hall then; he would leap from its parapet to join his darling; but what would you do?" And the minister, filled with the very essence of sectarian bigotry, replied, "Oh, God would change my heart so I should see the God would change my heart so I should see the justice of it all?" "Then," said the lecturer, "let me go, with the holiest instincts of my nature unchanged, to be an angel in hell, rather than reign with a merciless God as a devit in hearen." [Here the President decided the time expired.]

BANNER LIGHT. OF

waken in them an answer to the higher promptings of Nature.

Mr. Place, of Boston, made a short statement of his personal experience, going to show the cer-tainty of the fact of spirit communion.

Moses Hull, of Indiana, gave an account of an interesting test which had happened in his presence; remarking that facts like these presented in public meetings produced thought in the general mind.

B. F. Richardson, of Vershire, Vt., (the blind medium,) offered a few remarks referring to his particular case, the manner in which he was guarded and guided through the streets of this, to him, strange city by invisible intelligences, and the visions which he had been permitted to be-

J. M. Peebles spoke very briefly of the glorious future of Spiritualism.

Charles Holt, of Pennsylvania, said he had been gratified by the remarks already made. He believed if anything was worth preaching it was worth practicing; and consequently he was a practical Spiritualist. As the tree fell so should it lie-as man was at death so should he be in the future, and whatever of good he had neglected here he must learn in the world beyoud. Spiritualism did not paint for him a heaven hereafter where a few should sing psalms to a tyrannical God seated on a great white throne—it gave its true definition in the declaration that wherever there was anything to bless mankind and make them better and happier, that field of labor was the true heaven of the spirit.

Henry C. Wright, from the Committee on Reso lutions, presented, informally, a part of the series then under consideration by said committee, and consumed his ten minutes in supporting and urg ing their adoption when the proper time should arrive. He stated that the grand object of exist-ence was that each should rule himself or herself; no man was ever made to govern a woman, or a woman to govern a man. In the field of religion as in that of society, were to be found artificial, outside restraints, as seen in the reason curbing worship of the Bible by the creeds. All these external authorities must be shollshed, whether of bodily or mental freedom, and then the machinery of government, which now consumed so much of the energies and industry of the race, would be come obsolete and useless. The mission of Spirit-ualism was to work out this freedom, to remove these obstructions, to cultivate the love-principle in the soul, so that war and arbitrary force should cease in the world, and mankind be educated up o the divine principle embodied in the utterance, Die rather than kill !"

A. E. Giles remarked that Theodore Parker A. E. Gries remarked that Incourse remove accounted for the stremous opposition he re-ceived from those of his day, on the ground that he went back further in the past for his causes, and reached out further into the future for his effects than they did. This was the reason of the consoliton attanding Subitingian which also interview of the second broaden his field of vision, and extend his exper ence. All things were working out their legit-mate purpose, and "Man, know thyself!" was the injunction contained in them. The mind was its own place, and could make its own heaven or hellt

J. O. Cluer called the attention of the audience to the great causes of intemperance to be found in the meanly built and ill-ventilated houses of the poor; he cited one instance where, in Boston; there the meanly built and ill-ventilated houses of the poor; he cited one instance where, in Boston, there were two blocks of buildings each having sixty-four tenements, one room to a tenement, and in good had it done, did any one ask? Why; for

far as it went, but there was a need of organized, steady, regular meetings. He proposed the circuit plan he had just mentioned, so that places could have speaking regularly once a month at least, paying what they could to help the Association sustain the speakers, just as the Methodists did in their early days. Did any one object to this as' copying too much after *church* fashions? He, for one, was ready to copy after anything in the Church which he considered good; the Spirit-ualist who refused what he knew to be true because the churches taught it, was as fully sectarian as the most bigoted creedists themselves. He did not believe the great mass of the churches were working for evil; he would give them the glory for the good they had done, and he hoped Spiritualists would pattern after their self devo-tion to their preconceived opinions, labor earnestly for the God-given truth of angel-communion, and not imitate the dog in the manger, and refuse to do anything, while at the same time they objected to what others were doing around them. We had a new truth, and that truth would give us power but power could come only by organization. must put ourselves into some form to show to the world what we meant to do. The people felt kindly disposed to this new light; many times in kindly disposed to this new hight; many times in his journeyings had he been met at the close of a lecture by the statement, "Oh, Mr. Carpenter, if we knew that this was true, we would not part with the knowledge for the world. We want to see test mediums-we wish to have the evidence you have had as to the truth of this matter." Now

the object of this Association was to give this evidence, to send out not only lecturers, but test and physical mediums to assist the lecturers. Money was needed to carry on this glorious work. There is plenty to do; ten missionaries could be kept in employ in answering the calls made on him alone. Did we, as Spiritualists, appre-ciate our faith? While the convert to Orthodoxy, filled with enthusiasm, rushed out to tell the news to his neighbors, should we, the recipients of a diviner light, sink back to quietude and repose, hugging our new found treasure to our hearts, unmindful of our brother yet in darkness? It was a comfortable belief some had that heaven was sure—we had only to wait till death unbarred the way; but heaven would never come to any man or woman till it was earned, and then it would be no heaven unless shared by others.

John Wetherbee, Esq., Treasurer of the Associ-ation, then presented his report, as follows:

Mr. Wetherbee closed his report by some re-marks, in which he stated that the great maxim of "He who giveth to the poor lendeth to the Lord," had been of incalculable value to the churches, but in our present stage of advanced intellect, if he were to say so some one would demand him to prove it. This Association must be sustained; no true Spiritualist could doubt that it was doing good. "Now is the accepted time, and now is the day of salvation." It was the duty of all present to feel for this organization on intrast aufident to very factor for it a strong an interest sufficient to produce for it a strong accession of material aid. This Spiritualism was the greatest religious movement that had occurred since the days of the Reformation. Rationalism was the only outgrowth of Christianity, but while the Rationalists converted hundreds from the

pathy which in every great work bound its dis-clples in one. He could not endorse every state-ment which had been made by Spiritualists, any more than be could endorse every statement made by Christians. When this world had become steeped to the lips in materialism, and mankind had begun to doubt all things, Spiritualism came to demonstrate the truth of immortality beyond all power of denied and as such a demonstrater. power of denial, and as such a demonstrator it as the blessing of God youchsafed to the race. It was but a regular step in the path of progress, which was to be seen in all the ages. Whenever man needed new light God had come down to the lowliness of his children and raised them nearer, in knowledge, to the divine. The age in which we lived was in deadly carnest, and it was also fearfully practical, and on all sides the question was propounded, "What do ye more than others?" He had been for years studying the causes and effects of that damning blot upon Christian civil-ization—prostitution, and he had come to the con-clusion that the fallen sizers of humphic would clusion that the fallen sisters of humanity would never be raised unless women, pure in mind and heart, and stainless in action and thought, would stretch out their hands and "lift up the bowed down." Men were not clean handed enough; their attempts at labor among the abandoned, would be met virtually by the words of Christ: "Let him that is without sin among you, cast the first stone." But when woman should go out among them, penetrate their haunts of evil, undefiled by them, penetrate their haunts of evil, undefiled by their deadly surroundings, and bring them out into the sunlight of life once more, then there would be indeed "hope for the failen." If Spirit-ualists wanted to work, here was a field for them, a something which coming behind their talk would challenge the world to judge and know them by their fruits. When Jesus raised the poor epileptic boy, whom his disciples could not cure, by merely taking his hand and lifting him up, he only made use of a very natural method of expressing symuse of a very natural method of expressing sym-pathy. The hand is the representative organ of true pity; stretch forth the hand, then, and raise the fallen, that they stumble no more. He wanted facts, but he also wanted works. He did not ed facts, but he dass wanted works. It that the best the presenter musen has available in the source world, as to know that they dia come. The lover of Nature, pausing enraptured over the full-blown rose, inhaling its fragrance, and blessing the Giver, would not thank the philosopher for picking it to pieces, leaf by leaf, that by destroy-ing its beauty he could in his crucible discover the actual component parts of all this loveliness; the cold knowledge thus attained would poorly repay the loss of the beautiful llower. It was one thing to see a truth, and another to love it. Let Spiritto see a truth, and another to to be it. Let Spirit-ualists endeavor by earnest deeds for the good of society, to "let their light shine before men." A. E. Giles said that much that was considered evil in the past was discovered to be good in the

present. It only required a knowledge to demon-strate it, which knowledge was not at that time possessed by man. In the working of all things, possessed by man. In the working of all things, as Ralph Waldo Emerson had said, was to be seen the united divinity of God ruling all for good ends. Sorrow was but an agent finally introduc-ing happiness, and when we arrived in a higher state where we could see life more fully, we should find the power which was exercised for the government of earth was pervaded with eternal wisdom.

George A. Bacon, from the Business Committee. stated that, owing to the press of work which had come before the meeting in the afternoon, the speeches of J. M. Peebles, Moses Hull and J. O. Barrett would be delivered in the evening.

On motion, voted to adjourn till unif-past 7 F. M., same day. Adjourned.

Evening Session .- Meeting called to order by the inis apirit upon them!"

Another effort was made to increase the finances of the Association by a collection, and donations from the audience

Miss Lizzle Doten was then introduced, who said, in effect, that to some extent the idea had found expression in many minds that Spiritualism had the whole truth, but she hoped that its adherents would ever be ready to perceive the right wherever found. All minds were strung like jewels on an electric wire through which came God's truth, awaking each as it passed along. She believed it was better to suffer from emptiness than to be filled with the husks of ideas; she was content to keep her house swept and garnished. awaiting the coming of the Holy Spirit wheneve it saw fit to enter in. All advances in science and nicchanical invention were helpers to overcome those influences which compelled man to neglect bis spiritual needs in order to look after his physi-cal. The time should come when man should triumph over Death, and compel him to take each tenderly by the hand and lead them to the Better Home. The time was coming when from our eyes should fall the scales, as from those of Paul, and we should learn the real truth concerning the immortal soul to which he gave utterance when he said of it, "It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual

body." J. O. Barrett then made a few remarks to the J. O. Darrett then made a low remarks to the meeting; he advised the cultivation of charity among the spiritual brotherhood. He was glad to observe the freedom given to the missionary in his labors, as regarded the organization of Socie-ties. He considered the Children's Progressive Lycoum to be the stronghold of Spiritualism, and honed that all vould endavor to see to it that at hoped that all would emienvor to see to it that at least the rising generation, which was soon to take its place in life, was well cared for as to its spiritual needs. Organization was the one thing needful. He had never had cause to regret his withdrawal from the Universalist denomina-tion, for he had found many noble souls in the ranks of Spiritualism.

To the great disappointment of the audience, it was announced that J. M. Peobles could not address the meeting, as he had left the hall, not feel-lug well enough to remain. After some further remarks by Dr. Gardner, A. E. Carpenter, John Wetherbee, H. B. Storer

and others, it was, on motion, voted to adjourn. Adjourned,

Letter from England. THE PROGRESS OF SPIRITUALISM.

To the Editor of the Banner of Light & Dear Sir-Knowing your journal to be one of the schief organs through which Spiritualists publish their proceedings in America, it has occurred to me that some account of our doings on this side of the Atlantic may be acceptable, although penned by one totally unknown to you, but who is anxious to promote the holy cause of Spiritualism to the best of his ability, and he in unison with all real Spiriritualists, by which I mean those who act out their bellef, and show by their lives that they are worthy of that sacred name; I desire to draw a wide line of demarcation between these and mere physical phenomena hunters, but at the same time must not be misunderstood as undervaluing these phenomena-far from it. But, looking at them as the alphabet through which our senses are first convinced that there is an occult force with which we have been previously unacquainted, and, secondly, that that force is accompanied by intelligence, I have been led into a much longer digression from the real object of my letter than I intended; which is, to tell our transatiantic friends that six months ago we formed what has not been unapily termed a Spiritual Church. Our meetings were held on Sunday evenings in the Polygraphic Hall, King William street, Strand and when I state that Mrs. Emma Hardinge, with her well known zeal and anxiety to promulgate Spiritualism, has been our speaker, it will create no surprise that not only have our congregations steadily increased sometimes to being uncomfortably crowded, but that with the increase of numbers the interest manifested in the subject has also increased, and, I venture to believe, a better and holier tone has been produced in the minds of her bearers as regards our much misrepresented science. In addition to this, much of antiquated and irrational dogmas has been exposed, and, as I hope and think, obliterated from many a truthseeking and unprejudiced mind.

On Sunday, the 20th of May, our Spiritual Church was closed for the Summer. The subject of the last lecture was "The Spiritual Church,' which was treated in Mrs. Hardinge's most powerful style. At the conclusion of the lecture a short address (written by Mr. Thomas Shorter) of which I send you a copy, was proposed by Mr. O'Sullivan, seconded by Mr. Tebb, and carried by acclamation. I have reason to believe that one feeling pervaded all present-that of regret that an adjournment was considered desirable, in fact absolutely necessary. Some of our friends, I could observe from the platform, were moved to tears.

About a month since Mrs. Hardinge gave two lectures at Cambridge Hall, Newman street, Oxford street, one on Modern Spiritualism, the other on Spirit Mediums. Both were well attendedabout eight hundred at the first, and one thousand at the last. I should have named that questions were put and answered most satisfactorily after each lecture at the Polygraphic Hall and at Cambridge Hall.

We have now induced Mrs. Hardinge to give s short course of six lectures at St. George's Hall, Langham Place, Regent street, one of the most beautiful as well as the most fashionable halls in London. The subject will be, "Facts and Philoso phy of Modern Spiritualism,"

SPIRITUAL CHURCH.

To Mrs. Emma Hardinge-We, the members of the Spiritual Church, and others who have been privileged to attend the services at the Poly-graphic Hall, cannot let those services close, graphic Hall, cannot let those services close, though it be, as we hope and trust, for a brief period only, without expressing to you our deep sense and grateful appreciation of your most valuable labors. We feel how much we owe you, not only as the able public representative, the eloquent exponent and advocate of our deeply cherished and much misunderstood faith, but also for the instruction we have our enclose for the instruction we have ourselves received from your discourses, for the light you have shed upon our difficulties, and the healthful stimulus

you have given to our higher natures. We gladly recognize the free, reverent, catholic distinguished your ministrations, and we would cherish in ourselves and promote in others a like disposition and kindred feeling. The Spiritual Church-the Church of the Future, the Church you have labored to build up-must be no narrow communion, must rest on no shifting sands of human opinion, but on principles firm as the With loving heart acknowledging God as our Fa-With loving heart acknowledging God as our ra-ther, all men as our brothers, and immortal life, with all its glorious opportunities of knowledge and progress, as the destiny of all, we would be in fellowship with all true, earnest, devout souls, of every clime and creed. May the noble inspiby which you have so largely benefited us, be to you an ever-present strength, joy and consolation. We beg you, in conclusion, to accept the assurance of our hearts' best wishes and most affectionate respect. Signed, on behalf of the members of the Spirit-



All letters and communications forwarded to This ince for publication must, in order to receive attention, be addressed to Luther Colby.

Puuishment in Schools.

cation, in the lower branch of the Legislature, was adverse to the proposition to abolish corporal punishment in the public schools by law, on the ground that, while the majority of the Committee is the last they see of the work or the deposits. are convinced that the practice of corporal punishment is "unwise, unnecessary and demoraliz- ties, the Working-Women's Union was formed ing in its effects upon both teachers and scholars," yet, believing that school committees now have of operation no less than 48,551 females have apfull power to abolish it, they regard it as more plied for information relative to employment. proper and prudent to leave the management of Of these 10,209 were supplied directly with work the matter in their hands. Hence legislation on it is discouraged.

But the report of the minority, consisting of Messrs. J. P. Ordway, of Boston, and Gaylord, is a naner betraying careful reflection and a large has been recovered for them from employers. and comprehensive collation of facts. It takes Many complaints of working-women against their up the subject and argues it from its beginning. Every position and argument taken and advanced by the advocates of corporal punishment, is examined with fairness and patience, and some most striking illustrations are employed to show place as a last resort. The Union regards this dethat flogging and whipping do more harm than good to both teacher and pupil. The minority are ers are deterred in the only way in which they not willing to leave so important a matter to the can be reached, for the poor girls alone would of adjustment of local school committees; and the course be powerless to bring them to justice. very good reason they give for their objection in that these committees are too likely to be influenced | tions and the gratuitous services of the original in their judgment and decision by the representations of school-teachers themselves, who have learned to believe that a school could not be kept at all except under rod, ferule and frown.

An argument used by the minority against the degrading practice is, that anybody can see the lamentable effect of an indiscriminate system of beating and banging in such families as resort to it on the slightest provocation, because their culture has not yet taken them out of the control of their passions. That we regard as a pointed and potent argument. It goes to show the direct and decisive influence of physical mauling upon the minds of those who administer as well as those who receive it. If there is a cruelty done to the body by this practice, there is a greater and more lasting wrong done to the nature of both parties to the practice. Children have little respect and less love for parents who fall to beating them on

almost no provocation whatever; and as for confidence in them, they have none of it. When bonds like these are broken in such a ruthiess manner, it is not possible to reunite them.

The minority report of the Legislative Committee on Education have been at the pains to investigate the history of the bastinado practice both in schools and colleges, since the country was settled. A quotation from Josiah Quincy's "History of Harvard College" is interesting and pertinent. Over there they practiced corporal punishment as long as they dared. The minority argue that force ever provokes antagonism and fosters a spirit of violence; that the cruel mistake is many times committed of whipping children for not committing a lesson to memory, when they have no capacity to do it; that excessively timid and sensitive children are actually prevented from had expressed his readiness to continue the offer,

A Glorious Work.

OF

1.

BANNER

Anything that is inaugurated for the advanceuent of woman's interests meets our cordial anobation. Too long has she been a slave to the lifishness of man, especially in a pecuniary point view. Now, to the everlasting honor of our e, the liberal-minded and just are bringing great question of woman's rights and womay's equality before the world of mind. The wages of working-women have never been adequate to their comfortable support. In consequente of which a few individuals with large, unselfish souls, some time since formed a Working-Womin's Protective Union, which has accomplished a great deal for the sex. In New York city such organization was especially needed. Being he commercial centre of the country, sharp, upprincipled men, watching for chances to fleece or defraud the unwary, are more numerous than in smaller cities, while the chances of detection and junishment are less. Unskilled in the forms and methods of business, women are especially liable to imposition and extortion. Unscrupulous employers advertise for girls, hire them at so much a week or by the piece, and then The majority report of the Committee on Edu- swindle them out of the whole or part of their pay on various excuses. In some cases poor women are deluded into advancing small sums of from \$2 to \$1 as security for work, and then that To shield them from these and kindred rascali-The report informs us that during its five years and it is believed that a large proportion of the balance obtained employment through the information afforded. In the same time, by means of legal counsel gratuitously furnished, about \$2700 employers, however, reach amicable settlement through advice given by the officers of the Union. In all cases, employers are communicated with in case of complaint, and prosecutions only take partment as very important. Dishonest employ-The Union is supported by voluntary contribufounders and Executive Committee. The benefits which it is enabled to bestow upon a very deservng class are obvious.

Free Religionists.

The assemblage of men who have adopted that itle, recently gathered in Boston, was composed of a variety of specimens from the different creeds. They transacted what business they proposed to do in harmony, yet appeared to reach nothing like a definite result, after all. There were good stout words spoken for the largest freedom of faith, and it was peculiarly gratifying to find that Baptist, Episcopalian, and the rest, were holding converse together on a common nlatform. Yet it occurs to us that this novel association is arranged rather as a novelty show than anything else.

There was no common bond of fellowship proclaimed, that was to draw and hold them toether. One, if not two, of the speakers merely held that toleration was the polar star of the assoclation; and he went on to illustrate his meaning by declaring that he still held to the Orthodox heory of redemption as much as he ever didonly he had charity enough to let others hold such views on the same subject as they choose. This s simply a spirit of toleration—a spirit which we ought to be ashamed to have to organize a special association to advocate and proclaim. But a free Religion is something very much more than this, and different.

Will Science Look In?

We mentioned in our last issue that Mr. Home performing their tasks by the fear of the punish- | or proposal, he made to the late Professor Fara-

Laws and Morals.

LIGHT.

Mrs. Cady Stanton is sagaciously near the truth of the matter, when she says, as she does in the "Revolution." that " the morals of our social proved to thousands if not to millions of intellife are repeated in our legislation," and that "just digent truth-seeking persons, the certainty that so long as women have no individual aims, de- there is a future, organized, active, useful existsires, opinions and purposes in life, but secure ence, and that those who have left the material their ends by echoing, wheedling, and managing body, in which they had as spiritual beings men, your men will be of the same plastic character, governed by policy rather than principle, led by the nose by wily politicians, ready to sell their opinions, their votes, their birthright for a mess of pottage." We accept pretty much the whole of this generalization, entirely outside of pretty much what they are made by the influto be molded by others, they will of course become plastic; but left to contend and struggle with opposition, they grow strong and sturdy, like the oaks in the wind.

Now it is as Mrs. Stanton says respecting woman's influence over man. It was intended to be so, and so it will be. Men must inevitably and at the last listen to the other sex. Their commonest instinct teaches them as much. And if woman is kept as a dependent, weak, dawdling creature, to wheedle, coax, and manage men into her own predetermined plans, naturally the influence will be harmful and demoralizing. It will fail to give that strength to the man which he would derive regard woman as weak and helpless, and to concede to her the native strength of character which is certainly to be reckoned with her other gifts. ordinate human being.

The history of civilization attests that the character of the relation existing between the sexes is the standard of the laws, civil life, and social status of each separate age. As woman is treated, so does current civilization rate itself. The laws betray the estimation in which she is held. They do so because she stamps the current morals; and laws are not above the morals of the generation enacting them. Hence it follows as a logical necessity, that as we elevate and ennoble woman. by giving her the right to enjoy the largest freedom, so do our laws and customs reflect the practice, and work through themselves to the common elevation.

Persecution for Singing Hymns.

On Friday, May 29, the General Synod of the Reformed Presbyterian Church of Pennsylvania suspended from eldership and membership Mr-George H. Stuart of Philadelphia for the offence of singing hymns. The rules of the Synod forbid the use of any other metrical compositions in divine worship than a certain version of the Psalms of David-the versification of which, in some instances, is very quaint and poor. Mr. Stuart, however, had attended what are called Union Prayer Meetings, and on those occasions had joined in singing the hymns given out from what is called the Union Hymn Book. He was accordingly suspended, after a sharp and somewhat excited debate, not without protest from several influential members of the Synod, but to the great satisfaction of the adherents of the old-fashioned customs. Mr. Stuart is widely known from his connection with the United States Christian Commission.

The Boston Children's Lyceums.

The Lyceum which convenes each Sunday forenoon in Mercantile Hall, Summer street, is making rapid improvements in every branch of education taught there. The school is nearly as full as the accommodations of the Hall will allow. The picnic to take place on the 24th of this month, at Walden Pond, is anxiously looked forward to by all the little folks as well as the adults.

The new Lyceum recently started at the South-End, meets in Springfield (street) Hall, at 101 try. We bid him God-speed, and trust that his o'clock A. M. It has already twenty-six members | soul may be strengthened by his visit to America -a pretty fair start-and is sure to increase each | for the glorious though arduous work that awaits fficers are zealous in their efforts to carry forward so noble a work, and they should be encouraged by contributions to defray the expenses.

Spiritualism and Sectarianism.

We are often asked by acctarians, what good has been done by Spiritualism? We reply, it has there is a future, organized, active, useful existhitherto resided, can return and make themselves visible, audible and tangible to those who remain temporarily behind, but who are constantly asking what of the future.

We cannot believe that there has been an age or a people since intelligent human beings have politics and political considerations. Men are lived, when this great question has not been asked. No one who thinks at all, can fail to ask himself, ences surrounding them. If they are given over if he does not question others, what this is which we call life, and if it does really continue after what we call death.

Spiritualism has answered us; and not only given us assurance that "if a man die he shall live again," but has shown us how he lives and how his life here affects the future.

When an ancient philosopher inquired of the oracle how he should learn to live properly, he was answered through the medium employed by those in the spirit-world who controlled these oracles, that " he should ask the dead."

Our mediums now reply to such questions, that we are to live here precisely as we should wish hereafter we had done; and they show us in mulfrom contact with a superior instead of an inferior | titudes of instances what those are doing now who being. And as he is thus taught by custom to have been acknowledged as the best friends of our race while on earth.

It does not appear that Cheverus or Channing or Parker or John A. Andrew forget their interest of course the legislation shaped by him leaves in humanity at large because they leave the body her correspondingly out of the account, and she and to most of us become invisible. On the conis treated by it as at least an inferior and sub- trary, we are told that all such, as well as those who in the former life were real physicians of the body, are more active and efficient than ever.

The communication from Theodore Parker, through our friend Dr. Willis, shows that there could be no rest or satisfaction but in coming' back to earth to comfort the mourners and the afflicted.

We say then, finally, that Spiritualism has done this great, good thing which sectarianism has not done and cannot do, and it is for this reason that the first is gaining ground with such wonderful rapidity, while the other loses almost in the same proportion, and seems destined to die out altogether. D. W.

Movements of Lecturers and Mediums.

Mrs. Alcinda Wilhelm lectures in Providence. R. I., during June. This talented speaker has accepted engagements which will occupy her time for nearly a year ahead, with the exception of part of July and August, which she proposes to spend in New England. Those who can secure her services will be fortunate.

Mr. S. C. Havford is ready to accept calls to lecture. For the present he can be addressed care of this office.

Moses Hull speaks in Portsmouth, N. H., during lune

J. H. Powell will speak in Geneva, Ohio, the first two Sundays in June, and in Cleveland the third.

Mrs. Margaret Kane, (one of the Fox sisters) a correspondent informs us is now in Albany, N. Y., giving scances at the City Hotel (old Dunlop House) every afternoon and evening, meeting with distinguished and deserved success. She lives with a private family where warm hearts, comforts and luxuries appear to render her very happy.

A Visitor from Over the Water.

We were much gratified to take by the hand, a ew days ago, our friend and brother, Rev. Fred. K. Young, of London, now on a visit to this country. Ho is a noble worker in the cause of human elevation; advances the most liberal ideas, and is a firm believer in the philosophy of Spiritualism. He is doing more to enlighten the people of England than all the creedist preachers in that counhim at home.

er, S. O'Sullivan, G. Dowbush, W. Tebb, T. Slater, T. Shorter.

So you see we are trying to give the people an opportunity of making themselves acquainted with and progressing in our glorious science, and I hope I may say with truth, are to some extent succeeding; we have, of course, to endure the onposition and even ridicule of two classes, c'est à dire, the ignorant and those who are considered, and consider themselves, the savans of the age, and therefore believe overything to be impossible which they and their self-sufficient arrogance cannot explain nor comprehend. Their taunts and ridloule, however, set light on the shoulders of those who have for their object the promulgation of .truth for its own sake-the fullest possible spread of the belief in the immortality of the soul-the desire to live in fellowship with all, and the wish to aid and comfort those who are afflicted either in body or mind. Permit me to subscribe myself your humble fellow laborer, J. C. LUXMOORE.

16 Gloster Square, Hyde Park, London, Eng., May 23, 1868.

The Next National Convention.

'To the Spiritualists and Progressive Reformers who may attend the Fifth National Convention, to be held in the city of Rochester in August .next: At the Yearly Meeting of the Association of Progressive Spiritualists, held May 3d, a committee of seven were appointed to make arrangements for securing homes for speakers and delegates, and to solicit proprietors of hotels and boarding houses to reduce their rates of board. The committee have ascertained that board can be had from \$1,25 to \$2,50 per day, and that they will do all in their power, and hope to be able to find homes for all, pleasant and agreeable. Address Mrs. C. P.-Stewart, Chairman of Committee, Plymonth Avenue; or Mrs. B. A. Burtis, Secretary, 52 North St. Paul street, Rochester, N. Y. . Rochester, N. Y., May 26th, 1868.

DEATH OF KIT KARSON .- A letter from Fort Lyon, Colorado, says that this noted pioneer died there on the 23d inst. from the effects of a runture During his visit to New England with the Uto Indians last white, it was not expected that he would survive many months. General Karson accompanied General Fremont in his famous exploring expedition, and was one of his most trusted associates. He bas done the Government great service in the Rocky Mountain District, and his death is to be regretted. He was held in great respect by the Indian tribes of the West.

courage and stimulate a child is far better than to discipline is through patience, working in the channels of interest and love. The advocates of whipping are infidel on this point, and of course they cannot expect to realize the power of love until it has been fairly and thoroughly tried.

Whipping has for ten years ceased in the State penitentiaries, in the prison, on shipboard and upon wives and apprentices; and it is simply sought of Massachusetts are averse to the semi-barbarous practice. It is openly opposed by pulpit, forum and press. Teachers are governed by their temperaments as well as other persons; they whip in haste, in passion, and on the uncorroborated representations of others. The abolition of the practice has abundantly shown the good effect wrought by it wherever undertaken. It has resulted in suppressing and subordinating the class of feelings which ought to be kept under, and developing the higher and nobler class for which too much play is never apt to be allowed.

The Senate, we see, has gone so far as to vote to prevent the whipping of young women and females, but that is only a step in the right direction, though a long one. Public sentiment is rapidly advancing to this ground, which it will certainly take and hold. Testimony from the best and most experienced instructors, and from superintendents of schools, proves that public opinion is strengthening in favor of the entire abolition of cornoral beatings and flagellatlons. It is not a " mere sentiment" that is at the bottom of this, but a divine principle which is planted deeply in our nature. The sentiment, however, is the fingerpost for the principle, showing that it is permanently there. Chastisement of the body is so apt to be mixed as a penalty with the weakness, the prejudices and the passions of the person inflicting it, that there is really no safety except in making that steady appeal to conscience, to reason, and to honor which is to be found hidden somewhere in every nature. That appeal will be a success when it shall have been made in earnest.

The Picnic Season.

By notices in another column, the reader will observe that the piculo season is close at hand. Preparations are being made by Dr. Gardner for a grand Union Picnic at Island Grove, Abington, June 18th. As in former seasons, these popular and well managed gatherings will be attended by thousands.

The managers of the Ohildren's Lyceum also announce a picnic at Walden Pond Grove, Con cord, to take place June 24th. A grand time with the little folks may be expected.

. ST Our Message Department this week is unusually interesting.

ment which accompanies their failure: that the day to Professor Tyndal, and that we hoped the glow and stimulus which an intellectual success | latter gentleman, who is deservedly of high reimparts to the mind is of more service than all pute among advanced men of science, would have the whippings that were ever administered even no hesitation in accepting the proposal. Mr. with the utmost judiciousness; that to aid, en- | Home is a representative medium, and any truly scientific investigation of the manifestations made to flog him; and that the true way to teach and through his organism would be sure to carry authority with its unprejudiced conclusions. But the New York World, in noticing this invitation from Mr. Home to Professor Tyndal, expresses the wish that a similar investigation shall be set on foot at once in this country; arguing the propriety and necessity of it by remarking the fact that there are millions of believers in Spiritualism in the United States, and that a faith which to banish it from the public schools. The people | spreads so fast should challenge the most serious inquiry possible. And as this faith is built upon certain well-known manifestations, it is perfectly proper that Science should be the first to step forth and proceed with an unbiased and thorough investigation. We certainly are ready for such an investigation, and should be rejoiced to see it begin.

Investigation in Connecticut.

The Waterbury Daily American, of May 28th, thus alludes to a discussion recently held in Waterbury, Conn., between Dr. Munn and Andrew T. Foss, on the subject of Spiritualism and Immortality:

"Last evening a large audience listened with marked interest to the debate. According to the report, the 'spirits' have the best of the argu-ment. Dr. Muun's arguments were the best that could be brought forward on his side of the ques-tion, but his opponent's 'facts' were stubborn things, which he found difficult to answer. Spirit-ualism, like Banquo's glost, will not down. When we find staunch old Baptist clergymen, like Mr. Foss. advocating it with the utmost earnwhen we had stanch old haptist clergymen, like Mr. Foss, advocating it with the utmost earn-estness and sincerity, we are disposed to give them a candid hearing. Some of their statements tax our credulity, but we do not forget that 'there are more things in heaven and earth than are dreamed of in our philosophy.' Mr. Foss evident-iv believes that the subjets are determined to give to mortals of our day positive, tangible proof that the dead live, and he believes that their teachings will strip our Christian theology of its Judaism and heathen mythology, leaving only truth, jus-tice, love, peace on earth and good will to all men. If this be the mission of the spirits, greet them with a hearty welcome, say we."

The Blind Medium.

We published some time since a very eulogistic notice of the mediumship of I. L. Richardson, from the pen of a legal gentleman well known in this community. Bince then we have received information which leads us to infer that our correspondent-unintentionally, of course-received statements from the controlling spirit of the medium that several investigators inform us they cannot trace to an authentic source. But we understand that several gentlemen have secured a suitable room for the medium, to enable him to give public scances. Our informant, in his investigations, thus far, pronounces the spirit communications given in his presence of a very superior order.

Physical Manifestations.

The Paine children have been holding scances in New Hampshire for several weeks past, and creating great excitement in many places. Closely scrutinizing committees have tried unsuccessfully to detect fraud, but have not yet succeeded in satisfying the public that fraud is perpetrated. The Manchester Mirror, after devoting a column to what it terms "the wonderful and mysterious" manifestations, adds, "Whatever may be the oninion as to the cause of these singular manifestations, it was clear enough to all that the boys could not have done these things unaided, bound as they were."

We learn that Prof. Cadwell intends to travel in Massachusetts with these excellent mediums for the next two months.

Third Edition of Willis's "Parker in Spirit-Life."

This exceedingly interesting work has already run through two editions. .We have just issued a third. Sent to any address by mail. Price 25 cents.

After alluding briefly to A. J. Davis's last new book, "Memoranda," the Springfield Republican says: "Another Spiritualist publication is a pamphlet entitled Theodore Parker in Spirit-Life, a Narration of Personal Experience inspirationally given to Fred. L. H. Willis, M. D. People who are anxious to know what Heaven is like and cannot wait till they get there themselves, may be interested in knowing what Dr. Willis says Theodore Parker's spirit has told him about it."

Explanatory.

R. W. Flint, of 91 Third Avenue, New York, who has recently become developed to write involuntarily in answer to questions in sealed letters, is said to be a very remarkable medium. A notice of this gentleman's mediumship recently appeared in our New York Department, which has led many to suppose Mr. F. answered such questions by letter, gratuitously. This is not the case. His fee is one dollar and three red stamps. The laborer is worthy of his hire." These sensitively organized mediums would gladly sit for the public "without money and without price," could they afford to do so. But as "time is money," they should be paid for their time the same as other people. Why not?

The Belvidere Seminary.

The anniversary exercises of the young ladies' seminary, under the charge of the Misses Bush, located at Belvidere, N. J., will take place on the 23d and 24th of June. The occasion will be a very interesting one. Persons from various parts of the country have already expressed their intention of being present.

Meetings in Brooklyn, N. Y.

The First Spiritualist Society of Brooklyn still hold meetings at the "Cumberland-street Lecture" Room." The Society comprises a large majority of those who have been identified with it from its commencement over a year ago. Their prospects are so encouraging at present that a charter has been applied for.

Thos. Gales Forster's Music Hall Address.

We have put this very interesting address, WHAT IS SPIRITUALISM?" into neat pamphlet form for the benefit of the millions of readers of spiritual literature. Sent to any address on receipt of 25 cents.

New Publications.

DIRES AND DITCHES: or, Young America in Holland and Bel-gium. By Oliver Optic. Boston: Lee & Shepard. This is the *fourth*, in order, of the "Young America Abroad"

series by this popular writer for the young, whose eyes and ears were ever open for their gratification mainly when he should return from his foreign rambles to his native land. This volume takes the Academy Ship and her consort into the waters of Holland and Belgium-a region peopled densely, and crowded with historic associations. It is as interesting fully as any of its three predecessors, which is as much as can well be said in favor of any book of the kind in a serial line.

Much of this volume is devoted to sketches of the topography and history of the country, with its manners and customs; and the lofty examples of patriotism, courage and fortitude which are conspicuous in the history of Holland, are duly set forth in Oliver's most engaging style. The story of the voy-agers increases in interest, too, from sundry proceedings on the part of the crew, all of which are worked up and worked into the groundwork plan with admirable tact and the most happy effect.

THE PRISONER'S HIDDEN LIFE, or Insano Asylums Unveiled. is the title of a stout volume received from the authoress, Mrs. E. P. W. Packard, and published in Chicago. Her oblect is to show up more explicitly and fully the details of the management of the Illinois Insaue Asylums, of one of which she herself became an innocent and helpless victim. Her stories are harrowing indeed; one can scarcely find it in his heart to believe that human nature is so hardened, in a state of professed civilization, as the revelations on these pages abundantly attest. It all forms a melancholy record in the extreme. The Report of the Investigating Committee of the Illinois Logislature is given, and commented on, together with the testimony of Mrs. Packard's coadjutor. So monstrous an evil and abuse as is this Insane Asylum system in the very heart and centre of civilization, it is of the first importance to expose and denounce. No people can consistently lay claim to the title of Christian who knowingly tolerate such pracices, cruel and barbarous, as are recorded in this volume. It makes one's blood run cold at times, and at other times it stirs it hot with indignation. We hope that every citizen of Illinois at least will peruse this outrageous record.

Carleton & Co., New York, show their enterprise by getting out thus promptly a translation of George Sand's novel, en-titled "MDLLE. MERQUEN," It having been running through several numbers of the Revise des deux Mondes. The trans-lator's work is faithfully done; the story, dropping from sand's pen, will speak sufficiently in its own praise.

Lee & Shepard have received Peterson Brothers' cheap edi-tion of "FRHIS OF ENGLISH PRINCHERS," by Charles Dick-ens, and "QUENTIN DURWARD," by Sir Walter Scott. Both publications are attractive and of permanent value. The Pe-tersons are making good literature as cheap as they can.

CHILDREN'S LYCRUM MANUAL. The sixth abridged edition of this indispensable little work, by A. J. Davis, has just been issued from the press of Bels March, is Bromfield street, Bos-ton.

JUNE 13, 1868.

good

t has

ntel-

that

xist-

erial

ings

lves

nain

king

age

ave

ked.

self,

hich

after

only

ball

and

the

7, be

l by

e or-

that

wish

nul-

who

s of

ning

rest

ody

con-

080

the

ker.

iero

ing

the

bas

bas

son

ler-

the .

out

48.

ıce,

uas.

her

ion

865

ure

to

1ed.

ing

:bo

he

8

¥.,

op ith

ith

rts

, a xl.

n-an Lis

m۰

g-n-

ıis

13

ill

re'

ţ

ts

t8

38

l-

et of

e-

11 1đ

ie.or, gn e.y ; et - nd t

7.

ALL SORTS OF PARAGRAPHS.

We hope every one who has the privilege will read Mrs. Walsbrooker's story on our first page. It is richly worth perusal.

Dr Mrs. Plumb, of Charlestown, examines patients while in the unconscious trance state. See her advertisement.

The Dryden (N. Y.) News, speaking of our paper, says: "In fact, it is, as its name indicates, a Banner of Light, unfurled to the world, with the motto of 'peace and good will to men' shining through its columns, from the pens of the noblest and most intelligent thinking minds of the age. Persons untrammeled by prejudice may find here many a gem of thought to feed upon, while he who has entirely outgrown the close jacket of sectarian bonds, and become satiated with the flesh-pots of Egypt, will feast upon the spiritual manna brought to him fresh from inspired men and angels through this interesting source."

Read the advertisement headed, "Spirit Cure Institute."

The Massachusetts Legislature has just decided in favor of whipping school girls. More's the shamel

A dispatch from Mr. Sanborn, President of the Peace Commission, to the Indian Bureau, dated North Platte, Nebraska, June 1, says: "Just in from Laramie; there are some Chiefs here to sign the treaty. There have been no depredations on the road for the last four weeks, and we think all will remain quiet now on this line."

Ex-Governor Levi Lincoln died at Worcester, Mass., last week, at the age of eighty-five. He was elected Governor of Massachusetts nine times.

Ex-President James Buchanan died at his residence in Wheatland, Penn., June 1st, at the age of seventy-seven.

Deep sea sounding off the Island of St. Croix, W. I., reveal the fact that no bottom is found at the depth of six thousand feet, only a mile and a lialf from the shore, from which it is inferred that St. Croix is the apex of an immense submarine mountain. Laying a submarine cable in that vicinity will be a difficult job.

untie it now while it's a beau."

Father Hecker, the new convert to Romanism, claims that the Roman Catholic Church numbers one-third of the American population; and that if the membership of his church increases for the next thirty years as it has for the thirty past, in 1900 Rome will have a clear majority.

Adulterate the milk you offer for sale within the limits of this State, and the first offence mulcts you in one hundred dollars.

In the neighborhood of Leeds the following curious document in a wretched scribble is to be seen in a window: "A Da Skool kept atplaise, trems 2 pens an 3 pens per week for reeding and knitting and righting and sowing."

The Forty-Eighth Annual Report of the Mercantile Library Association has been issued in a

not be as reasonable to believe as either of the other statements?

Of the 53,000 children yearly born in Paris, 18,-000 are put out to nurse in the Provinces, more than two-thirds through the instrumentality of the "agency offices." The mortality among these nurselings is from 60 to 87 per cent. No wonder that it takes 198 years to double the population of

France. The wealth of mind and heart, of faith and love, no change can take from.

It is said that among two millions of people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a drunkard, not a ruffian; the people all marry, and the children go naked.

The remarkable fact is published that Speaker Colfax is only sixteen years younger than his mother. He is forty-five, and one year younger than Gen. Grant.

An old gentleman died recently in Massachusetts, aged eighty-eight. A few days before his death he was advised by his physicians to use a little brandy as a stimulant; but declined doing so, lest he "might acquire a fondness for liquor." A Home for Working-women has been opened

in Detroit. The Tribune of that city says there are hundreds of working girls who are compelled to live in low, unhealthy rooms, in parts of the city not above suspicion. "Compelled !" Who compels them? Business men! moral men! church-going, priest-paying, "respectable" men!

Stephen Van Ransselaer, patroon of Albany, N. Y., died Monday, aged eighty years.

From the Plain Dealer, Cleveland, Ohio, May 30. Suspended Animation.

A Young Lady lies in a Trance nearly two weeks-2 Remarkable Case-Her Own Statement. One of the most remarkable cases that we have

One of the most remarkable cases that we have ever been called upon to chronicle, has lately come under our notice, and we propose to lay the facts before the public exactly as they are. On Lorain street, above Jersey, there resides with her step-father, a young lady, Miss Ellen K. White, who is probably between seventeen and elebtone upper of our propagation in her eighteen years of age, very prepossessing in her manner, and very finely educated. About six weeks ago she was taken dangerously ill with what the family physician pronounced typhoid fever, and for some days she was so low that all hopes of her recovery were given up. She ralled, however, and, under careful nursing and skillful Fashionable dress trimming is all put on now below the waist, while nature affords what there is above. A young lady being engaged to be married, and getting sick of the bargain, applied to a friend to help her to untie the knot before it was too late. "Ob, certainly," he replied. "It is very easy to untie it now while it's a beau."

that though the limbs of her daughter were rigid, yet the body retained its warmth.

yet the body retained its warmth. Physicians were called, but they decided that she was dead, and every attempt to resuscitate her failing, it was determined last Sunday to con-sign her to the grave, and a coffin was procured. On Saturday, while one of the neighbors and the On Saturday, while one of the neighbors and the mother were standing by the side of the supposed corpse, the door, which had been left open, blew shut with a loud noise, which had the effect of so acting upon the girl as to bring her to, and set her life-blood in motion. She sprang up in bed, and throwing her arms around her mother's neck, wept tears of joy over her escape from the horrid death of being buried alive. Who can plcture the feelings of that mother, who describe the hangings that came into that for two weeks desohappiness that came into that for two weeks deso-late home as the dead came to life! We will not

attempt it. Our reporter yesterday visited the house, and was granted an interview with the young lady, whom he found sitting up by the window appar-ently as happy as the birds, to whose music she was listening as he entered the room.

cantile Library Association has been issued in a neat pamphlet from the press of Alfred Mudge & Son, city printers. What silly nonsense for commentators to quar-rel over tweedle-dum and tweedle doo. A para-graph is going the rounds in the papers, stating that a learned D. D. has decided that Jonah took refuge in the fish's mouth instead of the belly. What of it? Suppose we should state that it was a tavern or inn, called The Whale's Belly, that a taven or inn, called The Whalo's Belly, that Jonah took refuge in, and after remaining there three days and three nights, and having spent all his money, the landlord kicked him out, would it to allow her to be buried. Upon two occasions, when her mother was alone in the foom with her, it seemed as though she left the body, and, stand-ing by the side of her body, could look down upon it as she could upon her mother. She said she was unable to describe the feelings that she expe-rienced upon those occasions. When not tortured with the fear of being buried alive, she was per-fectly at rest, perfectly happy, and when the door slammed, which brought her to, it seemed as though she was, to use her own words, "com-pelled to commence a hard day's work."

BANNER LIGHT. OF

New York Department. BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books. Very Large Assortment of Spiritunlist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nineteen cloth, threeonly paper: Nature's Divine Rev-elations, 39th edition, Just out. 5 vols... Great Harmonia, cach complete-Physician, Teacher, Seer, Reformer and Thinker. Magio Staff, an Autobiography of the author. Penetralia. Harbinger of Health, Answers to Ever-Recurring Questions, Horming Lectures (20 discourses, History and Philosophy of Special Frid, Philosophy of Spirit Intercourse, Unitosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Stellar Key to the Summer-Land -last two Just issued, and most highly interesting and in-structive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private. Four books by Warren Chase-Life Line: Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

oo. Complete works of Thomas Paine, in three volumes, price

Complete works of anomass and order can order the full 86: petiage 80 cis. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex-ceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new

We can now supply a few complete volumes of twelve num-We can now supply a low complete volumes of twelve num-lers of the new London monthly, Human Nature, edited by J. Burns, London: price \$3,00, postage 20 cents, "Ideal At-tained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism. Bend us five dollars, and we will send by mail Arabula, Stellar key, Memoranda, and Death and After-Life, all well bound, or any other fifty-cent book in place of the latter.

What Are They?

We are often asked if the religion of Spiritualism is not founded on the fundamental principles of the New Testament; and in turn we ask what are they? To each sect of Christians they are its peculiar doctrines, being what distinguishes it from other denominations, and was it not fundamental it surely would not warrant the distinct sect a separate church organization. To the Calvanist they are Calvanism, to the Methodist Methodism, to the Universalist Universalism, and to the Shaker Shakerism, and so on to the end: and to us they are all these, even including the Adventist's ridiculous world-burning theory.

The New Testament was written by different persons, at different periods, and under widely different circumstances, and compiled, canonized and rendered sacred at a much later period by a set of stupid, bigoted, fanatical priests, who did not know or care about the contradictions and absurdities, as the people to whom they were to explain it were still more ignorant and superstitious, and they had no thought of the world at large reading and expounding their sacred books. It was the design, and long well executed by the old mother church, to keep the Holy Scriptures confined to those in religious authority, and when the right of private judgment was successfully established in Christianity, the wiser heads of the Roman Church saw and said it would lead to general infidelity, because conflicts of opinion and criticisms on the Holy Word would destroy its sacredness.

Slowly but surely this result has been nearly reached. Not only do the different sects pick out, accept, reject, or interpret passages, and use the contradictions to confound other sects, but individuals accept the book as their rule of faith and religious action, and while not agreeing with any sect, justify themselves by the Bible in doing every act they whimsically choose to perform. Every moral and immoral action known as such among civilized people, is justified by Scripture, and we have known even cold blooded murderers to justify their acts by Scripture, and maintain a strictly religious character/throughout, in accordance with what they understand to be the fundamental principles and precepts of the New Testa. ment. We have long been satisfied that the fundamental principles of the Bible sustain all the prominent creeds of the Christian religion, and that the New Testament fully sustains Universalism and Calvanism, and that Nature and reason both being opposed to Calvinism, and in part sustaining the other, the latter had so far the advantage, and by adding its Scripture authority lawlus geined awang the more initillicent part of Methods advantage and by adding its Scripture authority science at Chesterfield Pond, N. H., will hold a Fic-nic on the 24th Inst. at Chesterfield Pond, commencing at 9 A.M. A constal invitation is extended to all. Flease bring sour own refreshments Westmoreland, N. H., Jane 1, 1869. slowly gained among the more intelligent part of

the audience were delighted when Prof. Watson presented him with a gold-headed cane, suitably inscribed, and which we all knew he richly deserved. The whole occasion was richly enjoyed. and will be long remembered by us and many Spiritualists, whose thanks are hereby tendered to our friend Watson.

New Jorsey.

It is remarkable that this State, lying between the two great overgrown and crowded cities of New York and Philadelphia and their tributaries, with a light and warm soil peculiarly adapted to fruit and vegetables, and by its projection into the ocean extending far to the south of the cities, with milder and more healthy climate, has remained with all these advantages almost a barren wilderness of cropped and consequently short timber, its hills uncultivated, its marshes undrained, its sands unstirred and unmanured and almost worthless for nearly two centuries, and meantime these cities have grown up, overgrown, swarmed and boiled over, usually leaving only a sediment of their emigrants in this State, while the more enterprising thousands pushed away to the lakes and great rivers of the north and west and settled far from market, often on poorer and dearer lands than lay idle within a few hours' ride of one or both of these great markets. There is at last a reaction, and no wonder that hundreds are now coming from all directions, and with the knowledge now afforded by agricultural chemistry, are proving these lands among the most productive and valuable in the nation. And no wonder such towns as Vineland, Hammonton, Manchester, Ancora and others, spring up and grow up with the rapidity of our western towns; and that even land speculators find New Jersey a good field for their operations. We shall not be surprised if this old State takes a sudden start, or rather continues her present march in progress and reform, until she leaves her place so long retained at the foot of the free States, and secures a place near the head, with old Massachusetts.

Standard Phonographic Visitor.

No. 1 of volume 3 of this welcome and valuable Visitor, by A. J. Graham, 563 Broadway, New York, is on our counter; price 15 cents. Andrew J. Graham, whose industry and perseverance in the noble work of introducing a better and easier mode of writing has merited the success he has attained, has greatly enlarged and extended his works on this new art of writing and spelling, which must some day be generally adopted to keep pace with the other improvements of the age. This first number of volume 3 (for June 1st) contains, as will each number, twelve pages of ordinary print and twelve in phonography. Persons taking this Visitor can soon learn the short hand sufficiently for ordinary purposes, and will find it highly useful, as it is rapidly spreading over the civilized world. Send to us or to Mr. Graham and get a copy and read for yourselves the valuable statements we cannot repeat here.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. P.-We published Hoag's vision years ago. Do n't think the monarchial power spoken of by Hong will ever be inaugurated in this country Will present your first question to der three months. Send out your thought that your split friends come to our free circle and respond to your desires to communicate with them. We have stated many times that we ourselves have no control over these things. The spirit-world manages the whole thing, we simply receiving and recording what is given us to say.

Quarterly Grove Meeting.

The Quarterly Grove Birecting. The Quarterly Grove Birecting of the Epiritualists of Crock-ery, Mich., and vicinity will be held at Nunica, Raturday and Bunday, June 27th and 28th, 1898. Mrs. Pearsall and other speakers are expected to be present. A general invitation is extended to all friends of progress. B. MURRLY, President. B. MURRLY, President. O. W. MURRAY, Sec'y.

Nunica, Ottawa Co., Mich. Picule at Chesterfield Pond, N. H.

SPIRIT CURE INSTITUTE, Tremont street, 70 Boston, Mass. ALL FORMS OF DISEASE ARE TREATED IN THIS INSTITUTION. THE method of treatment embraces Hot SHERT PACKING, I HERE BLARS, the use of HOREOFATHIC and HERMAL IEXERDES, combined with thorough Janipulation by Mrs. JIntice E. Wilson, while in a TRANCE STATE. The control of the medium is very interesting, the treatment is pleasant, and the results are surprising.

CTP Office hours from 9 A. M. till 1 P. M., and from 2 to 5 Clock, P. M. C. L. HAVEN, M. D. H. E. WILSON. June 13.-1*

MRS. PLUMB, Porfoctly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Churles-town, Muss.

MRS. PLUMB cures Cancers and Tumors, Fevers, Paraly-mains: all thuse that other physicians have given over, please pive her a call. Prices according to the conditions of the patient. Houses where the inmates are disturbed by unseen visitants, can have them removed by consulting the medium. Will ex-amine Diskassa at A bisTaxke, for \$1 and return stamp; Correspond on Business, answer Realed Letters, look for Lost or Stolen Property for \$1 and return stamp; June 13 - 1w*

CLAIRVOYANT REMEDY FOR PILES. Dit. J. T. AMOS, Practical Healing Physician, has disco-provention of the second second second second second second ortholds: a sure cure. Forwarded by mdl, upon receipt of sl, and stamp. Address Dr. J. T. AMOS, 6 Pearlstreet, Roch-ester, N. Y. June 13.

CAMPAIGN OPENED.

GRANT in the Field. A life-like photograph of GEN. GRANT, set in a due imitation gold pin with chased fancy boror, set for 30 cents. CHARLES A MEEKER, 304 lirond street, Kewark, N. J. Dealers supplied, and Agents wanted every-where. June 13.

Mrs. Jeannie Waterman Danforth,

813 NARS OF COMMENT OF HELE PHARE AVAILABLE OF CONTOCT DIAG-serbes for and Cruks acute and chronic discases under Symme Control. Consultation hours from 9 A. N. 101 7 P. N. June 13.--11w

MRS. A. L. LAMBERT,

CLARVOYANT and Text Medium, gives communications from your spirit friends, finds absent friends, and attends to all husiness allairs. Circles Monday and Wednesday even-ings, at 19 o'clock. No. 821 Washington street, (Room No 7) Boston, Mass.

Boston, Mass. 4w-June 13. DR. C. CLAIFIELS WILL heal the slck by the "laying on of hands" at Pal-inyra, N. Y., commencing June 4th; at Newark, N. Y., commencing June 22d. All Chomic Diseases successfully treated. 3w-June 13.

commencing June 22d. All Chonic Diseases successfully treated. 3x*-June 13. GRANT AND COLFAX IN THE FIELD.-Grant CAMPAIGN OFFNED. Now is the time for Agents to make money. Thirty different styles of clegant Campaign HADCEN, MEDALAS and PINN, now ready. Sam-ple lots sent to the trade at the rate of 15 cents each, post-pald. Also, in Press, WELLS'S ILLUSTRATED NATIONAL HAND-BOOK, a complete compendium of the Political His-tory of the country, from the original formation of the Gov-erment to the present time. The most complete work of the kindever published. It should be in the possession of every voter in the land. It is invaluable as a book of reference. Sent post-paid on receipt of 81.5%. Also, in Press, GRANT AND COLFAX CAMPAIGN SONG-STER, brim full of new and original Songs, adapted to popu-lar airs, suited to the present campaign. This will be the song Book of the Campaign. Sent post-paid on receipt of 15 cents. TO THE TRADE.-We propose to produce, from time to time, everything that is wanted in the fight prices, send to head-quarters. Send for descriptive cataone, with terme. Ad-dress. Tollisher and Manufacturer of Campaign Books, No 145 Spring street, New York, under St. Nicholas Hotel, June 11, DR. G. W. KEITH, Magnetic Healer; Office

DR. G. W. KEITH, Magnetic Healer; Office **U** No. 120 Harrison Avenue, Hoston, Mass., will cure the physically and spiritually diseased by Magneric Makiritha-tion and the use of Boraxicat. Reakeds Terms for writ-ten examination and prescription, from photograph or lock of hair, 82,00. Succession of the start of the Dings, Improvised Poetry, Tests, &c., at 22 Dix Place. Bo ton, Mass. Admission 50 cts. Mas. FRENCU, June 13.-4w^o Mas. Alchier.

5

June 13.

ADVERTISEMENTS

Our terms are, for each line in Agate type, twenty cents for the first, and affects cents per line for overy subsequent insertion. Payment invariably in advance.

JUST PUBLISHED.

WHAT IS

SPIRITUALISM?

AN ADDRESS

DELIVERED BY

THOMAS GALES FORSTER,

AT MUSIC HALL, BOSTON, MASS.,

Sunday Afternoon, Oct. 27, 1867.

THIS address possesses great merit. It is terse, and to the point. Societies should circulate this pamphiet in their respective localities with a lavish hand. By so doing they

will promote the cause of Spiritualism more fully than in any

Fifty copies, 88,00; One hundred copies, 815,00.

For sale at the DANNER OF LIGHT OFFICE, 158 Wash-

ington street, Buston; also at our BRANCH OFFICE, 344

witt promotion 85 cents single copy; 85 cents single copy;

Broadway, New York.

HOPELESS AFFECTIONS.

"When destiny's hand has extinguished the heams

Which had made our existence seem bright; When hopes that were cherished are shattered like dreams As we watched their frail beauty at night;

Then tears will steal forth from the spirit's still

O'er the desolate waste of the heart, As sometimes perhaps from the wide burning land

sand Of the desert, a fountain will start."

Fifteen cent notes are now in circulation. They are a curiosity, and of course are "gobbled up" as such.

A toll-gate keeper in England was brought before a magistrate for cruelty to his daughter, The little difficulty arose from a discovery made by the parent, that the girl, who was frequently left in charge of the gate, used to allow her sweetheart, a young butcher, to drive his wagon through free. "She never tolled her love."

How do the be-frizzled and doll-like children of now-a-days get through the summer out of town? now a-days get through the summer out of town? If parents and guardians do not strip off the "pomp and circumstance" of the city promenade when the poor puppets get beyond brick walls, a Society for the Prevention of Cruelty to Children should be organized at once to protect the infan-tile world, while, it is "doing" the country, from the oppressions of the milliner and hair dresser. Society for the prevention of Cruelty to Children the oppressions of the milliner and hair dresser. Society for the prevention of Cruelty to Children the oppressions of the milliner and hair dresser. Society for the prevention of Cruelty to Children the oppressions of the milliner and hair dresser. -Sunday Times.

Twenty-five thousand dollars are to be expended by Boston in celebrating the ever glorious Fourth of July.

Mr. John Stuart Mill is preparing for publication his father's "Analysis of the Phenomena of the Human Mind," to which he and others are adding copious annotations.

In France alone one million three hundred and fifty thousand men, or nearly the whole of the able-bodied male population of the country, may now be said to be under arms. Consequently trade, commerce and industry are becoming paralyzed. Each family in Paris is taxed commonly more than twenty pounds on an average!

Thomas Bailey Aldrich is paid two thousand five hundred dollars a year for using the scissors in behalf of Every Saturday.

The scientific men insist that the tobacco contained in what is called tin-foil, but which is really lead-foil, will in time become impregnated with a salt of lead that is a deadly poison.

The New York Times favors the plan of having women help make the laws that bear on the relation of the sexes, for it thinks they cannot well be less sensible and less just than they are now.

Ten millions is what the New York Central Park has cost so far. It costs eight hundred We hope that all the Lyceums that can will be and thirty thousand dollars a year to pay the present, as it is our desire to have it a Grand

1.4

To the Children's Lyceums.

A preliminary meeting of the undersigned, Conductors of Lyceums, was recently held at the store of Bro. J. S. Dodge, 127 Hanover street, Boston, for the purpose of taking some action with reference to holding a Grand Union Picnic of the Children's Progressive Lyceums. Believing that in union there is strength, we considered it appropriate that Bro. A. H. Richardson, of Charlestown, request the various Lyceums to send a committee of three to attend a meeting to be held in Boston at the rooms of Mrs. N. J. Willis, No. 3 Tremont Row, room 15, June 10th, at 8 o'clock P. M., when the time and place for holding said picnic will come up for action. We hope that no Lyceum will remain aloof from participation in the contemplated Grand Union Picnic of the

> A. H. RICHARDSON, Charlestown; L. DUSTIN, Chelsea; JOHN T. FREEMAN, East Boston; WM. GREENLEAF. Lunn: JOHN MARRIOTT. Lowell : E. T. WHITTIER. Stoneham : GEORGE TALBOT, Stoughton; A. C. ROBINSON, Sdlem.

The First Grand Union Picnic

Of the Spiritualists of Boston and vicinity, for 1868, will be held at Island Pond Grove, Abington, on Thursday, June 18th. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall Biver and Bridgewater, will be conveyed to and from the Grove by the regular trains, at half the usual fare. A special train will leave the Old Colony Depöt for the Grove at 84 and 12 o'clock.

Fare from Boston and return: adults, 80 cents; children, 50 cents.

H. F. GARDNER, Manager.

Grand Union Picnic of the Lyceums.

The Children's Progressive Lycenm of Boston will have a picnic at Walden Pond, Concord, Mass., on Wednesday, the 24th of June, and they cordially extend invitations to all the Lyceums in the State to join with them on that occasion. The cars leave the Fitchburg Bailroad depot at quarter to nine. Fare for the round trip will be \$1.00 for adults, and 70 cents for children belonging to the Lycenms. The best speakers will be engaged for the occasion.

interest on the debt, and the expense of keeping Union Picule of the Lyceums, for in " union there is strength." S. M. BITZ, Secretury.

the community-at least until it put the straitjacket on its preachers and drove the best of them out of even its liberal creed.

Since we are sure that Catholicism, Calvanism, Methodism, Mormonism, Shakerism, Oneida Communism, Adventism, and many other isms, some more, some less ridiculous, are sustained by the fundamental principles of the New Testament, we do not see the need of covering or sustaining Spiritualism by them, even if we could.

and stupid, as we are at the recklessness with and stupid, as we are at the recklessness with which they expose their ignorance to the public on popular and important subjects. Many of the 24 Wickliffe street, Newark, N. J. M30. writers employed by the popular presses of the country would not be qualified to teach a common district school in New England, and yet their articles are spread out before thousands of readers; articles written on subjects of which they are as ignorant as they are of the language used on Jupiter or Saturn. Among this number is one employed by the New York Herald, on purpose, not to report, but to ridicule and caricature the Spiritualists' meetings in New York. It may be the only business he is fit for, as he certainly either knows nothing of science or religion, or is not permitted to present matter on either subject, and we should judge from his low, vulgar and ridiculous style that his excuse is ignorance, as he never presents a point or position; either in science or religion, made by our speakers, and is science of religion, indicide by our speakers, and is often sorely put to his wits for subjects of ridi-cule. A few evenings since he formed one of, and probably the only exception fit a very intelligent audience which we addressed in Dodworth's for treatment. audience which we addressed in Dodworth's for treatment. Hall, and finding no subject for ridicule, he bandied about a string of sentences on the prefix to died about a string of sentences on the prefix to our name, utterly ignorant, as he stated, (no doubt fectual remedy for the cure of worms. They are truly) of the public history which placed it thereing agreeable to the palate, cause no unpleasantness while all he could find in the discourse to ridicule and repeat was the word "mediumistic," which seemed to be new to him, and which he could not could not the could of course understand, and which was consequently ridiculous-as is the whole sublime subject of Spiritualism. The stupid blunders and vulgar comparisons of this writer may amuse the readers of the Herald, but it would be at the expense of the credit and reputation of the writer if he was known to the public, which fortunately for himself he is not.

Musical.

The benefit concert of Prof. J. J. Watson at Dodworth Hall, Thursday, May 28, was a splendid success. None could have been better. The hall was crowded with an intelligent and appreciative audience, and every part and piece in the perform-ance was perfect. To praise one would require it for each, but we must say for Prof. Watson that his own part was most perfectly executed on the violin, and of J. J. Patterson that it was the uni-versal opinion of the audience that no person can excel him on the piano. It certainly exceeded anything we ever heard on that instrument, and

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. J64w

THE HERALD OF HEALTH for June-price 20 cents per copy-is for sale at this office.

THE RADICAL for June is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1,50.

Ignorance and Stupidity. We are not so much surprised that the "Scribes and Pharisees" of our day should be ignorant Terms, \$5 and four three-cent stamps.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. J64w C. D. & I. H. PRESHO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broad-way, New York. M16,6w.

THE SPIRITUAL ROSTRUM: A Monthly Maga-zine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

DR. E. F. GARVIN has removed his office and resi-

PERSONS OF ALL AGES will find in HOLLO-

GLAD OF IT.

Who is not glad that Winter's gone, And Spring has come again! The birds are filling, night and morn, The orres are bindy, might and r The grass is green upon the lea, The flowers are blossoming, And everything almost we see Foreshadows coming Spring. The BOYS are out with hoop and ball,

All free from vexing care, And those who want New CLOTHING, call AT FENNO'S, in DOCK SQUARE.

Special Notice.

June 13,-4w-MISS FANNIE REMICK, Trance Medium, 134 Fulton street, Brooklyn, N.Y. Hours from 10 A. M. 2w-June 13.

2w-June 13." MRS. L. A. SARGENT, Trance, Healing and June 13.-3w*

Agents Wanted for THE OFFICIAL HISTORY OF THE WAR, Its Causes, Character, Conduct and

Results.

ALEXANDER H. STEPHENS.

A Book for all Sections and all Partics.

THIS great work presents the only complete and imparial analysis of the Causes of the War yet published, and gives those interior lights and shadows of the great conflict only known to those high officers who watched the flood-tide of revolution from its fountain springs, and which were so ac-cessible to Mr. Stephens from his position as second officer of the Confederacy.

cessible to Mr. Stephens from his position as second officer of the Confederacy. To a public that has been surfelted with APPARENTLY SIMILAL PRODUCTIONS, we promise a change of face, both agreeable and salutary, and an intellectual treat of the high-est order. The Great American War has AT LAST found a historian worthy of its importance, and at whose hands it will receive that moderate, candid and impartial treatment which truth and justice so urgently demand. The intense desire everywhere manifested to obtain this work, its official character and ready sale, combined with an increased commission, make it the best subscription book ever published.

Die Agent in Easton, Pa., reports 72 subscribers in three

One of Agents in Assessing and the Agents in four days. One in Boston, Mass., 103 subscribers in four days. One in Moraphis, Tenn., 106 subscribers in five days. Send for Circulars and see our terms, and a full description of the work, with Press polices of advance sheets, Ac. Address MATIONAL PUBLISHING CO., June 6.—2w 26 South Reventh street, Philadelphia, Pa

THE PRESENT ACE.

PROSPECTUS,

THE

MICHIGAN SPIRITUAL PUBLICATION COMPANY

MILIIIGAN SPIRITUAL PUBLICATION CUMPANI WILL, on the 10th day of June next, (if fifteen hundred sub weekly Paper, which is to be the organ of the "Michigan State Spinitual, Association," and controlled by a Hoard of Directors, elected by said Association and the Stockholders of the above named Company. The paper will be a large size followheet, printed on new and clear type, al **32** per annum-invariably in Advance - and devoted to the advoces of the Spinitual Philosophy and Uberal religious sentiments, with Literary, Scientific, Miscel-lancoux, News and Juvenile Departments; also, a column or two devoted to the Agricultural and Manufacturing interests of the West. It will be strictly without party predilections. It is the intention of the Publishers to make their paper a de-sirable FAMILY PAPER, that will be a welcome weekly visitor in every household, cherlshed and treasured as a Friend, a conneclor and instructor. Address either Col. D. M. FOX. President, or Dr. C. D. HAMPTON, Treasurer of the Company, at Lyons, Mich., or L. B. BROWN, Secretary, DeWitt, Mich.

¹ BOARD OI	P DIRECTORS:
D. M. FOX.	(4, F. BRRED,
DE. C. D. HAMPTON,	WM. KILPATRICK,
L. B. BROWN,	LENDRIL INGALLS,
DE. J. R. JEWATT,	F. H. 1911AM. 2W-June 6.
	1 F. PADELFORD,

OMCe, 45 1-3 Howard street, Boston. Nat. 28.

1

LIGHT. OF BANNER

Message Bepartment.

6

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

Mrs. J. H. Conant,

while in an aburmal condition called the tranco. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, constitute woorse into a kicker condition eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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 Banner of Light Free Circles. These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (upstairs,)on MONDAY, TUESDAY, and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Seats reserved for strangers. Donations solicited.

MRS, CONANT receives no visitors on Mondays, Thesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Invocation.

Thou Spirit whom we cannot see, thou presence ever so near unto us, thou life of all the past, of all that is, of all that ever shall be, thou who art our source and our sure strength, while the heavens declare thy glory and the earth chanteth its unceasing anthem, our souls would praise thee, unceasing authem, our souls would praise thee, and we like little children shall rely upon thy strength, casting our errors at wisdom's feet. We will seek to be baptized anew, turning from dark-ness to light, and marching on through uncounted ages. Oh we rejolce that it is our mission to re-turn to earth. We praise thee that there is no barrier between the world of mind and the world of matter. We thank thee that thy power is being so understood on the earth that thy children are beginning to understand their mearness to thee. And in the mildst of their weakness, oh we thank thee that we can lift up our souls to thee who art the source of strength. Through all clouds thou art able to bring them forth into sun-light; from every kind of darkness thou art able to lead them safely, and whether they sorrow or dwell in joy, thou wilt never forsake them.

Oh we hear the song of joy going from thy mor-tal children who have been redeemed from error, and who begin to understand their blessed rela-tionship to thee. Thon art our Father, and we are thy children. Thou hast given us all life, are thy children. Thou hast given us all me, whereby we may learn of thee, and thou art con-stantly saying unto us, "Come nearer and still nearer to me, and I will fold thee closer and still closer to my great heart of love." Thy reign of justice and mercy and truth will never cease. We know it cannot end; though men in their ig-perances may seen to turn from thee yet over all norance may seem to turn from thee, yet over all thou art presiding, and in the end thou wilt fashion all in wisdom. We hear thee the prayers of thy children. They rise like boly incense and form themselves into beauteons, fadeless flowers. Ob grant that thy children may understand that On grant that thy children may understand that then takest note of every thought, and as no spar-row falleth to the ground with all thy notice, so no thought is born without then takest cognizance of it. Thy children pray, and thou hearest and

our Sister, we have be our Braise, and thou dost not full to understand their praises. Oh Life, our Father, our Mother, our Brother, our Sister, we hay our offerings upon thine altar, as the great Jehovah, asking that thou wilt accept and bless according to thy wisdom. Amen. Feb. 27.

Questions and Answers.

CONTROLLING SPIRIT. -- Your questions, Mr. Chairman, we are ready to consider. QUES.--Will you please explain this passage of Scripture-Hebrew x: 26-27: "For if we sin will-fully after that we have received the knowledge of the truth, there remaineth no more shorliftee for sins, but a certain fearful looking for of judgment and tiery indignation, which shall devour the adversaries "?

ANS .- It is very evident that the writer of the Ass.—It is very evident that the writer of the thoughts you have just read, had not yet become freed from the bondage of a sacrificial religion. He was still bowing before the altar upon which you all have doubtless read this inscription: 'Without the shedding of blood there is no re-mission of sins." The ancients—a certain sect, at all events—taught that after the soul had once become collectured write redard to the require

become enlightened with regard to the require-ments of the church or the priesthood, if the soul then should commit sin, under the full effugence of that light, then there should be no forgiveness.

love, hate, the desire for revenge. Man is a com-pound structure, both in his internal and external being; and all that he manifests, every single expression, is legitimate-perfectly so. You may say, "Are not some of them acquired by contact with other forms?" They may be, still they are none the less legitimate. Yes, it is very true that jealousy does sometimes remain dormant with hy some power that is able to call it forth; and what is true concerning this attribute, is true con-cerning all others.

Gen. Felix Zollicoffer.

In answer to the call of friends whose lives still throle in unison with my own, I am here, When called to make the change of worlds I learned the way of return, and occupied several opportunities which were given me, To-day I am here for a twofold purpose-to shed consola-tion upon my friends on earth, and to receive strength by returning—strength that shall enable me to assist them while here they walk through this dark valley and shadow of so many, many graves.

Two weeks since a circle was convened in one of the cities at the South, and I was there re-quested to give my views concerning the present condition of the South and its prospect for the future. And I was enabled to do so, and was then requested to come here, if it were possible, and communicate my thoughts. The South—in many respects, though still very dear to me—has been weighed in the balances and found wanting; and what I say of the South I say also of the North; and because there is necessity for a change, the change will come. I cannot tell my friends that they have nothing more to suffer, for I know they have. I would not counsel them to aby acts, or thoughts even, of violence; but I would coun-Two weeks since a circle was convened in one that they have nothing more to suffer, for I know they have. I would not counsel them to any acts, father that Prince helps me to day—Prince Chris-tian. [One of your father's servants?] Yes, sir. He used to carry me on his back, and on his so them to wait and see the salvation of God; walt and see what Gol and the angels will do for both North and South. The angel has come down to trouble the waters, and thousands are stepping in to be healed; and when a sufficient number in to be healed; and when a sufficient number have been purged from their errors, then a re-construction will take place, such as -ball be for the highest good of both North and South. But not till then. There are not enough hearts that are loyal to truth and justice to form a code by which this darkness may be brought to light—not enough; but there will be; and although my friends, and my enemies, too, or those who once were, still my enemies, too, or those who once were, and suffer, yet great good shall come of the suffering, and ty-and-by the light will dawn. All will see, and rejoice because they do see it. One pointed to answer, I propose to answer here. It was this: "Were you satisfied with the disposition that has been made of what you left?" I am, perfectly. Whatever satisfies those who have done the work has satisfied me. I have had no cause to look in sorrow upon those I have left, only so far as they sorrow. But even then, I know they will by-and-by herr that the North is as dear to God as is the South; will by-and-by lear that the back man, as the white, is the child of God, and the Great Father keeps watch over all according to wisdom, and will bring all into their proper places. Gen. Felix Zollicoffer. Good-day. Fob. 27. Sarah M. Packard. Oh how strange, how mysterious are the ways of God. I could not understand these things when here. I could not believe them true. And I have been so greatly exercised in my spirit-home with regard to those I have left, that there was no happinees for me save in return. I har stranger, but I know I am welcome. [Certainly you are]. For unny years I worshiped at the shrine of suffer, yet great good shall come of the suffering, and by-and-by the light will dawn. All will see, and rejoice because they do see it. One pointed question which was given me there which I failed

For many years I worshiped at the shrine of the Christian faith. I sought to understand God and his ways, but the more I tried to know him the more mysterious and obscure he seemed to be to me. Still I thought I must believe, and I rendered a blind obelience to the church. I walked by a blind faith. I entered my spirit-home not by the clear light of your beautiful philosophy, but by that uncertain light which the oul feels when it is not sure concerning where it is going. I hoped for happiness after death. I hoped for it through the blood of Christ, through the Christian faith and through the church. I thought in my blindness that there were many hat were excluded from the kingdom of heaven, but oh how mistaken I was, when the way is so broad that every soul finds room to seek its own heaven in its own way. Why, I have been so thoroughly changed since entering this , that that has been all lost in the divine reality. I would have the dear family I have left on The earth know that I can return, know that God is good, and abundantly able to answer the needs of every soul. And now that I have that failth, I wonder that I could ever have thought I should ever have thought I should enjoy the heaven that the Christian has reared for himself. I wonder, but it was a blind faith. The companion I have left on earth is a preacher of the gospel of Christ, and he seeks to do his duty. He seeks to worship God in spirit and in trath, but oh I come to tell him that there is more true worship outside of church forms than there is within them. I have come to tell him that the church forms and ceremonies are worth they will avail him nothing in this beautiful world-nothing. He who comes here clad in the abes of the church will look upon his garments with shame and remorse, for there is a higher light-there is a wedding garment that will an-swer the purposes of the soul far better than church creeds and church ceremonies, and it gives all the right to worship God according to the dic-tates of their own souls. It needs no oracle be-tween our souls and God—no priest to tell us the right way, save that great high priest that God has set within every soul, that great judge that don has set within every soul, that great judge that always informs us when we are right and when we are wrong. This voice is sometimes lost in the din and inharmonious sounds of earth, yet is al-ways there—always ready to counsel the soul whenever it shall need to be counseled. Oh, I whenever it shall need to be counseled. Oh, I whenever it shall need to be counseled. On I want to tell him that my entrance to the splrit-world was nothing that I expected. I have seen no Christ-I have seen none of those holy spirits that I expected to see; but my own dear family and friends, those that loved me when here, those that I mourned for when death came for them. I met them and they met me with joy, but they very soon told me that my dress was not becoming, and advised me to change it, and oh, how gladly I heeded their advice. My spirit has only been horn to the new life since the 20th of Decemher. My home was in Lawrence, Mass. My name, Sarah M. Packard. My age, ifty-one years. If would be most thankful to you if, when my message appears, you will mail the paper to Rev. George Packard, Lawrence, Mass. Feb. 27.

Mary Ellen Newman.

sister Margaret-she is at work in the mill, and sister Margaret—she is at work in the mill, and she knows nothing at all of my death, and I've been dead now going on two months. And I've been told here, in this spirit-world—I've been told by my cousin who has come back many times— that our priests know all about this thing every-where; everywhere they know about it. And I thought, if they did, that through them I could let my sister know. I know she has been writing to me, and she don't know what in the world is the inatter-gets no news from me at all, and is so by some power that is able to call it forth; and what is true concerning this attribute, is true con-cerning all others. Q.-It is often observed that the child of parents who both have black hair will have light or au-burn, or hair of a very different color. Please to inform us concerning the laws that produce these results in color. A.--Physical characteristics are transmitted sometimes from generation. It sometimes happens that the physical character-istics of the immediate parents of a child are not transmitted to the child, but those that are recog-nized as belonging to some of its ancestors, are vholly unmistakable. Medical men inform us that there are a great variety of causes operating to produce these effects-causes in human life, in vegetable life, in atmospheric life; causes in all Q_{-1} is it advention.

That there are a great variety of causes operating to produce these effects-causes in human life, in vegetable life, in atmospheric life; causes in all by which we are surrounded. Q—Is it advisable, or otherwise, for the Con-gress of the United States to persist in the at-tempt to impeach the President? A.—Yes, it is; not simply for the purpose of impeaching the President, but for a greater, and higher, and grander purpose. There are many levers used in making great overturns, either in this world or in any other. It is very possible that Congress may be one of the levers used to bring about certain changes that the people have need of. But it is one thing to seek to impeach, but quite another thing to be able to do so. Feb. 27.

that—but I want her to know I am here safe, and I am going to watch over her. [Have you been able to come near her?] Oh no, sir. I was told I must come here. [Yes, you will reach her, after this.] Oh I hope so. I had n't much; I suppose it was all taken, I do n't know. I did n't have much—not anything to speak of. [Did your em-ployer owe you much when you left?] No, only for one week, lacking one day. [Hardly worth while to look it up.] Oh no, sir, not at all worth while. And then I do n't know but it was paid into the hospital. I do n't know but the city collected it. I do n't know at all. Oh I never thought any-I don't know at all. Oh I never thought any-thing about that. All I thought of was poor Mar-garet; and oh, what would she do? That's what I was thinking all the time. Good-day, sir. You will not forget to publish it, will you? [Oh no.] Feb. 27.

Josephine Christian.

I am Josephine Christian. My father's name is William Christian, and my mother's name is Josephine Christian, and I am from Alabama. I've been here ever since last September, and I've tried heaps of times to come back. Tell father that Prince helps me to day—Prince Chris-tian Jone of neur father's servents?! Ves sin

come." I want father to give his wife Nellie and the two children some money. Will you say so? [Yes.] They wants it had, and Prince will do heaps of things for father if he will give them some money, and I want him to give them a thousand dollars apiece. Will you tell him? [Certainly.] Nellie was his wife. My father buyed her just a little while before the war, and she's got nothing now, nobody to take care of her. I want he should give them a thousand dol-lars apiece. [Is he able to?] Oh yes. You don't

and knowing this, it is very hard for them to was; the grand master of ceremonies did n't see and knowing this, it is very nare for them to communicate. When the desire on the part of the earthly friend is earnest for them to come, it is generally fareasier for the spirit to come entropy of with the medium and communicate, but even under the very best conditions, it is sometimes hard. The returning spirit fears to pass through the struggle, which is in some respects like unto death. This return, this being clothed upon with mortality again, is by no means an easy thing. It is generally fraught with fear, encompassed about with a certain doubt and fear that the spirit cannot at first overcome. Indeed, there are that is not just what it ought to be, and with a spirit cannot at first overcome. Indeed, there are a variety of conditions that the spirit is obliged to come in harmony with in order to communi-cate with the friends it has left on earth, and sometimes, as often as it overcomes one, another and a still greater presents itself, till the spirit gets weary and retires.

Q.-Concerning the doctrine of compensation, as taught by modern Spiritualists, I discover numerous grave and, to my mind, unanswerable ob-jections, among which I will instance the follow-ing: We will suppose there is an individual, gen-erated under the most favorable ante-natal conditions, born with the genial elements of a perfect ation, surrounded through life with educational zation, surrounded through life with educational influences calculated to restrain the passions to a healthy action and bring out all the higher and nobler qualities of man's nature. Such an indi-vidual, we should suppose, would be happy in this life, and be a bright and glorious spirit in the supernal realms. What has he done to merit all these superior advantages? My answer is, Noth-ing at all. They were forced upon him by ante-natal and educational influences. On the other hand, we will suppose there is an individual, born with torturing disease as an inherent element of his constitution, combined, as is frequently the case, with the most degrading propensities, and ing passions and degrading propensities, induced whose educational surroundings are all of a na-ture calculated to augment and intensify these unfavorable physical, mental and moral condi-tions. The individual would lead a life of misery on this earth, and enter the spirit world a low, de-praved, scarred, seared and miserable creature, destined to suffer, it may be, eternally, for what? For unfavorable ante natal and educational in-For unfavorable ante-natal and educational in-fluences, over which there was no possibility of his exercising any control. Illustrations of this kind might be multiplied ad *infinitum*, in which it requires a brighter intellect than mine to discover when, how or where the individuals were obtain-ing a just recompense, or receiving full and equi-table compensation. If any of the intelligences can reconcile the doctrine of compensation with the workings of Nature's inexorable and un-changing laws, I should be glad to have them do

A.-The human body is but a thing of circumstances, born out of the heart of human circum-stances, and the individual possessing the form has no control whatever over the circumstances by which it was surrounded in its ante-natal exstence. Your correspondent seems to make no distinction, or at least very little, between the indwelling spirit and the external form. When the form is diseased, is in an unstrung, inharmonious condition, the spirit fails to be able to express itself harmoniously-there is discord. It cannot give harmony if the spirit is out of tune. But because the human body is born out of tune. But be tagonism to the law of harmony, you are not to suppose that it will carry this unfortunate condi-tion with it through all eternity. By no means, The body that seems to be in perfect harmony with Nature and Nature's laws is the body through which the spirit can best manifest itself while here, but it does by no means increase or decrease its amount of happiness in the hereafter. when compared with the great eternity that lies beyond. There is a law of compensation, but it belongs to the soul. The soul takes advantage of it, and the law blesses the soul always, because the soul is always, of itself, in harmony with its belongs to the soul. So long? [Very near.] God; notwithstanding its expression may be un-couth here, still in the hereafter it will not be so

couth here, still in the hereafter it will not he so. The soul is always pure; it is only the form through which it expresses itself that causes the sin. Q.—Is it possible that ohemical laws are more fully understood and developed in the spirit-world thau with man on earth? A.—They certainly are. Q.—When Moses was inspired on Mount Sinai how came he to illustrate the depletion and im-novarishment of soils? Levitions: xxx. We have how came he to illustrate the depletion and impoverishment of soils? Leviticus: xxv. We have no record that the principles of chemistry were known in those days, particularly agricultural chemistry. Moses's instructions are based upon true chemical principles — principles which man has been thousands of years in learning, in fact a.-Your correspondent should remark A.—Your correspondent should remember that in the days of Moses it was exceedingly hard to preserve records, even if they had been made. The ancient book called the Bible we are taught to bellow on when here here here here. to believe-or were when here-to have been an inspired work. The various writers at different times came under the true inspiration of Jehovah. evidence that it was, than we have evidence that The ancients possessed, many of them, a knowl-edge of the sciences which have become extinct to day, which the people of this world know noth-ing concerning, or very little at least. They were not in the habit of making a record of their knowl-come back, to know that the way is open, to know edge, as you are at the present day, therefore it died with them.

JUNE 13, 1868.

4

that is not just what it ought to be, and with a thousand little things, which, when all summed up, make something very large. But I am com-ing back. It matters not what I have to contend with. I had to fight my way through opposition when I was here, and you see I got sharpened to it. So you may look out for me often. Good-by to you. you. March 2.

George Brown.

George Brown. I do n't want to intrude at all, but I do want to just say a few words. [You are at liberty to say what you wish.] It is a little better than six weeks since I died. I was somewhat acquainted with this thing. I knew a little about it. Do n't know as I believed anything in it, but I knew something about it; and I 've learned how to come back. I do n't want to come back for any revenge at all, but I do want to say to my wife, "I do n't think you are doing right. I don't like the way you are doing right. I do n't like the way you are doing right. I do n't like the way some doing at all. I'm not satisfied with it at all." Maybe, sir, that these things are not allowed here. Maybe we are not allowed to come back and say what we do n't like. [Oh yes, so far as you express yourself respectfully.] You see, I died with the small pox, in Sands Court. I left no children—only a wife. And I want to tell her men with the small pox, in Sands Court. I left no children—only a wife. And I want to tell her I do n't think she's done right at all. She knows what about. [Where is Sands Court?] At the South End. [Boston?] Yes. My name was George Brown—a colored man. And if you do n't belleve anything about me, you can go the city register—they buried me—and you will find my name there, where I lived, when I died, and what I died with. Go there; you will find out all about it.

Harry Sanborn,

I am trying to find my mother, sir. [Where did you leave her?] I left her at Hanover Court House. I belonged in Virginia, sir. My father and myself were killed in the war, and my moth-er lost everything she had, and she has come here to Boston since the close of the war, and I am to Boston since the close of the war, and I am trying to flud her. Her name, sir, is Mary Steele Sanborn-Mary Steele before she was married. And I wish you would publish a communication saying that Harry wants to flud her. I was four-teen years old—her oldest child. She is here, with little Noll—here on this side somewhere, but I can't reach her. But some kind gentlemen brought me here, and said they would assist me to find her. She Gon't know anything about our coming back, but I know she is in trouble. I coming back, but I know she is in trouble. I know she is sick, and I know she has lost every-

thing. Father can't come. He has tried so many times decrease its amount of happiness in the hereafter, Its happiness as a spirit after death is not depen-dent upon the body or upon the conditions by which the body was surrounded. It has now en-tered upon a newer life; it now expresses itself through a different body. It is not the diseased body that it has laid off. It takes indeed a great many scars with it to the spirit-world, but they are but scars, they are but defects which the clear light of the spirit-world will soon obliterate—soon, when compared with the great eterpity the tables.

ceed, and I think I shall. How soon do you publish, sir? [It will he about three months.] So long? [Very near.] Well, you publish the name, do n't you? [Yes, next week. And you will be able to get nearer to your mother when you leave here; can im-press her, perhaps, to look for this name in the Banner.] Well, if she finds it, and comes here before that time, won't you tell her how much I want to see her? [Oh yés; I will aid you all I can.]

The priest was not endowed with power to forgive the priest was not endowed with power to lorgive sins under such circumstances. It should be re-membered that the people went to the priest to have their sins forgiven, and not to God; and if he considered that their sins were unpardonable, there was no appeal. That was the supreme court for them. But these absurd notions are fast dying out, and men and women are beginning to learn that there is no forgiveness of sin under any circumstances. God himself cannot forgive sin. Forgiveness, to my mind, does away entirely with all kinds of punishment for sln; we are not with an kinds of punishment for sit; we are not punished, in lieu are forgiven. This cannot be, Wo all know to the contrary. Our experience in life has taught us that this is not so. Even the little child, who can scarcely lisp its evening prayer at its mother's knee, will teach you that if t commits a sin against any law, known or un-known, it suffers. And as souls go up the hill of intellectual life, they learn more and more of this law. It is unchanged. It never caters to the caprices of any soul. It never hears your prayers, however loudly or earnestly you pray to be for-given. If you sin, then comes the penalty. It is sure; you cannot escape it. You may think to, but you never can. All kinds of mistakes in life which are called sins, but are simply such by your placing yourselves in autagonism to the law which rules, there is no kind of forgiveness for— Q.-Please explain, also, chap. v: 12: "But

above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay nay, lest ye fail into condemnation." A.-This is one of the fundamental principles

upon which Shakerism is founded; for there was an ancient Shakerism, as well as one more mod-ern. Sects, forms, all kinds of religious, intellect-ual and political forms, are constantly repeating themselves. Thousands of years may elapse, but they will repeat themselves, standing very nearly upon the same plane, only a little in ad-vance, gaining at each revolution, but losing noth-ing. At the time-so we are informed-of the writing of the epistle, those who had subscribed to a certain faith, who were bound by certain re-ligious rites and ceremonies, were exempt from judicial rule. There was a distinct line of demarcation then between that sect and judicial law-a straight line drawn between that keet and judichi law-a straight line drawn between them. The writer, doubless, perceived that there were many among his church adherents who were prone to come too near the line; who had not yet become to the budget of the budget of the budget of the budget so thoroughly religious as to be willing to leave the world and its vanities. Civil law-so called in the present day—held very great sway in those in the present day—held very great sway in those times. It put its hand upon the neck of almost all things, and its altars were everywhere. But this class of religionists, who were determined to ignore many of the forms of civil life, were at the same time in constant temptation. The writer— we are informed—saw how they were tempted, and was constantly writing to them to swarp not and was constantly writing to them to swear not at all. We are informed that an almost unlimited amount of manuscripts were destroyed of this same kind-this advice from the church to the people: "Swear not at all. Let your communication be yea yea, nay nay, for what is more than this cometh of evil."

Q.-Is not jealousy one of the natural passions of the human heart, as well as confidence or affection? And does it not manifest itself in every human being, in some way or other, when sur-rounded by such circumstances, or subjected to such treatment by their fellow creatures, as to develop it even in the most amiable or charitable dispositions? And does not this passion appear to rest dormant in some natures because they

have never had sufficient cause to manifest it? Q:-Jealousy is certainly a legitimate attribute of human nature. It is true to its cause. It is fust as much an attribute of human nature as | Scance conducted by Rev. Henry Ware; letters nswered by "Cousin Benja."

Invocation.

Thou infinite and holy Spirit, whose voice we hear in the storm and in the calm; thou who art near unto us, and whose love embraces all thy children, whose tender mercies excludeth mapped out everywhere; thou Spirit of time and of eternity, teach us to pray-not alone with month utterances, which are meaningless, but teach us the prayer of holy deeds and holy thoughts; teach us to become childlike; teach us to learn of thee through Nature and her fast unfolding laws. Oh we praise thee for all that thou hast bestowed upon us, for the shadow of our earthly lives, for the darkness and the depth of death, for the glory of life, for all the sorrows with which thou hast encompassed us, and for all the sunbeams that have been flung across our pathway, for dear earthly friends, whose loving kindness ministered unto our needs while here, and whose spirits now call unto us, though in doubt, through the shadowy vell of mortality. Thou who art our Father, our Mother, thou who art all unto us, we know thou dost not need our prayers, but we have need to pray, that we may come into a clearer consciousness of our relationship to thee and thy divine nearness unto our souls. Oh we would recognize thee in thy glory we would recognize thee through all the mani-festations of being, and learn to praise thee without doubt wherever we may be. Oh grant that our mission may so extend through time that we shall behold thy children in mortal casting off their robes of doubt and putting on the robes of a holy faith and bellef, ay, more, of knowledge, And may thy children who have heard the songs of angels, whose ears have listened unto their voices from the spirit-land, oh may they apprevoices from the spint into, on may they appre-ciate these blessings, and scatter them like good seed that will spring up and bear fruit to thine honor and glory in the hereafter, so that thy king-dom may come here and thy will be done even as it is done in heaven. Amen. March 2.

Questions and Answers.

QUES.--I notice in many of the communications to your Circle, and published in your paper, the spirits say it is hard to come back-to communicate to us here, I suppose. With some it costs them great exertion and much trouble or labor; others study a long time the way to get back be-fore they learn it; some bave just learned that such a thing was possible, &c., &c. I wish to ask how this is, when they have been communicating with us here for so long a time, and all over the world? orld?

ANS .- While an idea is struggling through its ANS.—While an idea is struggling through its imperfect or incipient stage, that idea finds it very hard to express itself, even though under some-what favorable conditions. All kinds of growth are such by virtue of the struggle they pass through. Everything that is growing is strug-gling. The little shoot that comes up out of the ground in spring, struggles to break through the surface of the earth that the sun may warm it into greater strength. So it is with regard to all kinds of growth—mental. moral. vezetable, physe Mary Ellen, Newman. Well, sir, I come here to find my sister, if I could. [We will do all we can to aid you. Where did you live when here?] I was living myself in New York, and I was took sick and carried to the hospital, and died, and my sister knows nothing at all about it. [Where does she reside?] My sis-ter, sir, is in the same place where the lady came from that has just cone. [Lawrence, Mass.?] Yes, sir. My name was Mary Blien Newman, and I was taken with the massies, and carried to the hospi-tal, and I died. there., it was yery sick, and my

Charles H. Vose.

I must introduce myself as friend Vose, from Charlestown. [Ah, friend Vose, I am glad to see you. How are you?] I am all right, thanks to the powers that be, and no thanks to the powers that would be if they could. [Did you have a good time yesterday?] Yes, a glorious time, glo-rious! most killed Greenleaf, though. [Did you control hit.?] Of course I did. Do a't suppose I was going to let anybody else do my business for me? No, indeed; not if I could do it myself. Well, I come down in a snow-storm, and am hanve to be able to announce myself so promntiv

happy to be able to announce myself so promptly at this place. [You have been working hard for it?] Hard! I tell you it's almost impossible to come here. The atmosphere is in such a commo-tion, one has got to have pretty good grit. I al-ways had, you know, and I haint lost it coming here. You know I wasn't sick long, and I am as ready for work as I ever was; an going to start a mill on my own account up here. [Bring your disciples here. will you?] Will you take 'em into the church? [Certainly; we'll consider them in burchard a start of the start a the church? [Certainly; we'll consider them in burchard a start of the start a consider the start a burchard a start of the start a would be no doubt, would there? [No.] I was very weak. [I see you must bas burchard a start of the start a burchard a start of the start of the start a burchard a start of the start of the start of the start of the burchard a start of the start of the start of the start of the burchard a start of the start of the start of the start of the burchard a start of the start of the start of the start of the burchard a start of the start of t

and upset the whole concern myself that they were allowed to proceed in the quiet manner in which they did. The idea of taking even my old clothes, that I had laid off, and putting them through that straight-jacket religious process! Why, it's enough to make a man wish he was anything but a human. I suppose you don't know that they did n't carry out my ideas with regard to the ceremony that was held over the body? [I understood so.] Oh, no. Well, give my compliments to them, and tell them I was n't at all pleased—not at all pleased; and if I could have done as I wanted to, I should have—well, I do n't know but I should have been sacrifegious enough to have sat right up in my coffin and given them a good round damning. That 's talk-

given them a good round damning. That's talk-ing just what I mean. No use to smooth things over when they are rough. Well, friend White, I haven't got ahead much, you see; am just exactly where I fell; on the same ground; no better, no worse. But, thanks to the powers that rule here, I am all right — just as I am—all field, and 'ready to work. -just as I am-all right, and ready to work ready to stand by my family, ready to work, ready to stand by my family, ready to lead them up out of the darkness. I can do it now better than I could when here. I was pushed hither and thither; adverse circumstances made me often out of tune, and I gave forth some tremendous in

out of tune, and i gave forth some tremendous in-harmonious sounds; but it's all right now. I sup-pose it was all in the programme of my earthly life, so I had to work it out. I was called in rather an unceremonious man-ner; but, on the whole; I am satisfied with it. I little thought when I left home that I should be summoned to the spirit world as I was. But so it

I have two children in New Bedford I am very anxious to reach. My name is Elizabeth Foster. It is so strange I should feel as I did just before death, and I have been here nearly nineteen months. [It is the natural law.] I am a stranger here, but I have heard so much about this b'essed place, that I determined to make an effort to come to my children. Lizzle and Moses are their names. Moses Howe Foster. I called him for the minis-ter at the Bethel, the church where I went-the

Come back, to know that the way is open, to know that I watch over them. Capt. Coffin, Capt. John Coffin was the one who helped me here. He has been here. I knew him before I died. [Has he been in the spirit-land long?] Not a great while—longer than I have. [I think I have met him.] A dear good man he was, too. When he saw I was trying to come here here are a "Only operation of the provided and the same "

was, too. When he saw I was trying to come here, he says, "Only overcome all your prejudices, and be willing to suffer a little just while you are there, and you can go; I know you can." Oh bless God for the power to return! And they say that by-and-by it will become so per-fected that we can gather material enough from these persons, these mediums, to make us a body these persons, these meanting, to make us a many of our own, and by remaining in rapport within the magnetic sphere of the medium, we can make a tangible, visible body of our own, and speak with them. Then nobody can doubt, can they? Capt. John told me they were hoping to be able to perfect that science, to a very great extent in a to perfect that science, to a very great extent, in a very few years. Oh how glad I should be if I could come back and take even the poor worn-out physical body, and make an armor of it, so that my children mould have a strong of it, so

Then there

I was very weak. [I see you must have been.] But tell my children it is all over. I am happy. God has pleased to allow me to watch over my the church 'I Corrating'; we'll consider them in already.] Well, well, I want my friends who are most in-terested in that Methodistic programme—which I had no special taste for myself—to know that i was only because I incked the power to return and upset the whole concern myself that they were allowed to proceed in the quiet manner in which they did. The idea of taking even my old clothes that I had laid off, and nutting them God bless you. Good-day. March 2.

Scance conducted by Theodore Parker; letters answered by II. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Tuesday, March 3.-Invocation: Questions and Answers; Chauncy Robinson, of Holley, N. Y.; Charlie Meyer, of Cleve-land, O., to his mother and other friends; Belle Wide Awake; Isaiah Taibot, to his brother Joseph.

land, O., to his mother and other friends; Belle Wide Awake; Isaiah Talibot, to his brother Joseph. Thuriday, March 5.—Invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. I, 8th Vermont; Mike Fagen; Annie Rivevins, of Charlestown Neck, to her mother. Tuesday, May 26.—Invocation; Questions and Answers; Timothy Merrill, to his uncle, in Charleston, R. C.; Louisa Aiger, of Cincinnati, O., to her father; Balph Adams, of San Francisco, Cal., to his mother. Thuriday, May 28.—Invocation; Questions and Answers; Timothy Merrill, to his mother. Thuriday, May 28.—Invocation; Questions and Answers; Thuriday, May 28.—Invocation; Questions and Answers; Tossie isonett. of Hermantown, Pa., to her mother; Janes; Jossie ison("Bindue"), to her mother; Anna Cora Wilson("Bindue"), to her mother; Anna Morday, June 1.— Invocation; Questions and Answers; Barnes, of Chelnnati, O., to his friends; Oliver Henderson, of St. Paul, Minn.

Donations in Aid of our Public Free Ofreles.

Received from

Mrs. M. T. Derby, Medfield, Mast.	🎙	1,0
Birs. M. T. Derby, Medfield, Mass B. F. Hawley, Woodland, Cal		1.0
E. D. Rausom Tiogs N. Y		1.0
C. Tarbell, Waltham, Mass	in en de la de	1.0
Friend		
Friend		2
Friend. Mrs. A. M. Stone, Ciscinnati, O		1.0
Friend		. 6

JUNE 13, 1868.

٠à

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY SYBRY WERE.

To be useful, this list should be reliable. It therefore be-booves Societies and Lecturers to promptly notify us of ap-pointmets, or changes of appointments, whenever they eccur, Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to *Lecturers*.)

nooves bocketter and Lecturers to honover there ever, whonover they eccur. pointmer 4, or changes of appoint ments, whonover they eccur. The second se

Miss EMPA Chabwick, inspirational speaker, Vineland,
N. J., box 272.
Mirs. J. F. Coles, 737 Broadway, New York.
Die. H. H. CANDALL will answercalls to lecture. Address
P. O. box 738, Bridgeport, Conn.
Miss. ELIZA C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. L. C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. L. C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. L. C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. L. C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. L. C. CLARK, Eagle Harbor. Orleans Co., N. Y.
Miss. LAURA CTPFY, Nan Francisco, Cal.
J. B. CAMPERLI, M. D., Clacinnati, O.
De. JAMES Coores, Bellefontaine, O., will lecture and take subscriptions for the Hanner of Light.
Mgs. MAHETA F. CHOSS, trance speaker, Will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. Jerose A. G. W. CARTER, Clacinnati, O.
CHARLES F. CHOCKEN, Impirational speaker, Fredonia, N. Y.
Miss. ANELIA H. Colfar, trance speaker, Lowell, Ind
THOMAS COOK, Berlin Heights, O., lecturer on organization.
Miss. Buzzet Dorek, Pavillon, 57 Tremont atreet, Boston.
HERNY J. DURGIN, Inspirational speaker, Cardington, O.
GEORGE DUTTON, M. D., Nitland, Y.
ANDER COME L. V. DANIELS will speak in Bangor, Mc., during August.
Mus. K. DELAWAR, trance anecker, Ouincy, Mass.

ugust. Mus. B. DELAMAR, trance speaker. Quincy', Mass. Din. E. C. DUNN, lecturer, Rockford, all. Mus. AGNES M. DAVIS, 347 Main street. Cambridgeport, Ma HENRY VAN DOBN, trance speaker, 48 and 50 Wabasi ave use, Chiago, Ill.

une, Chitago, Ill. Mus. CLARA R. DEEVERS, trance speaker, Newport, Ms. DR. II. E. ERRIT, lecturer, South Coventry, Conn. A. T. FOSS, Manchester, N. H. S. J. Frawaw, Trav. Y. Y.

J. FINKEY, Troy, N. Y. SELIZA HOWE FULLER, inspirational speaker, San Fraz

cisco, Oal. Miss. FANNE B. FELTON, South Malden, Mass. J. G. Fissh will speak in Battle Creek, Mich., during Sep-tember, and thence "Westward bol" for the next six months. Address, Hammonton, N. J. Miss. M. L. FRENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Reaton. Mass.

Address, Hammonton, N. J.
Mins, M. L. FRENCH, inspirational speaker, will receive calls to lecture. Addices, Ellery street, Washington Village, South Boston, Mass.
Bin, H. P. FAINFIELD will lecture in Blue Anchor, N. J., during June. Will answer calls for early fall and winter.
Address, Blue Anchor, Camden Co., N. J.
HEV. J. FHANCIS, Farisiville, N. Y.
Mins, CLAHAA. FIELD, Weill lecturer, Newport, Me.
Miss ALXEDIA B. FOWLER, impressional and inspirational speaker, Omaha, Neb.
A. B. FUENCR, Iccurer, Newport, Mass., June 7 and 14. Address, BCOMLAN, Bass.
M. B. GRENKLAF, Lowell, Mass.
Din, L. P. GHERS, Ford Mass.
M. B. GRENKLAF, Lowell, Mass.
Din, L. P. GHERS, Lowell, Mass.
Mass, LATHA DE FOUCE GONDON will lecture in Nevada till July.
Will make engagements to lecture to a Callfornia. Gregon and Washington Territory during the coming fall and winter.
JORN P. GLUD, Lawrence, Mass., will answer calls to tecture.
Nation Stretcs, New York.
Saunt GHAREs, Princeton, Mo.
J. G. GHERS, Princeton, Mo.
Dr. M. IKEN, Princeton, Mo.
Dr. M. HENSARD will speaker, Berlin, Mich.
J. G. GHARE, Applicational speaker, Berlin, Mich.
J. G. HENSAR, there to lecture were-eventure in that vicinity. Address till June let, box 293, Chelsea, Mass., Jurnet, Massington streets, New York.
Saunt GHAREs, Princeton, Mo.
Dr. M. HENSAR HOUGHTON, Allegan, Mich. .
Mass July, Address till June let, box 293, Chelsea, Mass.; during June, care S. R. Network, Houton, Me.
Mass July, Address till June let, box 293, Chelsea, Mass.; during June, care S. R. Network, Hoution, Me.

MES. J. PUPPER, trance speaker, South Hanover, Mass. LYDIA AWN PRARBALL, Inspirational speaker, Disco, Mich. Indiana State Convention. To the Spiritualisis and progressive reformers of Indiana :--We, the undersigned, mamilers of the Executive Committee of the Indiana state Association, have decided to call the Second Annual Convention to meet in Eden's Hall, in the city of Indianapolis, on Thursday, the lith day of June, 1883, at 7 o'clock in the evening, and to continue in session until Sun-day evening, the lith inst. The kind and enterprising friends of Indianapolis, the with first-class boarding houses to enter-tain all, over and above thous they can themselves entertain, for one dollar per day. We expect the following talented speakers to be present, viz. : N. J. Finney, Edv. Mores Hull, Prof. E. Whipple, War-ren Smith, and many excellent local speakers residing in the Nate. Come, friends, let us have a good turn-out; come with loyous hearts and open hands, determined to carry forward this great and glorious spiritual movement. Into the darkest and most benighted recesses of our Nate; which can be done in no way so successfully as by raising funds and employing efficient missionaries. BYRON REND, of Sokomo, Ind., President.

BANNER OF

Indiana State Convention.

ay so successfully as by relating turner and emproying inisionarites. BYRON REED, of Sokomo, Ind., President. AGNES COUR, of Richmond, Ind., Presidents. JAMES HOOK, "Terro Haute," { Vice Presidents. K. F. BROWE, "Richmond, "Secretary, WA. LINN. "Muncle," Teruster, J. H. HUSON, "Terro Haute," MES, DU, HURLBURY, "Muncle," MES, DU, HURLBURY, "Muncle," J. R. HUSON, "Penville, MES, DU, HURLBURY, "Muncle," J. R. HUEL, "Pindianapolis,"

Vermont Convention,

Michigan State Spiritual Association.

The Semi-Annual Meeting of the above Association will be held at Paw Paw, Van Buren Co., Mich., commencing on Friday, June 12th, 1869, at two o'clock P. M., and continuing

over Saturday and Sunday following. The citizens of Paw Paw will make arrangements to accom-modate a large number of delegates and visitors. It is hoped that every society of Spiritualists in the State may be repre-sented

Third Annual Convention.

The Wisconsin State Association of Spiritualists will hold their Third Annual Convention of Spiritualists will hold their Third Annual Convention of Food du Lac, Wis., com-mencing Thursday, the 11th of June, 1883, and continuing in session antil Saturding evening the 13th. The members of this Association consist of delegates elected by the various local Societies, each Society heing entitled to three delegates for each local organization, and one for every additional ten over the first twenty members. A general invitation is extended to all who are interested in the subject of Spiritualism. A. Stight, Pres.

he subject of Spiritualism. A. B. SKEDLY, Pres. MISS PAULINE ROBERTS, Vice Pres. MRS. L. A. HOOKER, Ser V. Fond du Lac, Wis., April 29, 1863.

Quarterly Meeting-Ohlo.

The Spiritualists and liberalists of Lake and Geauga Cos., will hold their first Quarterly Meeting in a grove on J. Hun toon's farm, in Concord, Saturday and Sanday, June 13th and 14th. Good speakers have been engaged. The Pathewille Children's Progressive Lyceum will be present on Sunday. A general invitation is extended to all. *Per order*, H. L. CLARK.

Miscellancous.

THE CELEBRATED

VOLTAIC CURE! DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES !

A SCIENTIFIC and RATIONAL method of enring all dis-eases originating in a disturbed condition of the ELEC-TRICAL FORCES of the body; such as

Cold Feet, Nervous Headache, Rheumatism,

Neuralgia, Dyspessia, Paralysis, St. Vitus' Dance, Fits, Cramps, Weak Joints, Sciatica, Contracted Sinews, Bprairis,

AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Clairvoyant Physicians and Medium, and are of INESTIMARE VALE to those who are deficient in MAGNETIC SUSUEPTIBILITY; and require development.

Dr. Mills, of Bristol, Ct., says :- They have proved extremely useful in supplying magnetism where I most required it.

J. K. BUZL, "India [Spiritualist papers please copy.]

L. B. BROWN, Secretary.

MES. J. PUFFER, trance speaker, South Hanover, Mass. LYDIA AWN PRABALL, inspirational speaker, Disco, Mich. DR. W. K. RIPLEY, Porboro', Mass. A. C. ROBINSON, Ill Fulton street, Brooklyn, N. Y. Du. P. B. RANDOLPH, lecturer, care box 3331, Boston, Mass. J. T. ROUSE, normal speaker, box 281, Bioaver Dam, Wis. MES. JSNNIR B. RUDD will speak in Quincy, Mass. Junc 28; in Putnam, Coun., during July. Address, 46 Randall street, Providence, R. 1. W. HOSE, M. D., Inspirational speaker, Springfield, O. Mias, E. B. RUSE will suswer calls to lecture and attend funerais. Address, Providence, R. 1. (Indan Hridge.) C. H. RIMES, inspirational speaker, Boston, Mass. J. H. RANDALL, happirational speaker, Kalamazoo, Mich. AUSTEN, MINNOS, Woodstock, VL. DH. H. B. STOBER, 50 Ficasant street, Boston, Mass. Miss, H. T. NTEARS may be olderesed at Springfield, Mass., Mis, H. T. NTEARS may be olderesed at Springfield, Mass., Mis, H. T. NTEARS may be olderesed at Springfield, Mass., Mis, H. T. NTEARS may be olderesed at Springfield, Mass., Mis, H. T. NTEARS may be olderesed at Springfield, Mass., Miss, H. T. NTEARS may be olderesed at Springfield, Mass., Miss, H. T. NTEARS may be olderesed at Springfield, Mass., J. W. MEAYER, Inspirational speaker, Romon, Mass. J. W. MEAYER, Inspirational speaker, Romon, Mass. Miss, H. T. NTEARS may be olderesed at Springfield, Mass., Miss, H. T. NTEARS may be olderesed at Springfield, Mass., Miss, H. T. NTEARS may be observed at Springfield, Mass., Miss, H. T. NTEARS may be observed at Springfield, Mass., Miss, H. T. Streakers, Mass, Mass,

DR. H. B. STORER. MI Ficesant street. Boston, Mass.
Mus, H. T. NTARNS may be addressed at Springfield, Mass.,
Ill further notice.
J. W. NEAVEM. Inspirational speaker, Byron, N. Y., will answer calls to lectine or attend funerals at accessible places.
MES. NKLIK SWITH, Impressional speaker, Sturgis, Mich.
SELAH VAN RICKER. Greenbush, Mich., a
MES. M. E. B. BAWYER, Haldwinsville, Mass.
ABRAN SMITH, ESQ. (inspirational speaker, Sturgis, Mich.
MES. MART LOUIS SMITH, trance speaker, Sturgis, Mich.
MES. A. F. SWANN, inspirational speaker, Sturgis, Mich.
MES, MART LOUIS SMITH, trance speaker, Chicheurg, Mass.
MES, E. W. SIDNEY, trance speaker, Flichburg, Mass.
MES, C. M. SHITH, SMITH, Milford, Mass.
MES, C. M. SHITH, SMITH, Milford, Mass.
MES, C. M. SHITH, SMITH, Milford, Mass.
MES, C. M. STONE, VALUE, MARTH, Milford, Mass.
MES, C. M. STONE, Inspirational speaker, Foundational Mes.
MES, C. M. STONE, Trance speaker, Fitchburg, Mass.
MES, C. M. STONE, Inspirational Speaker, Brooklyn, N. Y., E. D.
JAKES MARKER, 128 NO, Satreet, Brooklyn, N. Y., E. D.
JAKES TASE, Inclurer on Spiritualism, Kenduskeag, Me.
HUDSON TUTTLE, Berlin Hieghts, O.
BENJAMIN TODD, San Francisco, Cal.
MES, ANARAH M. THOMESON, Inspirational speaker, 36 Bank
street, Cleveland, O.
MES, SHERR N. TALMADOR, france speaker, Westville, Ind.
D. S. A. THOMAS, locturor, Westville, Ind.
J. H. W. TOOLKY, Providence, R. I.
MES, CHARLOTTE F. TAUKS, Intuce speaker, New Bedford, Mass., P. O. MULAND, Anni Arbor, Mich.

Vermont Convention. The Splitualists of Vermont will hold their next Quarterly Convention in Stowe, Vt., on Friday, Saturday and Sunday. the 19th, 20th and 21st of June. Wile organize at 10% A. M. on Friday. Entertainment at the Manufeld House, 81,25 per day. Proprietors of the stage line will carry for fare one way. It is hoped the railroads will reduce their fare; if se, notice will be duly given. A general invitation is extended to all peakers and friends, beonging in this or in other States, to meet with us for the free discussion of all reformatory sub-jects that may come before the meeting. Must NARAH A. WILEY. Must R. Pastr. Must C. CHASE, ALONZO BLOWN; for the State. HTMAN HABERE. DR. GEO, DUTTOR, Cor. Sec y.

v.a., w. AODEKE, PTOVIGENCE, R. I.
MEB, CHARLOTTE F. TANER, tRANCE SPEAKER, New Bedford, Blass, P. O. DOX 392.
Dr. J. VOLLAND, Ann Arbor, Mich.
N. FRANK WHITE will lecture in Willimantic, Coun., during June; address during August, Seymour. Conn. Applications for week-evenings promptly responded to. Address as above.
E. Y. WILSON is engaged by the Missouri State Organization of Npictualists. Persons which glectures under the direction of the State Organization will address caro N. O. Archer, E.g., Hamibal, Mo.; permanent address, Babcock's Grove, Du Page Co., 111.
MIRS. A. WILLIELM, M. D., inspirational speaker, can be ad-fressed during June, cars of I. Scatles, Providence, R. I.; during September, Portland, Me.; during October, Salem, Mass.; during December, box 5679, New York City.
E. S. WIEELER, Inspirational speaker, Cleveland, O. Mits. M. Accomber, Wood will speaker, Cleveland, O. Miss., June 21 and 25. Address, 11 Dewey street, Worcester, Mass.

MIS. M. MACOMBER WOOD will speak in Cambridgeport, Mass.
Mass. June 21 and 23. Address, 11 Dewey street, Worcester, Wass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth ave-nue Hotel, New York.
MES. R. WARER, box 229, Davenport, Iowa
MES. S. WARER, box 229, Davenport, Iowa
MES. S. WARER, box 239, Davenport, Iowa
MES. S. WARER, box 239, Davenport, Iowa
MES. K. WARER, box 239, Davenport, Iowa
MES. K. WARER, box 239, Davenport, Iowa
MES. M. WADEWORTN'S address, Room 11, Fullerton Block, 92
Dearborn street, Chicago, III.
HENDY C. WRIGHT, care Bleis Marsh. Boston, Mass.
MES. E. M. WOLCOTT will make engagements for the ensu-ing spring and aummer months. Address, Danby, V.
MIS. MARY J. WILCOXNON will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the sum-mer months. Apply fmmediately, care Join Spettigue, 192
South Clark street, Chicago, 11.
Mus. HATTE E. WILSON (ecolored), trance speaker, 70 Tre-mont street, Boston, Mass
Lois WAISBROOKER can ho siddressed at St. Louis, Mo., care of Heury 81egg, E49, (111 farther notice; permanent address, box 58, Indson, Summit Co. O.
DR. J. C. WILEET will answer calls to lecture on Spiritual-ism or Temperance, and organize Children's Progressive Ly-ceuma. Address, Burlington, Jowa.
A. B. WHITISG, Ablon, Mich.
MISS ELVILA WHERLOCK, normal speaker, Janesville, Wis.
A. C. WHERLOCK, Tonece, Mass, P. O. box 473.
MAR, MARELOCK, Tonece, Mass, P. O. box 473.
MAR, MARTE, Lawrence, Mass, P. O. box 473.
MAR, MARTE, Lawrence, Mass, P. O. box 473.
MAR, MARTE, WITHE, Lawrence, Mass, P. O. box 473.
MAR, MARTE, WITHE, Lawrence, Mass, P. O. box 473.
MAR, MARTE, WITHE, Lawrence, Mass, P. O. box 473.
MAR, MARTE, WITHE, Instrictional speaker, 182 Elim street, Neas MARTE, WITHE, Lawrence, Mass, P. O. box 473.

MARY E. WITHEE, INSPIRATIONAL SPEAKET, 162 Link Street, Newark, N. J.
 A. C. WOODBUFF, Battle Creek, Mich.
 S. H. WOTTMAR, Conductor of the Huffalo Lyceum, will accept calls to lecture in the transc state, also to organize Children's Lyceums. Address, Builando, N.Y., box 1654.
 G. WHITNEY, Inspirational speaker, Rock orovo City, Floyd Co., Howa.
 ELIJAH W GODWORTH, Inspirational speaker, Leslle, Mich. GILMAN R. WASHBURN Woodstock, Vt., Inspirational speaker.
 DE R. G. WELLS, Rochester, N. Y., trance speaker.
 PHOF. E. WHIFTER, Iccharger, N.Y., trance speaker.
 Mass, JULIETTE YEAW will speak in Lynn, Mass., during June; in Least Boston, July 5 and 12. Address, Northboro Mines.

Mas

Mass. MR. & MRS. WX. J. YOUNG will answer calls to lecture in the vicinity of their home, hoise City, Idaho Territory, MRS. FANNIR T. YOUNG, Boston, Mass., care Banner of Light.

Obitaarles.

Olive C. Blowers, the beloved wife of R. B. Blowers, enter ed into the fullness of life, April 29th, 1868, near Woodland, Yolo Co., Cal.

ed into the fullness of life, April 29th, 1863, near Woodland, Yolo Co., Cal. She was a native of Ohlo, born May 6th, 1837. The members of her father's family found is many different denominations religious consolation; but while sho learned to tolerate all, sho never joined any church association. She began tho in-vestigation of the Spiritual Philosophy in 1853, and soon be-came established in her conviction of its trath. For the last three years of her carthelfe, she nedd, through her own mo-diumistic powers, almost daily intercourse with the spirit-vorid. She was a member of the first Spiritualist State Con-vention of California, and, with her husband, remaine ta oonsistent adhorast to our philosophy. She was a devoted worshiper in Nature's holy temples, gath-ring inspiration and atrength and Creater views of truth through the Divine Fere-lations of the eternal world. She was a trace woman, a kind neighbor, a generous benefactor to the poor, a faithful wife and devoted mother. She had premonitions of the approach-ing change while enjoying her usual health; and her only re-gret was for the loss her five litte ones and her husband would sustain in her departure. Her last moments were illuminated without a struggle. Her funeral address was delivered by the writter, in the Acthodist church in Woodland, (which was kindly tendered by the trusters for the occasion, lo a densely packed andlence. It had been the request of Mrs. Blowers in an spirational apeaker-fit possible, one of her own sex -should perform this office; and in the puen given at the close of the address, her infinence was recognized as dictating messages of love to her family and friends. LAURA CUPPY. CHANGED HOMES.-Eliza Vincent, wife of Thomas Vincent,

FOR RESTORING MUNICIPAL STED VITAL PORT (AND IN A STREAM AND A STREAM It will save thousands from complicating their afflictions,

Mediums in Boston.

LIGHT.

NOTICE. DR. WILLIAM B. WHITE, Medical Electrician, and toacher of the same, Cures all Diseases that are Curable.

New York Advertisements.

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

THE GREAT SPIRITUAL REMEDY IS

onward progress nothing can arrest. It sweeps the field triumphantly. An army of patients have been cured by its IRRESISTIBLE POWERS - so gentle, yet so efficacions. They are its witnesses. Their unsolicited tes-

thnony, as published in the BANNER, freighted with the elo-

quence and enthusiasin of truth, Inspires confidence

The mugic control of the Positive and Nega-tive Powders over diseases of all kinds, is won-derful beyond all precedent. THE POSITIVE POWDERS OURE Neu-

THE GREATENT FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Sever, the Positive and Negative Powders know no such

PRIOE 1 Box, 44 Pos. Powders, 81.00 1 4 Veg. 1 100 1 22 Pos. d 22 Neg. 1.00 6 Boxes, ---- 5.00 12 4 ---- 9.00

Bums of there over, sent by mail, should be either in the form of Post Office Money Orders, or Draits on New York, or else the lefters should be registered.

Address, PROF. PAYTON SPENCE,

M. D., Box 5817, New York City.

For sale also at the Banner of Light Office,

May 30.

No. 158 Washington St., Boston, Mass., and by

IMPORTANT FACT, AND

CHEMICAL DISCOVERY !

DR E. F. GARVIN curve Incipient Palmonary Consump-tion, CATARIN, BRODERITY and all BLOOP DISTANCE (ble new chemical absorburg for dissolving TA with fit Moticen elements, for the first time — This remedy and fits combinations have more purifying properties to the Blood Inan any known, After submitting it to the most rigid tests in the above dis-cases, also

MERCURY, MERCIPAL —which diseases sow the seeds of Consumption of which thou-saids die annually-hundreds of fiving whereas will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most right tests for seven vArr, he now es-fers them to the public through Dragsists and from the Office.

The First Solution and Compound Elixie of Tar; Price St, 60 per Battle A nose, for This is taken inter ally, also diluted to inject the nose, for Catarria, and cradicating all flumors from the blood and System.

First Solution and Volatized Tur, with Jubater

for 1 month-use Package complete-\$3.00. This carries the vapors of this element direct to the Lings.

First Solution of Tar and Mundrake Pilly 25 and 50 cents per Hox. This is the best Family Pill known, and no Mercury.

First Solution of Tar Ointment, ew patented Pile Tube, for the complete cradication c licenorrhoids, Fistula, &c.;

Price \$1.00 per Box ; Price of Tube \$3.00.

This Omment can be used without the tube for White swellings, Tumors, Old Sores, &c. First Solution of The Soap. Tar contains a large amount of carbolic achi, which is po-tent in cleansing the skin of Freekies, Moth, Eruptions, Dan-druff in the Scalp, &c. A fine toilet soap.

First Solution of Tar Plaster. This is found to be superior to all others for removing pains, restoring lost action, &c.; a cheap as any in the market.

DR. GARVIN makes Examinations from sight, and not

FRED. L. H. WILLIS, M. D.,

No. 16 West 24th Street, New York, (Near Fifth Avenue Hotel,) CLAIMS marked anccess in the treatment of all Chronie

U and Nervous Disorders, Eplicipsy, St. Vitus' Dance, White Swelling, Paralysis, Local and

General Debility, Palmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

off Office Hours, for Examination, Consultation and Trentment, from 6 to 11 o'clock A. M., and from 4 to

o'clock r. x. Patients unable to call, will be visited at

IF Fee for Examination, \$5; for office treatment. \$2:

EP Patients attended to, and prescribed for by mail. on enclosing the fee of Five Dollars. Reasonable reductions

DR. J. P. BRYANT

Heals the Sick at his Residence,

325 WEST 34TH STREET,

New York City.

M RS. H. S. SEYMOUR, Business and Test Me-dium. No. 1 Carroll Pince, corner Bleecker and Laurens atrects, third floor. New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. May 10.-6w

May 10.-6w MRS. E. B. FINH, Medical Clairvovant, No. 13 Third Avenue - opposite Cooper Institute - New 6w-May 22.

BOARD,-One or two Centlomen and their

D wives, and two or three single Gentlemen, can find good board and picasant roomsin Morrisania. Enquire of WARKEN CHANE, 544 Broadway, N. Y. 2w-June 6.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons an be obtained at the Banner of Light Office, for 25 CRUTS RACH : REV. JOHN PIERPONT, LUTHER CULBT, JUDGE J. W. EDMONDS, WILLIAM WHITE, BMMA HANDINGE, ISAAU H. RICH, ABRAHAM JANEN, OHAS, H. CROWELL, ANDREW JACKEON DAVIS, JOAN OF AUC. MRS, J. H. CONANT, ANTONE (by Anderson),

for visits, according to distances, \$3 to \$5, including advice.

their residences.

made for the poor.

Sept. 28 .- tf

OFFICE, 37] ST. MARKS PLACE, NEW YORK.

Matted, postpaid, on receipt of price

Money mailed to us is at our risk.

Druggists generally.

aves, plan

votem

rith r

compels conviction.

master of the situation, There is a sublime grandeur lulis utter annihilation of discuses of all kinds. Its

Mrs. J. J. Clark, Clairvoyant and Spirit Medium. Examinations or Communi-cations, 81,00; written examinations from lock of insur, 82.00. Office No. 4 Jefferson place, from Nouth Bennett atreet, he-tweren Washington street and Harrison avenue, Boston, Mass. Office hours from 9 A. N. to 4 P. N. ff-June 6.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Apr. 4.

MRS. A: C. LATHAM, MEDICAL ULAIRYOYANT AND HEALING MEDIUM, 292 Washington street, Hoston. Mrs. Latham is crainent-ly successful in treating ilumors. Rheumatism, diseases of the Lungs, Kidneys, and all Millous Completions. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 13w-Apr. 4.

MRS. ALICE JEPSON, CLAIRVOYANT Healing, Test and Developing Medium, has taken Rooma No. 51 Chambers street, Boston. Can be con-sulted from 9 A. M. to 6 F. M. Would be ture it applied to, Per-sons can be examined at a distance by sending their full name: May. 30,-2w tive Powders over discusse of all kinds, is won-derful beyond all precedent. THE POSITIVE POWDERS OURE Neu-raigin, lieadache, Earache, Toothache, Rheumatian, Gout, Colle, Pains of all kinds; Ohelera, Diarches, Liow-el Compaint, Dysentery, Nanca and Yomiling, Dys-pepsin, indigestion, Flatalence, Wormst Suppresed Jan trination, Paintal Menstruction, Failing of the Womh, all Female Weakness and Derangements; Cramps, Fits, Ilydrophola, Lockjaw, Mt. Vitus' Dancet In-termitient Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Messles, Scalatina, Eryshelas, Incu-monta, Pleurity; all Basmantions, scatte or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bind-der, Stomach, Prostate Glaudt Cataerth, Commp-tion, Bronchilt, Coughas, Colds; Scrofniu, Nervousness, Steephesaness, Ar. THE NEGATIVE POWDERBS OURE Pro-sectors; Double Vision, Catalepsy; all Low Fevers, anch as the Typholid and the Typhus; extreme Nervous er Mascular Prostration of Relaxation. For the cure of Chills and Fever, and for the prevention and the Typholid and the Positive and Negative Fow-ders, Steepheseness, Ar. For the cure of Chills and Fever, and for the prevention and the Typholid and the Typhus; extreme Nervous er Mascular Prostration of Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Chills and Fever, and for the prevention and cure of Chills and Fever, and for the language of s. W. Richmond, of Cheno, Hu., "They are a most wondertal medicus, as silent and yet so effectious." As a Family Medicine, there is not now, and never has been, and the weeks. They are adapted to all ages and Negative Powders. They are adapted to all ages and Negative Powders. They me adapted to all ages and hold seves, and to every variet's of selfances likely to occur in a family of adults and children. In most cases, the Powders, figiven in time, will cure all online and keys to accur in a family of the prevery variet's of selfances likely to occur in a family of adults and children. In most cases, the eweet

DR. GEO. B. EMERSON, Psychometric and Magnetic Physician development, Psychometric and D. Magnetic Physical developed to cure cheaters by draw-ing them unto himself, at any distance. Can examine persons, tell how they feel, where and what their disease is. One ex-amination 61; fifteen exercises, to draw disease at a distance, 55; manipulations 62. N. B. Will give delineations of character; also accurate information on husiness, &c. Office, No. 143 Court atreet, Boston. Hours from 9 A. M. to 5 P. M. 40°-May 23.

LAURA HASTINGS HATCH, Inspirational LJ Medium, will give Musical Sonices every Monday, Tues-day, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-treige place, opposite 60 Friend street, Boston. Terms 25 etc. May 23.-438

MISS ACHSAH A. PAINE, Clairvoyant, has removed from No. 7 Leverett street, to No. 41 Castle street, corner Washington street, Boston, Mass. June, 6.-2w

MRS. EWELL, Medical and Spirit Medium, Apr. 23.-13w that every society of operations of the cause of Spiritualism in sented. The unparalleled progress of the cause of Spiritualism in our State renders it highly probable that the meeting will be large and very interesting. The officers of the Association are requested to be present for business purposes the ovening previous, at which time also the speakers' meeting was to be held, pursuant to adjourn ment. Donus M. Fox, President.

MRS. R. COLLINS still continues to heal the alck. at No. 19 d'ine street, Boston, Mass. Apr. 4.-12w

MARY M. HARDY, Trance and Business Me-diam, No. 94 Poplar street, Boston, Mass. Public Cir-cles overy Thursday evening. Taw--May 16. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4.

Miscellancons.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, Now permanently located at

252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for HEALING THE SICK.

In the care of Chills and Feyer, and on an other show no such thing as full. To AGENTA, male and remaie, we give the Bole Agency of entre-countles, and large and liberal profit. **PHYNICIANS** of all schools of medicine are now using the Positive nod Negative Posyders extensively in their practice, and with the most gratifying success. Ther-fore we say, confidently, to the entre Medical Profession, "Try the Postders." Printed terms to Agents, Physicians and Druggists, sent free. WHERE he has creeted a building expressly for HEALING THE NICK. Da. NEWTON cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been rescored to permanent health. No Mich-curs Gives. No FAIN CATSED. No SCREAT OF RATION. ALL who receive treatment are benefited. DR. ASWTON gam-not restore a lost member of the body or perform other im-posibilities, but will ALWAYS IRLEVE PAIN, from whatever cause. The practice is have quote how the the trutchles of science: it is in harmony with all natural haw. Many eminent physichurs of every other practice not only acknowl-endies, as well as advise it to their patients. By this treatment it takes bad a few minutes for flucterate cases of almost any curable chronic algeave, and so sure is the effect that the treatment of the body or the Woong. ALL INDS OF MIXERS, LANGEN, NEXLEN, MARKEN, DISANER OF THE BRAIN, WERK SPIRES, TONOES, FALLING OF THE WOND, ALL INDS OF MIXER, NEED YAREN NETHANAL LA-CRES, DHOPSY, LOSS OF VOICE, WEAK MARKEN DE THE LINES, OF MIXER, NEED MARKEN MEAN CLA-CRES, DHOPSY, LOSS OF VOICE, WEAK MARKEN, CA-TAMEN, NY, VITES DANCE, WEAKNESS PTHE LINES, OF MIXER, NEED MARKEN, NETHANAL LA-CRES, DHOPSY, LOSS OF VOICE, WEAKNESS OF THE BRAIN, WERK SPIRES, TONOES, FALLING OF THE WOND, ALL RINDS OF THE BLOOD, ACC, Acc., Acc. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF TONOS, HENORG OF THE BLOOD, ACC, Acc., Acc. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF THE BLOOD, ACC, Acc., Acc. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF THE BLOOD, ACC, Acc., Acc. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF THE BLOOD, ACC, Acc., ACC. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF THE BLOOD, ACC, Acc., ACC. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS OF THE BLOOD, ACC, Acc., ACC. PARALTSIS IS ALOW AND UNCENTIAL OUR GANS, EFFECTS AND FINE MARKEN, MENOLIS, DIS-BABED LIVER, MENOLISSIS, ALL, MENOLISS, HENORG PERSED AND AND UNC Finite terms to against the asses, and complete explana-free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who preier special critten directions as to which kind of the P-wders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

vicinity, Address till June int, box 293, Chelsen, Mass.; during June, care S. S. Steven; Houlton, Mc.
Moges IILLE, Hobart, Lake Co., Ind., will speak in Portsmuth, N. J., July 19.
Will answer calls in the West fur the West fur the fail and winter months. Address as above.
Muss. A. Hourton, 24 Warnesit street, Lowell, Mass.
Miss NELLE HAYDEN, 20 Wilmot street, Lowell, Mass.
M. A. Hourton, 24 Warnesit street, Lowell, Mass.
M. R. A. Hourton, 24 Warnesit street, Lowell, Mass.
M. HAFFORD, Coopersville, N. Y.
Mus. F. O. Hyzen, 122 East Madison street, Baltimoro, Md.
I. D. Hascall, M. D., Waterloo, Wis.
Dr. E. B. HOLDEN, inspirational speaker, No. Clarendon, Yt. GHARTES HOLT, Corry, Frie Co., Fa., hou 247.
Im. J. N. HODGES, trance speaker, will street loston, Mass.
Mas Emma Harenvoc can be addressed, (postpiald,) care of Mira, Wikinson, St. George's Hall, Langham Place, W., Lon don, Xrigand.

Ion, England. Alig. M. S. TOWNSEND HOADLEY, Bridgewater, Vt. Jokes II, HARRIS will answer calls to lecturo and attend ungals. Address, box 39, Abington, Mass. WIA. D. HURE will speak in Liberty Hill, Conn., June 16

•

JAIES II, HARRIS will Answer calls to lecture and attend ungrais. Address, hox 99, Abington, Mass.
 WiA. D. HUNE will speak in Liberty Hill, Conn., June 16 Address as above.
 JYRAC. HOWE, inspirational speaker, Leona, N. Y. Mits Suste M. JOHNSON will speak in Jaw Jaw, Mich., Junoj and 14; in Sturgis, June 21; in Grand Rapids, June 28; in Lynus during July: in Toledo, O., during September; in Clovekand during October; in Oswego, N. Y. during November, Address accordingly; permanent address, Millord, Mass. Geotor K ATSS (Grmerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States during the spiing and summer. Address, Afton, Union Co., Jowa.
 WM. E. JOHNSTON, Corry, Pa. DE. P. JOHNSTON, Corry, Pa. DE. P. JOHNSTON, Corry, Pa. DE. P. JOHNSTON, Corry, Fa. DE. P. JOHNSTON, Corry, Construction, Jowa 34. A. H. JONNS, Educational speaker, Belvidere, III. ABNAM JANES, Pleasantville, Venango Co., Fa., JON 34. A. JONNS, Educational speaker, Belvidere, III. GEOROG, Iccturer. East Trumbull, Ashtabula Co., O., speake in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of overy month. GEOROG F. KITTADOR, Buffalo, N. Y. Mas. M. J. KUTZ, Bostwick Lake, Mich. RAUYER A. JONES, ESO, con occasionally speak on Sundays for the friends in the vicinity of Sycamore, III, on the Spirlt-ual Philosophy and reform movements of the day. CEPHAS B. LTYN, semi-conscious trance speaker, 133 Tyler streat, Boston, Mass. J. S. LOYELAND, 20 Brommeld street, Boston, will answer calls to lecture. Address, 21 Washington at, Boston. B. M. LAWBENGE, M. D., and wife, Independent mission-arles, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, Address, care of DIr, McCall's Hylein Inme, Galeeburg, III. MAUY, E. LOOKON MI AISWER Calk, attend Conventions and sing original

MARY E. LONODON, INSPIRATION, Spectral, Mass. street, Jerkey City, N.J. Mass. L. W. Lirch, 6 Townsend Place, Boston, Mass. JOIN A LOWE, lecturer, box 17, Nutton, Mass. Miss Mary M. Lytons, inspirational speaker, 98 East Jeffer son street, Byracuse, N. Y. II. T. LEOMARD, trance speaker, New Ipswich, N. II. M. T. LEOMARD, trance speaker, New Ipswich, N. II. MWS. MAUY A. MITCHELL, clairvoy and inspirational speak MMS. MAUY A.

Mies M. BY M. LYONS, Implicational speaker, 88 East Jeffer son street, Hyracuse, N. Y.
 H. T. LEOMARD, trance speaker. New Ipswich, N. H.
 Mis. MART A. MITCHELL, clairvoyant inspirational speak er, will answer calls to lecture upon Bipritualism. Stundays and week day evenings, in New York State. Address soon, Apulia, Onondaga Co, N. Y.
 CHARLES B. MARSH, semi-trance speaker. Address wone woe, Juneau Co., Wis.
 PROF. R. M. M'CORD, Centralis, III.
 ME. & MES. II. M. MILLER, Elimitra, N. Y., care W. B. Hatch.
 M. M. M. M. MILLER, Elimitra, N. Y., care W. B. Hatch.
 M. M. M. M. MILLER, Elimitra, N. Y., care W. B. Hatch.
 M. M. M. M. MILLER, Elimitra, N. Y., care W. B. Hatch.
 M. M. M. M. Marth, Inspirational speaker, Will lecture in Mancheater, N. H., daring Jule. Would like to make engage ments for July and August. Address, Hox 378. Havethill, Ms. Miss. H. W. Minake, trance speaker, Oswego, III.
 DE. LEO MILLER, Z., trance and trispirational speaker.
 MIS. HANNA M. MOBSE, trance speaker, Joilet, Will Co., III.
 ME. HANNAH MOBSE, trance speaker, Joilet, Will Co., III.
 MES. MANA M. MIDLERSPOOK will speak in Momers, Conn.
 June 7 and 14. Societies wishing to secure her services will address her accordingly, or box 718 / HatGepoot, Con.
 MES. MANA M. MOBSE, trance speaker, Joilet, Will Co., III.
 MES. MANA M. MIDLERSPOOK will speaker.
 M. O. MATTIR, HATTIR W. Zati W catimoreland. N. H. DR. W. H. O. MATTIR, Windoor and theres, Clonn.
 MES. ANA at. MIDLERSPOOK Will speaker.
 M. M. Course, Battian diquare, Bosten.
 MES. MARKER, MATTIR W. East W catimoreland. N. H. DR. W. H. O. MARTH, N. Windoor trans.
 MES. ANA at. MIDLERSPOOK WILLER, Speaker.
 M. O. ONOD, OITAWA, H. I. Inspirational speaker.
 W. MARUEL, Vinelande, N. J.
 W.

POTTER, trance speaker, La Crome, Wis., care of E, A.

CHANGED HONES .- Eliza Vincent, wife of Thomas Vincent, left her carth home Wednesday, May 6th 1868, escorted by her spirit friends to her home in the Summer-Land. She was born Jan. 1827, near Marletta, O., and lived to the age of 41 years.

shirit triends to her home in the Summer-Land. She was born Jan. 1827, near Marietta, O., and lived to the age of il years. After having endured nine years of intense physical suffer-ing (being confined to her bed nearly all of that home period of time), ale was taken in the fail of 1885, by her husband, to see Dr. J. R. Newton, then at Columbus, O., she being at that time totally unable to walk. After receiving treatment from the Doctor she was restored to health, and returned home to her friends a walking and taiking advocate of the Spiritual Philosophy. Her conversion to spiritual faith dates with her being rostored to henlih by the healing powers of spirits as manifest through Dr. Newton. After the enjoyment of two years of tolerable health not unbounded measure of spirits as manifest through Dr. Newton. After the enjoyment of two years of tolerable health end health powers of spirits as manifest through Dr. Newton. After the spirits and numavering faith in the divine realities of spirit communication, and could realize the immediate presence of her spirit sister and two dear children who scemed to be continually hovering around her, waiting to waft her happy spirit home when it should quit its prison wills of clay. Upon being interrogated by her hus band, a short time before her death, as to having any doubts relative to the Spiritual Philosophy, sho replied, "libow can I doubt what I know? I know the spirits of my sister and chil-dren are present-I cannot doubt the -I know it." Thus giving a living testimony of her abiding faith and positive knowledge of the presence and Influence of our spirit friends who are watching over each and every one of our. W. W. BAILEY. Passed on to the higher life, from Breedsville. Mich., May

Passed on to the higher life, from Breedsville, Mich., May

Prased on to the higher life, from Breedsvillo. Mich., May lith, Mrs. Mary A., wife of James M. Gray, and daughter of Lorenzo and Elizabeth Painter. We shall miss her much. She had a kind, loving, winning way, lifer ready, active mind, so willing to do good, was al-waysengaged in some benevolent work. She was active in our Lyceum, and a consistent member of the I. O. (1, T., in which site took a lively interest. She leaves to mourn her early de-parture a noble husband, two little girls, young, pure and heautifui, a father, mother and sister, and many sympathizing friends. It was my lot to attend her in her last schness as her physician, and faithfully did I do all I could to keep her longer, but her angel guides had need of her. In her youth and loveliness she passed away. She had long known of our beautifui philosophy, and was prepared to go on still higher in the good way to enjoy its blessings. A discourse was de-livered by the Rev. Mr. Cleveland, but he knew not her joy or gain, and consequently could offer no consolation to the mourners. At the close of his address, her father, I. Painter, offered a few remarks. He and. "She is not dend-nor does she sleep-but she lives on, bright and heautiful." "I had a vision; two angel forms came to my room, and Mary stood be-tween them."

We on the mager ball of the second guard those little girls and May the angels watch over and guard those little girls and make them useful and happy here, and may they meet their mother in the Summer-Land. I know we shall meet her there to join in the sonward march to higher realms of bilss and knowledge. Dr. N. II. SMITH.

In Upton, Mass., May 1st, at evening, the spirit of Mrs. E. In Upion, Mass., May 1si, at evening, the spirit of Mrs. E. T. Culver laid off the mortal casket, and departed for her home in the beautiful land of reat, there to meet the loved ones who had gone before. Ten days after, the writer received a communication from her, directed to the widowed aunt and the orphan child, telling her experience in spirit-life, which to us who knew her was characteristic of her pure, unselfach mind. L. L. HOCKWOOD.

Passed on, from Dorchester, Mass., May 21st, Edward Haynes, 2d, aged 32 years.

Three' Days' Meeting in Sturgis, Mich. Three Days' Meeting in Sturgis, Mich. There will be a Three Days' Meeting held in the Free Church at Sturgis, Mich., on Friday, Saturday and Sunday, the Joth, 20th and 21st days of June. A general invitation is extended to all to attend this meeting, and especially to Spir-itualists and the friends of progress, liberty and free thought, Ample arrangements will be made to accommodate strangers from abroad. E. S. Wheeler, Mrs. H. F. M. Brown, Miss Susie M. Johnson, and other able speakers will address the meeting. It is expected that this will be one of the largest gatherings of the people ever held in this place on such an occasion. Ser-vices to commence on Friday at 109 o clock A. M. By Order of the Executive Committee. Sturgis, Mich., May 10, 1863.

Annual Meeting at Fillmore, Minn.

The Filmore County Association of Spiritualists will hold their first Annual Meeting Saturday and Sunday, the 13th and 14th of June, at Etns, Filmore Co., Minnesota. A cor-dial invitation is extended to al. RACHIE A. MICHENER, Sec y.

Quarterly Meeting.

A Quarterly Meeting of the Northern Wisconsin Association of Spiritualists will be held at Fond du Ltc. on Haturday, the light day of June, 1863. J. G. BOTTSFORD, Pres. MARY A. TATLOS, Sec.

Picale at Olear Lake, Ind.

The Annual Piculo Meeting of the First Beligio-Philosophi

Quack Compounds.

	r or part	cumm	BCDU IOI	r Circular.	
Arm	Bands,	2.00	each.	Knee Bands, Thigh Walst	82.25 cach. 2.50
Wrist		1,00			5,00 **
	Bolcs			81,00 per p	oair.

Sent by mail on receipt of price. In ordering state size o boot or since worn, or, if bands, the part of the body they are intended for.

Sold by all Druggists, and by the Proprietors. YULTAIC ARMOR ANSOCIATION, June 6. 132 Washington street, Buston, Mass

June 6. 132 Washington Street, Boeton, Mass. A N T E D , A G E N T S , 55 to \$200 per month, every where, male and icmale, to introduce the GENUNE I MPROVED COM-NON RENSE PAMILY SEWING MACHINE, ord, which, braid and embroider in a most superior man-ner. Price only 818. Fully warranted for five years. We will pays \$1,000 for any mediate that will sew a stronger, more beautiful, or more elastic rean than ours. It marks the "Elantic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$15 to \$200 per month and expenses, or a commission fr.m which twice that amount can be made. Address, NECOMIN & CO., PITTSETRO, PA., or Bostox Mass. CAU110N-Do not be imposed upon by other parties plan-ing of wortliese cast-from mediated and really practical cheap machine manfuctured. MAC D DVOTTT

M. B. DYOTT,

NO. 114 SOUTH SECOND STREET, PHILADELPHIA MANUFACTURER of Lamps and Chandeliers of every description. Also manufacturer of the Emblems or Badges for the Spritualists. Children's Progressive Lyceum and for the Order of Eternal Progress, for sule at wholesale and retail. Write for blustrated and descriptive Circulars. June 6.-4w

BREAST PINS AND CHARMS

For the Spiritualists, Progress-ive minds and the Children's Progressive Lycoum.

AN EMBLEM was adopted by the Fourth National Con-A vention, as significant of the progressive ideas of those who wear it. For descriptive Circulars, or the Emblems, ap-ply to the manufacturer, M. B. DYOFF, ild Squth 2d street, will detable 10. (w-June 6.)

EMERY N. MOORE & CO.,

Printers and Engravers, No. 9 Water street,

(First door from Washington street,) Boston, Mass. Fine Job Printing promptly and neatly executed. Mar. 14.-13w

DYSPEPSIA, AND HEMORRHAGE OF THE LUNGS

CURED.

by himself. From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is con-stantly availing himself of these occult forces in the treatment of his patients. PRESCRIPTIONS will be sent to those suffering from the above diseases by sending \$1 and one postage atamp. Ad-dress. May 23.-4** 66 John street, Chelmati, O. ress. May 23.-4**

STENOGRAPHY,

OR Short-hand Writing made casy. Taught perfectly by correspondence through the Post Office. Terms 81. Cor-respondence unilmited, though from three to five letters suffi-clent. Satisfaction positively guaranteed. Apply, enclosing two red stamps, P. GOOD, Plaufield, Union Co., N. J. May 16.-6w* 654 WASHINGTON STREET, HOSTON. **ROTS**, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pure Wines and Liquers, Proprietory and Pop ular Medicines, warranted pure and genuine. The Anti-Serof-ula Panaeca, Molier's Cordial, Irading Extract, Cherty Torife, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.-Particular attention paid toputting up Brightural and other Prescriptions. Apr. 4.

SPIRITUALISTS' HOME .- Board by the Day

INOBEASING DEMAND FOR A. J. DAVIS'S WORKS. THIRD THOUSAND OF ARABULA JUST PUBLISHED.

Andrew Jackson Davis's recent beautiful volume entitled



THE DIVINE GUEST,

THE DIVINE GUEST, It seling rapidity, because it supplies a deep relicious want in the press, and orders can now be filled without delay. Best literary minds are gratified, while truty religious readers are spiritually fed with the contents of this volume. All who want to understand and enloy the grand central truths of The Hawmonial Philosophy, and all who would investigate the teachings and Hellston of Spirite would read this inspired book. It contains a New Geslection of Gengels by Saints not before canonize, and its before canonize, and its bankers are Gengels by Saints not before canonize, and its bankers are teaming with frait for humanity, and with fresh tidings from the baloved beyond the tomb. Price sijd poetge 20 cents. Liberal discust of the grad. The Great Clairvoyant Liver Remedy. The Great Clairvoyant Remedy. The G

Or Psychometrical Delinention of Character. MR. AND MRS. A. B. SEVERANCE would respectfully manounce to the public that these who wish, and will visat them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those In-tending marriage; and hints to the Inharmoniously married For written delineation, 81.00 and red stamp, Address, MR. AND MRS. A. B. SUVELANCE, May Z. Ko. 402 Sycamore atreet, Milwaukee, Wis.

SOUL READING.

Or Psychometrical Dellucation of Character.

DR. ROUNDY AND WIPE, CLAIRVOYANT, Magnetic and Electric Physicians, have recently furnished a house on Quincy avenue, in QUINCY, MASS., where they are still Healing the Sick with good suc-cess. Board and treatment reasonable. Address, QUINCY, MASS.

MRS. MARY LEWIS, Psychometrical or Soul M. Reider, would respectfully announce to the public that she is located in Morrison, Whiteside Co., HI, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions partaining to the past, present and uture. Having been thoroughly test ed, she is confident she can give general satisficition to the public. For written Delineation of Character, and Answering Questions, 61,00 and red stamp. MRS. MARY LEWIS, Mor-rison, III. 800-2012

ANNIE DENTON CRIDGE continues to make Paychometric Examinations as heretofore; letters, etc., 82: mining specimens, 85. Address, 602 "N" street, hetween 6th and 7th, Washington, D. C. Apr. 25.-8w*

A T 410 Kearny street, San Francisco. CAL, all kinds of Spiritualist and Reform Books are kept constantly for sale at Eastern prices. Catalogues malled free, and all orders promptly attended to. Address, HERMAN SNOW. 8w*-Apr. 25.

A RARE OPPORTUNITY.

A RARE OPPORTUNITY. Title undersigned, original purchasers of "The Blue Anchor Tract," comprising about 3800 acres, situated in Winslow Township, Camden County, New Jersey, in order to meet the fast payment, soon coming due, offer to well land in large or small tracts, AT COST, sufficient to meet said payment. About 1200 acres have already been sold, and substantial im-provements made thereon. I has been practicelly demonstrated that the elimite is not marge returns for labor and money expended as in any sec thou of the country. It being only 24 miles from Thindelphila, and 100 from New York, where produce commands the highest nrices, and 33 miles from Atlandel CULY, one of the findelphila, and 100 from New York, where produce commands the highest nrices, and 33 miles from Atlandel CULY, one of the findelphila, and 100 from New York, where produce commands the highest their individual interests or inclinations may suggest. We subit to be parson's representation on them. Clear titles given on payment being made. Yistors will procure like its visue there in the sourd, elimate, &c., and not take any person's representation of them. Clear titles given on payment being made. Yistors will procure like its visue there of the undersigned, at Abcoka, (formerly Blue Anchor,) CANDEN CO., N. (EDRIGE HANKELLL, T. W. TATLOR, May 30.-4w^a

D R. GARVIN makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient is present or on the other side of the carin, by giving the name, sex and age only. He has no superior in this depart-ment, and his knowledge of Anatomy and Thysiology enables him to know what he sees. The Personal Examinations, 8206; Written do, 8540. Dr. G. has moved has office from 4626th avenue to 142 West lifth street, near Union Square, to a four story Erglish bas-ment house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 a. M to 4 P. M.

T. W. TALLAN, J. W. SPAULDING. May 30 .- 4w* DR. J. T. GILMAN PIKE,

Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS. OFFICE HOURS, 8 to 12 N.; 2 to 6 F. M. All other hours devoted to outside patients. N. B. ALL PRESCRIPTIONS CAREfully prepared and put up by himself.

OUTAVIUS KING, M. D.,

Eclectic and Botanic Druggist,

654 WASHINGTON STREET, BOSTON.

REIGART'S

American and Foreign

PATENT ACENCY,

FRONTING U. S. PATENT OFFICE, where all business ro-lating to Patents will be promptly nitended to, by the un-dersigned, late an Examiner in the U. S. Patent Office. J. FRANKLIN REIGART. Ally, May 16.-5w⁴ WASHINGTON CITT, D. C.

LIGHT. BANNER OF

Western Department.

Individuals subscribing for the BANNER OF LIGHT by mail, Individual subscripting for their letters containing remit-tances direct to the Boston office, IN Washington street, Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for-ts should be directed to J. M. PKREES. Persons writing us in June will direct to Hammonton, N. J.

Charlestown, Mass.

Sunny our recent Sundays in this city. Never did we address more harmonious audiences, nor see a more carnest, thriving Children's Lyceum, according to the numbers. The order, the declamations, the singing and the marching, were all magnificent. To be a child among these children was "heaven begun below." God bless, angels guide them. Much credit is due the efficient Conductor, Dr. A. H. Richardson, the leaders and officers all.

Our stopping-place was in the excellent family of David Hill, Esq. In our very soul we would that every lecturer, all mediums sensitive to iniluences, could be blessed in their pilgrimages with such comforts and congenial surroundings as it has been our privilege to enjoy the past month. Pleasant are all our memories of Charlestown.

Our Humanity Illustrated.

The eccentric Thomas Carlyle tells us, in his own quaint style, of a poor widow, half-clad, that asked alms in the streets of Edinburgh. Her husband had previously died in one of the lanes, and she with three children went forth tearful, hare of all means, pleading for help from all the charity-houses in that rich metropolis. Refused here, refused there-helped by none, denied by all-disheartened, exhausted, she sank down into h slow typhus fever and died. But her disease and death so infected the adjoining streets and lanes, that seventeen other persons died with the fever in consequence.

Would it not have been infinitely better, merely upon the grounds of utility or economy, to have helped this poor widow? Sad, sorrowing, she applied for aid, as if saying, " Behold, I am sinking-sinking devoid of means-starving and denied all help. You must help me, she cried!" "No, no, it is impossible!" exclaimed the rich, " you are no sider of ours." But she proved her sisterhood, proved her husband's brotherhood, and in this way: her typhus fever killed them !

Though denying the relation, she demonstrated not only the law of compensation, but that they were actually her brothers and sisters, with common interests and a common destiny. The old scriptures also beautifully teach that "if one member suffer, all the members suffer with it."

" Go to the pillow of disease, where night gives no repose, And on the check where sickness preys bid health to plant a rose."

Heaven-lit is the eye that sees good in all-and seeing, seeks to develop it. In every seer's higher moments, when overshadowed by immortalized intelligences, he would search for, find and place the hands of all below him in his, and travel with them toward the stars. All must ascend together -all humanity is one, with interests interlacing like forest branches and interblending like rainbow hues.

• • • "One family above, beneath, Though now divided by the stream— The swelling stream of death."

Divine the reformer's work. Those who build temples of knowledge, hospitals for the sick.retreats for the infirm, asylums for inebriates, homes for the poor, and labor with loving souls to reform the erring, deck and adorn their own soul-temples with gems and jewels that eternity cannot dim. The Rhollan Colossus may vanish, pyramids cramble, and the time-defying Sphynx be trampled in the dust; but the act that kindly reproves. then finds a home for some night-wandering sister, or gives to a poor, straggling, street-child a bouquet of flowers, will live in brightness forevor.

As in unhewn marble there are human forms; as under dry and matted leaves in early springtime there are often half-unfolded blossoms, waiting the warmer sunbeams, so under roughest exteriors there often nestle the noblest souls-angels even, awaiting higher conditions, further growth and translation. And now, like the memory of blissful Ireams, there come to us the half-forgotten words, " Under the Leaves":

(upon this latter point, the Rev. Mr. Connor was catechized in Milford before a Universalist body prior to being disfellowshiped for heresy);

Believe the Bible-King James's version-ple-narily inspired, and the infallible word of God. They have a confession of faith-that is, a creed with a stringent Baltimore interpretation of the same on record.

They are a sect-admitting themselves to be such; they arraign and denounce individuals for heretical opinions. This is why the Rev Mr. Bianchard left them. In brief, they have fallen far below in tolerance, liberality and general breadth of thought, John Murray, Hosea Ballou and others of the early fathers in the denomination. And then negatively; they believe in no conscious intercommunion between this and the inhabitants of the spirit-world. And yet W. is a "Universalist, endorsing the Spiritual Philosophy" ! The play of Hamlet, without Hamlet-the Spiritual Philosophy without spirit. Why, any philosophy unless connected with facts, and based upon certain general principles as foundation-stones, is only comparable to an inverted pyramid resting upon airy nothingness.

Opposing some Spiritualists' narrowness-opposing all sectarian bigotry, which the eloquent Irish Philips said had "No head and could not think; no heart and could not feel," we have never singled out the "Universalist Church alone for criticism"; neither was it a "stepping-stone' to:our present position. To investigation, spiritguidance and the works of Swedenborg, Davis, Parker, et. ul., be the praise.

Loathing airy, all-sided sentimentalisms that mean little or nothing, it is our custom when speaking to say something; when writing to write something; this Mr. W. mistaking for "criti-cism," "cant," "carping," "fault-finding," arraigns us for classing Universalists " among the most narrow and creed-bound denominations." This charge more legitimately belongs to Universalists thomselves. Individuals assuming the responsibility of critics, should be posted. The Rev. C. Cravens, a distinguished and liberal Universalist clergyman, wrote us awhile since from Washington, D. C .:

" Beecher never spoke a truer word than when he declared the Universalists to be the most big-oted sect in the land. Of course there are many in the sect free from intolerance. But the leaders of the sect are to-day the most *intolerant* men in our Christendom. Believing that they have found out all the truth, they appear to have no patience with any of the brethren who still have a practical faith in progress."

Our gentle brother inquires if "The Rev. Mr. Peobles does not take all that is offered him for his services?" There is no Rev. Mr. Peebles within the range of our acquaintance. The Rev. dropped some twelve or fifteen years since, with the creedal clothing. Fresh buds are ever pushing off the old withered leaves. If there was a Rev. Mr. Peobles, he would doubtless think the inquiry as impudent as impertinent. The question helps us, however, to very quietly say, that we have frequently refused "all" that was offered us-have frequently taken funds presented for services and given them to newly organized lyceums, and individuals, too, who were bravely struggling to help themselves - have several times traveled hundreds of miles attending funerals, receiving therefor the gratitude of those comforted, and have given full courses of lectures. and at the conclusion, weary and worn, received cordial "thanks," with invitations to come again and break the bread of life. This we could continue doing, providing a "thirty-eight thousand dollar house" was presented us, with a yearly Chapin-like salary of twelve thousand dollars.

Universalism as a more speculative faith, based upon ancient Bible texts, in connection with the prayers and hopes of our common humanity, is truly beautiful, and against it as interpreted by its more liberal radical expounders we have never breathed a sentence. Spiritualism, however, is just as much superior to it, as knowledge is superior to faith. We have the warm heart fellowship of a goodly number of its clergymen, and are in continual correspondence with several of mination's clearest thinker lating their sympathy and prizing their friendship. This correspondence, with some of their articles, we may in the future publish, as we did the communication of the Rev. Mr. Cravens in last week's issue.

gentle accents of recognition. and tender regard; but what are all these in contrast with the glory revealed to her immortal vision? I feel that I can cheerfully forego them, and all other benefits and pleasures derived from her visible presence, in view of her perfect deliverance from the com-plicated and prostrated sufferings she endured here, and the inheritance upon which I know she has entered there—the delights that thrill her an-gel heart, and will continue to do so in increased measures while the pendulum of eternity vibrates. I recently heard of a mother standing by the bedside of her daughter, (a young lady,) watching with the tender sensibilities of a mother's soul the ebbing of the tide of life in that object of her purest love. The daughter, conscious that "the and the resurrection of Jesus's physical body, gentle accents of recognition and tender regard;

the ebbing of the tide of life in that object of her purest love. The daughter, conscious that "the time of her departure was at hand," looked up into her mother's face and said, "Mother, I am dying." The mother, seizing the hand of her darling, responded, "My daughter, I congratulate you," I honor and admire the feelings and ac-tions of that mother. When Christopher Columbus made prepara-tions for his toyage of discovery, (as you are per-fectly aware,) and while crossing in search of a new world an ocean whose bosom had never been disturbed by prow or keel, he believed. Not so when that world had heen clearly revealed to his rapt vision. Then he knew. He had occular demonstration which annihilated his faith and supplied its place with realization. Subsequently, when he came in contact with the inhabitants of

when he came in contact with the inhabitants of his newly discovered world, saw their forms, heard their voices and felt their touch, their existfuch and identity was not with him a matter of fuith but absolute knowledge. So with the Spiritualist, to whose admiring gaze has been disclosed the celestial world; who like you, and *clouds* of other witnesses besides myself, have come into conscious relations with the dwellers therein, The declarations and demonstrations made by

smrits to mortals, constitute the uninneachable testimony that has dispelled the dense clouds and mists of unbelled, and brought clearly to light "life and immortality." This to me is the "New Jeru-salem that coneth down from God, out of heaven, adorned as a bride for her husband, imparting to all within its immediate influence nuptial de-lights, the "glad tidings of great joy" that is being sublished throughout the civilized world, and is

published throughout the cryanes were, to be unto all people. Who with such a gospel "as an anchor to his noul, sure and steadfast, and reaching to that with-in the vale," can be crushed with grief and made to how down his head when even his household gods are called and glorified? Surely no one. That it would afford me much pleasure to meet sure you. Should I not tarry until you come, a cordial greeting awaits you on the other side.

CARRIE, Philadelphia, Pa., says with deep feel-

ing: "Oh, what a conflict this mortal life presents and how we groan in these tabernacles, being burdened by the inharmonies entailed by many generations past, producing misunderstandings and their attendant ills! Are you not grieved that Mr. Home, of London, with his heautiful charac-ter, has been so harassed and wrongfully dealt with? Will justice ever be meted to the dispens-ers of heaven's best gifts to the children of earth? Its charlot-wheels are so heavily incrusted with the mire of popularity and conventionality that I fear its progress must be slow. Thank God, I realize that right must prevail in the end, and justice come uppermost. Mrs. Willhelm is with us, giving the highest satisfaction."

A. W. PUGH, Cincinnati, Ohio, writes an excellent private letter, saying among other good

things: "Mrs. Bronson has been doing a fine work here, We have never had a more successsful course of lectures-the average attendance from the last Sunday of December to date will number five hundred. The people, wedded to her, are deter-mined to have her—if they can—for their pastor." JOSEPH E. COOK, (who heard the angel sing):

St. Louis, Mo.:

"The Spiritualists are all alive here, and the majority of them thoroughly awake. I say majori-ty, for there are some who are not awake-old " fo-gies." I might say, who, though forming a part of gies," I might say, who, though forming a part of the load on the car of progress, get down among the wheels and clog them because they cannot drive the car on any road they choose. Still, there are only in few such, and they do not signify much when we take it into our heads to progress. Our society is doing tolerably well just now, but during the past month we have had some trouble about speakers, but I believe our difficulties are over now. Rev. J. B. Ferguson is lecturing for us at present, and he holds his audiences spell-bound with his unanswerable arguments, splendid dewith his unanswerable arguments, splendid de-livery, and the varying expression of his truly bottom of his subject, and enunciates ideas that are entirely new and, at the same time, strike the hearer as being true, and set bim to wondering why he 'had never thought of that before.' Our Lyceum is flouishing, and attracts large crowds each Sunday afternoon. We publish a monthly paper called the *Convention Day Journal*, which no doubt you have seen. Mr. Coloney occupies the platform as conductor, and gives questions that are gradually unfolding the inner percep-tions of the children, both old and young. Charles A. Fenn, with great ability, is leading our new Group, 'Constellation.'"

cess in every respect. I would also state that great praise is due to Miss Refendurg and the other ladies who labored so assiduously with her

other lattics who indored so assumptions with her in getting this entertainment up with such taste and proficiency. At the close of the Lyceum exercises the friends retired to the Rodman Hall, where already a large number had assembled, and to the thrilling strains of music they," tripped the light fantastic toe" until the wee hours came almost unconscious-ly round. All appeared as happy as they could be, and everything passed off peacefully and pleas-autly. JOSEPH WATERS.

Anniversary of the Universal Pence Society.

Stepping into Dodworth Hall on Friday morning the 15th ult., we saw apon the lostrum the smiling faces of A. H. Love, H. C. Wright, L. K. Joslin and Elizabeth B. Chase, fronting a fair audience.

The meeting, already organized (A. H. Love, of Philadelphia, In the chair), was in good working order. Friend Love's open-ing speech was neat and beautiful, appealing to the soul's in-nate loyalty to the right, and the tenderest sympathles of hu-

man nature as opposed to war and in favor of peace. Some of the motioes adorning the hall were elecant and sug-

gestive of peace principles. Among them were the following: "God is on the side of right, And He shall give its peace."

"War is the greatest evil that can befall any country." GEN. WOOL

"Men who have nice notions about religion, have no busi-ness to be soldiers."-LOD WELLINGTON.

"Men who have nice notion: about religned, have no barts in the section of the sect

Heywood, H. T. Child, M. D., C. C. Burleigh, Dr. R. T. Hal-lock, Ernestine L. Rose, Lucy Stone Blackwell, J. M. Peebles, A. M. Powell, Corn L. V. Daniels, Josephine S. Griffin of Washington, and others.

Letters were read from Horace Greeley, Frederick Passy of Paris, and soveral others distinguished in the world of letters.

During the afternoon and evening sessions the following resolutions werp introduced by Henry C. Wright :

resolutions wery introduced by Henry C. Wright: Whereas, We as a universal peace society adopt the follow-ing principles and sentiments as a basis of individual and so-cial life, to wit: That our country is the world and all man-hind are our countryment; that there is but one Father, one family, as one faith for all of human kind; that we may never seek our own happiness by making others unnappy; that we should suffer and die rather than inflict suffering and death on others, and that war is a wrong that no power in the uni-verso can make right; therefore, Resolred. That we as friends of peace and of the inalienable rights of man cannot take part in affirming war, or in prepar-ing for war, or in forming or administering any government or church that adopts the war spirit, principle and practice to necomplish its purposes or percutale its cristence. *Resolred*, That the bistory of the war protection to life; liberty and property, inasmuch as its very existence is based on the assumed right to violate all these rights to sult its con-venence and at its own discretion. *Resolred*, That a Committee on Indian affairs be appointed to confer with Progressive Friends in their next yearly meet-ing, to be held at Longwood. Chester Co., Pa.; and with the floorement of the United States and any other sources for the furtherance of our principles of amity and peace to the Indians. The resolutions were carried unanimously, and the following

STRINGFIELD, MASS. The Fraternal Boelety of Spiritual ats hold meetings every Sunday at Fallon's Hall. Progress ve Lyceum meets at 2 F. M. (Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures as 7 r. N.

Ive Lyceum meets at 2 p. M.; Conductor, H., K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectureast 7 r. M.
 STORHAN, MASS.—The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 24 and 7 r. M. Afternoon lectures, free. Evenings, 16 cents. Wm.
 H. Grue, President. The Children's Progressive Lyceum meets every Sunday at 10b A. M. E. T. Whittier, Conduct-ort Mrs. A. M. Kempton, Guardian.
 Fircustra, Mass.—The Spiritualists hold meetings every sunday afternoon and evening in Beiding & Dickinson's Hall. The Children's Progressive Lyceum meets at same pisce at 10d A. M. Dr. H H. Birgham, Conductor: Mrs. Wm. H. Shimonds, Guardiant N. A. Abbott, Secretary. Speaker engaged:—Mrs.
 M. E. B. Sawyer, June 14.
 FoxBoso', MASS.—Thectings are held every Sabbath in Town 'Hall, at 14 p. M. Progressive Lyceum meets at 10 A. M.
 Mal. C. Y. Howard, Conductor: Miss Addue Summer, Guard-ian. Lyceum paper published and read on the first Subbath of each month. Lecture at 14 p. M. Speaker engaged.—Dr.
 W. K. Bipley until further notice.
 HisghaM, Mass.—Meetings at 2% and 7 o'clook p. M. Fro-gressive Lyceum meets at 2% and 7 o'clook p. M. Fro-gressive Lyceum meets at 17 r.M.
 L'INM, Mass.—Meetings at 2% and 7 o'clook p. M. Fro-gressive Lyceum meets at 14 r.M.

a day at the Christian extreet level to Notin, then be Kall avenue. Circle and conference at 105 of lock A. W. ; lectures at 3 and 75 P. M.
 Rochtstran, N. Y.-Relicious Society of Progressive Spirit nalists meet in Solitzer's Hall Sunday and Thursday evenlags of each week. Children's Progressive Lyceum at 23 P. M.
 Bundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Bociety.
 Burtays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Bociety.
 Burtays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Bociety.
 Burtays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, N. M. Wright, Conductor, Mrs. Mary Laue, Guardian.
 OswEGO, N. Y.-The Spiritualists hold meetings every Sunday at 24 and 74 P. M. J. Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 128 P. M. J. LPCOI, Conductor; Mrs. B. Doulitte, Guardian.
 MorstsAnta, N. Y.-First Society of Progressive Spiritualists -Assembly Rooms, corner Washington avenue and Fitth street. Services at 34 F. M.
 Thor, N. Y.-Spiritualists hold meetings in Har mony Hail, corner of Third and River streets, at 164 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Belden J. Flonty, Conductor; Mis. Libble Maccoy, Guardian.
 Nawars, N. J.-Spiritualist and Friends of Progress hold meetings in Music Itall, No. 4 Bank street, at 24 and 74 P. M. Children's Lyceum dist.
 Nawars, N. J.-Spiritualita and Friends of Progressive Lyceum. G. T. Leaoh, Conductor; Mis. Harriet Pansons, Guardian.
 Nawars, N. J.-Spiritualita and Friends of Progressive Lyceum. G. T. Leaoh, Conductor; Mis. Harriet Pansons, Guardian of Groups.

Guardian of Groups. **VINELAND**, N. J. — Friends of Progress meetings are held in Plum-street Hall every Sunday at 10⁹ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarak Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester: Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 12³ F. M. Hosea Allen, Conductor: Mrs. Portia Grage, Guardian; Mrs. Julis Brigham and Mrs. Tanner, Assistant Guardians. Hawworv, N. L. — Meetings held every Sunday at 11⁴

"Tick green leaves, from the soft brown earth, Happy spring-time hath called them forth; "First faint promise of summer bloom Breathes from the fragrant, sweet perfume, Under the leaves.

Lift them! what marvelous beauty lies Hilden beneath from our thoughtless eyes! May-flowers, rosy and purest white, Lift their cups to the sudden light, Under the leaves.

Are there no lires whose holy deeds— Neen by no eye save llis who reads Multve and action—in silence grow Into rare beauty, and bud and blow Under the leaves?

Fair white flowers of faith and trust, Apringing from spirits braised and crushed; Biossoms of love, rose-tinted and bright, Touched and painted with licearen's own light, Unier the leaves.

Full, fresh clusters of duty borne. Purest of all in that shadow grown: Wondrous the fragrance, that, sweet and rare, Comes from the flower cups hidden there, Under the leaves.

Though unseen by our vision dim Bud and blossom are known to lim; Walt we content for fils heavenly ray Walt we till the angels, some summer Lift the leaves." ner day

Ay, when the dear death-angels lift the leaves, when the curtain of a compensating futurity rolls up, and immortality is disrobed of its mortal vestures, then will there spring forth banded brotherhoods and sisterhoods of souls, each-all in their own order-to tread the bills of the beautiful, and ascend the emerald-crowned mountains of progress forever.

Reply to "W.," Detroit.

In another column will be found a letter from Detroit, breathing complaint and dissatisfaction, because of the pointed pen pushed in this department against the frequent exhibitions of sectarianism and intolerance of a denomination professedly "liberal."

Baying nothing of W.'s unintentional misstatements-nothing of the spirit that prompted the communication-nothing of his chosen lingual settings in the line of language, (some of which consideration.

ing motives, the responsibility of "implications" cramping, crushing influences.

mystery. Universalists, the leaders, believe in a personal God, revealed in the Old and New Testa-

Jeaus Ohrist;

course of nature, was begotten by the Holy Ghost;

Finally, holding "the points," and master of the situation, we purpose hereafter, as in the past, to speak and write of sectarian intolerance, of creeds and catechisms, of facts, truths, principles, precisely as they present themselves to our vision.

Western Correspondence.

LETTER FROM DR. R. G. MURRAY, DETROIT, MICH., AND OTHERS.

The writer of the following-now far along in the sere of life-was for a number of years an elder or clergyman in the Presbyterian denomination, and highly esteemed for his candor, sincerity and faithfulness in the "vineyard." Though for some time a Spiritualist, never before did he so fully appreciate the consolatory worth and matchless beauty of the Spiritual Philosophy:

FRIEND PEEBLES-Before the receipt of this FRIEND FEEDLES—Before the receipt of this, you probably will have learned from others that I am again without a visible, tangible companion, she who recently sustained to me that relation having left on the 8th inst., (May,) at half-past three r. M., to join kindred spirits in the beautiful three P. M. to join kindred spirits in the beautiful summer-laud, where from early childhood, under spirit influence, she had been accumulating "dura-ble riches," the value of which can never be de-preciated. But few of her sex, quiet, retiring, un-ostentations as she, have, by words and acts of kindness, left so desirable a record, or erected in so many hearts enduring wonumers to events. kindness, left so desirable a record, or erected in so many hearts enduring monuments to perpetu-ate the memory of their worth. That the sun of her earth life should have set unobscured by a single cloud, was the natural result of her faith, knowledge and works. As she approached the outer verge of time, she was favored with enrap-turing visions of scenes upon the immortal shores. The Saturday evening before her translation she told me she had been advised by her father and "Thunder"—an Indian spirit—that she would come over within two weeks, and added, "If I feel able to-morrow I want to write to Mrs. Wil-helm an answer to her last, and to Bro. Peebles. helm an answer to her last, and to Bro. Peebles. If I am not able to do that, I want to dictate and have you write"; to which, of course, I readily assented. A letter to you was the only thing she left undone that she desired to accomplish. The

Meetings in Cleveland, O.

The "First Society and Progressive Lyceum of Spiritualists and Liberalists" of this city, have re-cently made an important change in holding their Sunday meetings. The morning lecture during the summer is to be dispensed with, the "Lyce-um" holding its assion in lieu thereof, to be followed by a general conference of the Society. This arrangement will necessarily lighten the labors of those engaged in conducting the details involved, and likewise add to the prosperity of involved, and likewise add to the prosperity of the Lyceum, on account of taking the most agree-able and coolest part of the day for the children's exercises, which will be a great desideratum. T. LEES, Sec.

Rock Island, Ill.

Into the provided of the solution of communication—nothing of his chosen lingual settings in the line of language, (some of which we erased-such as "hound"), the effasion upon the whole interested us, and is entitled to a brief consideration. Not dealing in personalities, neither question-ing motives, the responsibility of "implications" relative to what we have previously written, must relative to what we have previously written, must relative to what they search for. Our javelins, however sharp, have been aimed not at individ-uals, but rather at creads and acts, with their cramping, crushing influences. Our friend says—" I am myself a Universalist, endorsing the *Bpiritualistic* philosophy." This is a mystery. Universalist, the *leaders*, believe in the fund salvation of all men through Jesus Otrias; Believe in the fund salvation of all men through Jesus Otrias; Believe in the *supernatural* relative to miracles

di watar ma

Rogers, Henry C. Wright. The Nominating Committee reported the following name for officers to serve the ensuing year :

President-A. H. Love, Philadelphia, Pa.

Vice Presidents-L. K. Joslin, Providence, R. I.: J. M. Pee bles, Hammonton, N. J.; A. B. Child, Boston, Mass.; Hon, Geo. Thompson, England; Lucretia Mott, Philadelphia, Pa.; Aaron M. Powell, New York City; Prof. J. K. Wilcomon Washington, D. C : Milo A. Townsend, New Brighton, Pa., and several others.

Corresponding Secretary-Henry T. Child, M. D., Philadelphia, Pa.

Recording Secretaries - Laura Blivin, Providence, R. I.: W. P. Tomiinson, New York. Treasurer-Robert F. Wallcutt, Boston, Mass.

The discussions throughout were exceedingly interesting and, we trust, profitable. A few of the speakers took the position that war, under some circumstances, is necessary, But why necessary ? Merely because nations choose it; just a intemperance is necessary to the incoriate, piracy to the pirate, and dueling to the duelist. There is no absolute neces-sity for war, and it will cease when men have become sufficiently intellectual and spiritual to have it cease. There is really no more need of war in civilized countries than there is need for ducis in the New England States. Adjudications international leagues and Congresses of nations could settle all national and civil difficulties without resort to arms. War and a spiritual Spiritualism are utterly incompatible. One degrades, the other elevates human nature. One debases, the other tends to purify overy avenue of society. One originates in a back-brain inspiration, the other in the over arching topbrain, whose surfaces are exposed to the polishing hands of angels. From various localities in this and several European countries, we hear the most cheering prospects relative to the rapid march of peace, and peace principles.

SPIRITUALIST MEETINGS.

BABILUADIST REBLINGS, BOSTON.-The First Spiritualist Association hold regular meetings at Mercanille Hall, 35 Summer street, every Sunday Afternoon and evening at 23 and 74 o'clock. Samuel F. Towie, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 104 A. M. John W McGuire, Conductor; Aliss Mary A. Sanhorn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secre The South Exp LyCeum meets every Sunday at 104 A. M., at Springfield Minl, 80 Springfield street. A. J. Chaso, Con-ductor; Mrs. M. A. Stoward, Guardian Address al Commu-nications to A. J. Chase, 12 Springfield street. Cinc.z every Sunday evening at 4254 Washington street, op-posite Essex. Mrs. M. E. Beals, medium. EAST BOSTOS.-Meetings are held in Temperance Hau No

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Bunday, at 3 and 14 r. M. L. P. Froe-man, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha M., enkins, Guardian. Speakers engaged.—Mirs. N. J. Willis, June 14 and 21; Sylvanus Cobb. Jr., June 23; Mrs. Juliotic Yeaw, July 5 and 12; Mrs. Fannie B. Felton, July 19 and 26.

CIARLESTOWS.-THE FirstSplittalist Associationof Charles town hold regular meetings at Central Hall, No. 25 Elm street; overy Sunday at 24 and 74 P.M. Ohldren's Lyceum meets at 107 A.M. A. 11. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Spcaker engoged :-J. O. Barrett dur-ling June.

Indians. The resolutions were carried unanimously, and the following A fired II. Love, Thomas Garrett, Henry T. Child, Sarah T. Rogers, Henry C. Wright. Brigham and MIS. Tanner, Assistant Guardians, HAMMONTON, N. J.-Meetings held every Sunday at high A.M., at the Spiritualist Hall on Third street. J. B. Hor, President: Mrs. C. A. K. Poore, Secretary, Lyceum at h. J. O. Ransom, Conductor; Miss Lizze Randall, Guardian of Groups.

BALTINGRE, MD.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southcast corner Calvert and Maratoga Atreets, at the updal hours of worship. Mirs. F. O. Hyzer speaks till further nofice. nours of worship. Ars. F. O. If yer speaks this further nonce. PritLADBLFHIA, PA.-Meetings are held in the new half in Phenix street every Sunday afternoon at 3 o'clock. Chili-dren's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I lichn, Conductor. The meetings formerly held at Sansom-street Hall are how held at Washington Hall, conter of 8th and Spring Ugrden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'docs, the lecture commencing at light, M. Evening lecture at'f.

CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Codductor; Mrs. Tibbsis, Guardian.

ston, Codductor; Mrs. Tibbals, Guardian. WASHINOTON, D. C.-Detetings are held and addremesde liverod in liarmonial Hall, Woodward's Block, 318 P/inspi vania avenue, between Tenth and Eleventh streeta every Sunday, at 11 A. M. And 7 P. M. Progressive Lycour meetis at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Conference, Tuesday, at 7 P. M.; PlatonicSchool, Thursday, at 7 P. M. John Mayhew, President. MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lycourm. Lycourm meets at 182 A. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Chidren's rrogressive Lyceum. Lyceum meets at 18 A. M.
 Hudson Tuttle, Conductor; Emma Tattle, Guardian.
 Torgoo, O., — Meetings are held and regular speaking in Old Masonic Hall, Summat street, at 78 P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. Wheelock, Conductor; Mrs. A. A.
 Wheelock, Guardian.
 CINCINNATI, O. — The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings dundays, at 103 A. M. and 74 P. M.
 CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualiste and Liberalists meets at Temperance Ital every sunday Conference in the moning, after Lyceum as ession. Lecture at 74 P. M., by E. S. Wheeler; regular speaker, Lyceum at 94 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.
 CLYDE, O.—Progressive Association hold meetings svery Sunday in Willis Hall. Children's Progressive Lyceum neets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Bunday in Willis Hall. Childrell's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.
BELYDERE, ILL.—The Splritual Society hold meetings in Green's Half two Sundays in each month, forenoon and even ing, at 10 find 74 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson. Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.
Bycaker engaged: -W. F. Jamieson. Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.
Bycaker engaged: -W. F. Jamieson until Nov. 22.
Rockronn, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday sevening at 0 clock.
YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 23 r. X.
StraMors, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 23 r. X.
StraMors, J. L.—The Childron's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in #Wilkin's New Hall.
Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same. place on Sunday at 3 o'clock ; session one hour; essays and speeches Himited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.
CuroAco, ILL.—Regular morning and evening meetings are theid by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hill, entrance on Biate street. Hours of meeting 10 A. M. and 7 F. M.
Springeristo, Luc.—The Firingfield Spiritual Association'' hold meetings every Sunday morning at 11 o'clock in Cepital Hall, southwest corner Fifth and Adams streets. A. H. Worthed Hall, southwest corner Fifth and Adams streets. A. H. Worthed Hall, southwest corner Fifth and Adams streets. A. H. Worthed Hall, southwest corner Fifth and Adams streets. A. H. Worthed Hall, southwest corner Fifth and Adams. Ac

Maryo, Guardian. Speaker engaged:-J. O. Barrett durbing June.
Unretta.-The Children's Progressive Lyceum meets every Sunday marks. A. Biohards, Conductor; Mrs. E. G. Planck, Guardian.
Unretta.-The Children's Progressive Lyceum meets every Sunday morning in Henry Hall. at 19 a. M. Children's Conductor; E. A. Bodge, Continued for the present.
The Bible Christian Spiritualists hold meetings overy Sunday morning in Henry Hall. at 19 a. M. Children's Conductor; Mrs. B. Goreson, Market B. St. Louis hold three seesions each Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Methoday in Winnisimmet Division Hall, at 3 and 7 P. M. M. Korr, regular speaker. The Buble are invited. Seats
Gree. D. J. Bicker, Sup't.
CAMBRIDORFORT, MASS.-The Bpiritualist Association hold meeting every Sunday in Winnisim during in the Spiritualist Association hold meetings every Sunday in Winnisim and States and Proceeding and the seats at 10 f. A. M. Coloney, Musical Director. First Spiritualist Society hold meeting wery Sunday in Williams Hall, All and 7 P. M. M. Wood, June 21 and 28; Mrs. Sarsh A. Byrnes during very Sunday in Williams Hall, Locetta Children's Lyceum Meets at 10 f. A. M. Coloney, Musical Director. First-Class era engaged - Mrs. Famila M. Sweder, Mass.-The First Spiritualist Society hold meeting wery Sunday in Williams Hall, Loceta Church, Mood, June 21 and 28; Mrs. Sarsh A. Byrnes during very Sunday afternoon and evenifig in Leestree tchurch. The Children's Lyceum Mass.-Engenetat. Conductor, Mrs. D. M. Barretta, C. Gordeat, Uor. Sec.
Personetars, Mass.-The Spiritualist Society hold meeting were set and the sociation of the society. The Children's Lyceum Meetings in the off the societ church. The Children's Lyceum Mass and the sociation of Spiritualist as off and the sociation of the society. Mass.-The Spiritualist Society hold meeting were set at 11 o'clock A. M. Workering, Mass.-The Spiritualist off and the sociation of the societ of the societ. The Children'

Permit me to give a succinct account of the condition and prospects of our Lyceum, connected with the First Spiritual Society, Rock Island. We have at present nearly one hundred chil-dren, who are regular in their attendance, and ap-pear to feel au interest in their lessons. They are also tolerably proficient in the gymnastic and marching exercises.