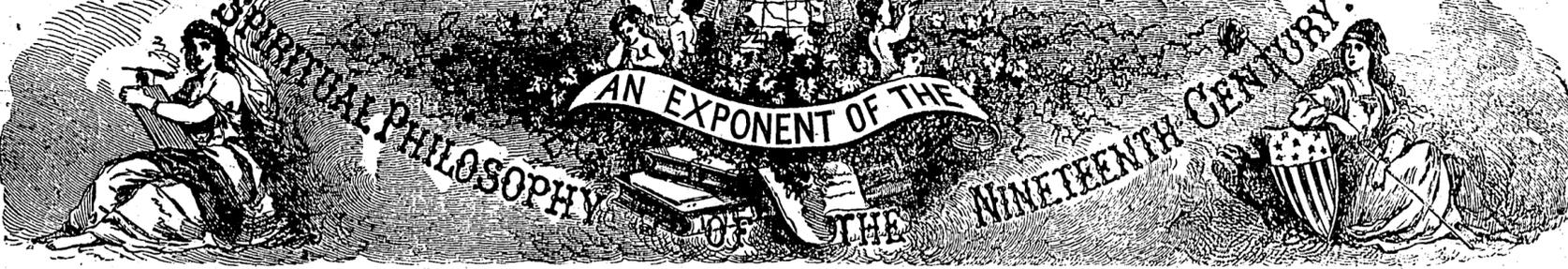


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## The Social Question.

### MARRIAGE.

Criticism on C. B. Ferry's Essay [No. 2] on Marriage, published in the "Liberal Christian," bearing date of March 2d, 1872.

The writer introduces his subject with the assertion that "Marriage is made not arbitrarily in the skies, but naturally on the earth, and is the resultant blessing of two souls working out their own destiny together, with fear and trembling indeed, but with God meanwhile working in them both to will and to do of his good pleasure."

"This being the case, it is very clear that God permits some to come together whom we would keep apart if we could."

In reference to the latter statement I reply, As God "permits" such ones to come together, by the same indulgence also he permits them to go apart when they discover they do not belong together.

"And when they are together in the outward relation of husband and wife, but with a total incompatibility for each other—what then? The moment their eyes are opened to see their 'uncongeniality' for each other, do they begin to take measures to release themselves from the bond? By no means. Has God—have we nothing better to do with our mistakes than to try to undo them?"

This is, indeed, a new rendering of the use and purpose of life's experiences.

I understand the highest use of life to be, to learn the right use and adaptation of all things, to the end of promoting the best welfare of mankind and the greatest degree of universal harmony. Is the best way to accomplish this, "not to try to undo our mistakes?" He says, "God comprehends even the mistakes of his children in his perfect plan. True, and beautiful as true, that through their mistakes they should learn the more perfect way, or more of the perfect operation of the laws of life—that through suffering by the misuse or misadaptation of the law, they would learn the right use from the wrong. And when they have learned the right, or at least the better way, will the writer show us that it is making the best use of reason for the best welfare of humanity, to remain in the wrong in the light of knowledge? It is true there are cases wherein circumstances have woven material chains that cannot be broken, and the destiny of the parties is thenceforth sealed until death separates them.

If our weak, limited natural vision be dazzled by the sun, and we fall into a ditch in consequence, shall we make no effort to get out? This might do for one, if all others could learn their perfect lesson of wisdom by that one's experience, and keep out, by exploring the road more carefully, or patiently waiting until the vision grows stronger, or the inward monitor reveals the unmistakable way.

But life's experiences are for all souls, with one grand ultimate in design, although all experiences are not for one soul. And a great question is, how to profit by them for the best good of the greatest number.

It permits some to come together whom we would keep apart if we could." Such contracts in the name of marriage are exclusively external, having none of the elements of the internal vital life of the soul to sustain them. And in consideration of their effects upon the world through the transmission of inharmonious elements, they should never be advised, encouraged, or perpetuated after being made, except under conditions impossible for change.

The question often comes up: "Why are not people as happy and contented in marriage now as in days of yore?" Our ancient, very ancient fathers, had nothing to complain of, if the marriage was only of the external form, for our worthy, time-venerated ancient slave mothers submitted to their husband-masters in all things without a murmur. And "incompatibilities" were inwardly borne with an outward grace, misunderstood for ploy and peace. There was no alternative. The Bible—the Word of God, so called—enjoined it, and the laws compelled it. For the wife there was no escape from it. But these so meekly borne, inwardly smothered infidelities and discords, "fears and tremblings," of souls incompatible with each other, "dwelling together in the outward relation of husband and wife" before they became harmonized in each other through the purifying process of sacrifice and duty, provided their earth-life was long enough to accomplish it at all, were forced upon the offspring, and became a part and parcel of their nature, and inevitably found expression in outward life sooner or later, in forms more or less offensive and destructive to the peace and harmony of families and society. And yet, the questions of the age are: "Why are our State prisons and lunatic asylums so crammed, our youth so reckless, wives so debilitated, and our daughters too frail to better the next generation? And why is it that drunkenness and licentiousness are running riot, and society corrupt to the core?"

These effects, I answer, have their causes in ante-natal conditions, combined with inefficient education and social surrounding, which in turn become causes.

Contracts between the sexes that place their spirits in bondage, are not marriage. On the other hand, the sweetest and most blessed freedom is the marriage of parties in spirit by the law of the soul that no human law can sunder. And this is the only holy, enduring marriage.

It is the spiritual nature, so many generations ignorantly outraged, demanding its lawful rights in physical life, whose clarion note is heard throughout the land in the cry for divorce and change, that so disturbs the muddy waters of social life.

It is the great, growing heart of humanity palpitating and gasping for more of the pure air of freedom. It is the spirit of progression struggling for emancipation from the bondage of the swaddling clothes of its baby days. It is the heaving,

swelling, inherent forces of life moving human kind to a higher plane, and great must be the disintegration and confusion during the transition.

The writer says: "Again, marriage must be founded upon faith between husband and wife, and a faith which grows and is strengthened by all the experiences of life."

"And that faith must rest upon what they see and know in each other, but upon the fact that they have chosen and therefore they believe the substance of things hoped for, and the evidence of things unseen."

If all that constitutes marriage is merely a legalized agreement between the parties to live together as husband and wife, trusting the rest to the uncertainty of "faith," then indeed we have nothing better to hope for than the present crude state of society. Such, however, is the church and state form of marriage. It legalizes the co-partnership of parties for life, as husband and wife, whose entire natures prove to be incompatible with each other as two positive points of the magnet, then pronounces them "joined by God."

Parties thus bound together soon come to shrink in sickening disgust from physical contact. And yet Mr. Ferry would have all such preserve the sanctity (?) of the law and the contract by a "growing faith," that they are living in perfect harmony with God's law, and "by no means seek to undo the mistake." This may do if the parties choose to make the sacrifice, and probed no children are to be involved in the direful consequences.

We cannot but think that the Christian era should have reflected spiritual light enough to have revealed to the world the truth that marriage means something more than legalized gratification of the sensual nature. The fact that disintegration is so prevalent in the existing system, bears evidence that faith and the artificial law are not a sufficiently firm basis upon which to found the relation in this latter part of the nineteenth century. They will not stand as in the olden time. No amount of faith can fill a place of the law of nature by attempting to establish a fancy for a fact, or by substituting belief for knowledge. The soul of humanity is enlarging, the human is spiritualizing, and cannot submit to the lead of blind faith and the selfish legislation of bigotry alone. Reason is for the outer world, and calculates mathematically for the welfare and gratification of the perishable external man.

Intuition—the voice of the soul—determines for the internal, imperishable spiritual man, for the highest good of the external; and, if allowed to lead, will never marry outside of the law of adaptation.

"We would suggest that parents cultivate this idea in the education of their sons and daughters. When a man and woman are husband and wife, the virtue of the law of the soul, the word must be not needed to conjoin faith and trust in each other, for it is never lacking. And duty becomes obsolete, for the basic principle is the motive power of spontaneous action in behalf of each the other's happiness. A true marriage is unselfish.

Says the writer: "The rule should be that two persons have consented together in marriage, that they have taken each other for better or for worse, not only for life, but practically forever."

When he enters upon the other life where the higher law prevails, he will soon learn the impotency of faith to perpetuate as marriage the blind, loveless, legal contracts, bartering bodies without consent of the soul, "practically forever" in the world of souls.

This theory makes it either unlawful to marry a second time after the decease of a husband or wife, or lawful to have a plurality of wives or husbands in the after-life.

Why he quotes Dr. Bartol's words, "Love is law," I am unable to perceive, since nowhere in his essay is such a law suggested or alluded to as necessary to marriage. He speaks of a "believing love, that will do much for both husband and wife," which implies again uncertainty and doubt.

It is the universal acclamation of nature that "God is love." John (called the divine) caught the voice of nature in his soul and reiterated the acclamation, and the human soul universally responds. There is no music enunciated from the myriad voices of nature or art equal in inspirational power and effect to that emotion in the human soul that the word Love is the only word used to express.

The emotions of the soul in its highest and purest attraction to objects and aspirations toward the infinite, expressed through the higher faculties in varying degrees of power, are properly termed Love. And those manifested through the lower departments of the nature, representative of the animal in the human composition in its attractions to the elements of animal life, are properly termed the passions or lusts. Love is eternal in essence; lust is temporal.

Now, then, if "God is Love," and "Love is law," then Love is a law of the soul. This being admitted, why supersede a law of the soul by faith upon which to found marriage? It must be admitted, however, that marriages in the external form only, if they must bide the law, may be better founded upon faith than upon nothing. But why not abide by this higher law? Why defy the man-made law, imperfect at best, and debase or practically and theoretically ignore the eternal law of the soul, perfect in itself? To teach marriage without love is false teaching, and sowing seeds for a harvest just such as the world is reaping to-day.

Of divorce the writer says: "The true escape from the ills of what we are quite apt enough to call 'unfortunate unions,' is not by the door of divorce, which is made always to swing too easily on its hinges, but by that which the Son of Man opens the door of duty and self-sacrifice. I do not say that there are not cases in which divorce is justified by every principle of religion, and is a merciful and necessary provision, but those cases are exceedingly rare, and it is to be believed that they will become more and more so, rather than the reverse, in proportion as marriage comes to be regarded as something worth laboring for and waiting for."

As he does not specify the causes of cases suffi-

cient to justify divorce, we are left to infer, from their being so "exceedingly rare," that they must be limited to those caused by adultery, as the law makes that first in importance to any other cause, however kindly the parties may treat each other in every other respect. While a husband may—and not a few do—after providing enough to feed the stomach, pursue a course of oppression toward his wife, in continuous total neglect, deprivation of privileges, daily unkindnesses by arbitrary exactions, cramping penuriousness and abusive threats of violence, under the effects of a moderate use of alcohol on the brain, amounting to a process of slow torturing slavery, dressing to loathsome and not very rarely destructive to life eventually, and then graciously class the case among the consumptives; but if he use no violence of immediate danger to life or limb, there is no redress for her. Divorce is out of the question, except in three or four States, at most. Would not divorce be a merciful provision in such cases? Statistics inform us that in the United States there are one hundred thousand drinking men, of which one-half that number go down to drinkards' graves annually. Is faith sufficient to preserve the sanctity of marriage with debauchees of dissipation, with men converted into walking whiskey tanks, or with patronizers and supporters of brothels, against any necessity for divorce? There can be no greater outrage upon a marriage than that of a husband bartering his manhood for glutony of his animal appetites, and converting himself into a beastly, repulsive object, then continuing to hold his selfish, shrinking, loathing companion in the same close relationship of a loving and dutiful wife; and when he discovers that she shrinks from and loathes him, resort to abuse rather than reform. Cases are not "very rare," which, under the curses of society—of which the enforced continuity of false, incompatible marriages is a prominent cause—drive one or the other of the parties to the desperation of tilting themselves by bullet, poison, suicide, or fraudulent use of the law, which it seems "swings altogether too slowly on its hinges" to prevent these crimes. In such cases, the only admission is, that a timely divorce would have been an incalculable mercy.

Continuing to live in marriage with either party dissipated by alcoholic drink, or given to promiscuity, is accursing in its effects upon offspring, by perpetuating the seeds of disease that beget carnal appetites, weak minds and bodies, and short lives. He says: "There can be no true marriage where sin that is unrepented of is allowed to cast the withering blight and blackening shadow of its curse upon it. It is to be feared that, under the existing state of the social world, these cases are not very rare; and if they are not true marriages, what would they have the parties involved in such false relations do? remain under the withering blight and blackening shadow of the 'curse,' rather than be delivered by the blessing of divorce? That is adding sin to sin, if 'sin unrepented of' is such a curse to marriage. If the statement is true that houses of assignation are chiefly supported by married men, according to legal recognition, justifiable divorce, from that cause alone, makes a list that stretches wide the lines of C. B. Ferry's limitations.

Divorce would be a supreme blessing to society, compared to the disease, degenerating, world-accurring system of marriage, that places people in conditions where they are forced to be false to themselves, false to their partners, and, in brief, false to every law of life, thus making up a life of falsities, and then holds them bound to that condition by law, *vincens volens!* The difference between divorce and such a condition is synonymous with the difference between slavery and freedom. Then either let us have an easy divorce law, until the people "come to learn that marriage is worth laboring for and waiting for," and the masses become more a law unto themselves through knowledge of the laws of life and their adaptations, or wipe out the present system altogether, and substitute, in its stead, a new and a better system—one more in consonance with the unerring laws of Nature. C. H. W.

### DIRECT EVIDENCE.

MESSRS. EDITORS—I propose, in a brief space, to show that the rule designated by Mr. Lum, as having been applied in determining the true origin of a language, was necessarily uncertain in its results; consequently, the "direct evidence" it afforded was inconclusive.

RULE.—"A single grammatical form, in any one of those languages, exhibiting a more perfect and flexible structure than in any of the others, was direct evidence that it was not derived from those that retain it the less perfect form."

In that portion of his essay which treats of Chaldaean, Mr. Lum quotes from Francois Lenormant, commencing at the latter half of the ninth paragraph:

"One language was originally common to the sons of Shem and Ham. But the Egyptian and its allied idioms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were, stereotyped by the fixed standard of the monuments of Egypt, whilst the Semitic languages of Asia, of the Canaanites and Semitic people, continued to progress, arrived at a state of greater perfection, and assumed the character of a distinct family."

Now, trying these two branches of one family of languages by Mr. Lum's rule, in the absence of other evidence, no one would ever suspect the true origin of the more perfected branch, nor would any one suppose that the two branches were descended from one common parentage.

Do not suppose that I lightly esteem Mr. Lum's contribution. To me it is highly interesting. I hope he has not given the world all he can spare of "The Twilight of History." It contains very many gems, precious as well as sparkling.

H. N. S.

## Spiritualism.

### NOTICE OF FOREIGN PERIODICALS, &c.

Prepared expressly for the Banner of Light, BY DR. G. L. DITSON.

*Le Concile de la Libre Pensée—Spiritualism in Holland—M. Dupanloup—Dr. Paine—Strong—El Criticón—Espiritista—The Revue Spirite.*

The length of my last review of foreign journals presented a notice of *Le Concile de la Libre Pensée* of Belgium, which has for some time been before me. Its twenty-four handsome quarto pages are eminently attractive, and always provoke a struggle of the quills as to which shall, by the terseness of phraseology, the novelty of theme, or the graces of diction, win special attention. Its first three articles are devoted, respectively, to a consideration of The Religious Reform Movement in Europe, the Congress of the Old Catholics at Munich, and the Programme of the Anti-Infallibilists of Stuttgart, and cannot fail to be of service to the cause of truth. Then follows a scathing résumé of the deeds, the angry invectives, the political intrigues (far from Christ-like) of M. Dupanloup, late bishop of Orleans. The fifth article is headed, "The Necessity of Abolishing the Catechism of the Priests—New Facts;" and these facts are sufficiently startling, as we shall see: "The Republican of Aller says, Blanchard, a priest of Chantiers and Ecurat, accused of an attempt to violate a young girl under thirteen years of age, was brought before the court of assizes of Charente-Inférieure. Being found guilty of the charge for which he was arraigned, the curé Blanchard was condemned to five years' imprisonment." Another crime, still more diabolical, if possible, came before the court of assizes of the Gironde. Here the abbé Garnier was found guilty of the most heinous offence—"one of a character of exceptional gravity," says the French reporter, and of a like nature of the preceding; and he was condemned to fifteen years' hard labor. That a powerful argument against the celibacy of the priests may be founded on such flesh and blood cases, cannot be gainsayed; but exceptional cases, however startling, have not the weight which may be brought to bear upon the subject, from the well-known depravity of this sect of religionists throughout Mexico, the West India Islands, South America, France, Italy and Spain.

The following article (much abbreviated) appears also in *Le Concile*, which will recall to mind, to those who have read *Roma de Roma* by the talented American sculptor, Mr. Storey, the facts of a wonderful historical event:

"In the magnificent cathedral of Santa Maria Maggiore at Rome, is the chapel of the Borgese family. In whose vault reposes the body of the once beautiful and renowned princess, Genevieve de Fialto Borgese. This princess was esteemed by all who knew her, for her many virtues, her charity and amiability. One night, in an obscure corner of the chapel, there knelt in prayer a poor old woman, whose tears and sobbing betokened bitter destitution. Ero Jong saw standing beside her a lovely female form, robed in black. The specter demanded what she wanted. The old woman responded that she was alone in the world, without resources, and that the Madonna did not aid her, she knew not what would become of her in the future. 'Have courage,' said the lady in black. 'I have neither silver nor gold, but such as I have I give to you.' With these words she brought from her finger a magnificent diamond ring, and presented it to the sufferer. The next day the old woman took the splendid jewel to a shop and received on it a small sum of money, with a request to return the following day for the balance of its value. Returning as desired, she was arrested and brought before a magistrate, it having been discovered that the ring belonged to the Borgese family; indeed, on the woman's trial, the Prince B. testified that it was the very one he had placed on his wife's finger, and that she was positively supplied with it. It was impossible that it should have been stolen, for the chapel was guarded night and day. The innocence of the woman being established, she was set at liberty, and the prince took care to let her rest of her days. This history, fully accredited at Rome, says the historian, gives us a new proof of the faculty with which spirits carry material objects through any opposing substance. 'Modern Spiritualism,' continues the writer, 'presents numerous examples of a similar nature.'"

In my own house, I will say for the benefit of your new subscribers, in the presence of the Fox Sisters I have had brought into my parlor, when all the doors were closed, not only a beautiful sprig of small white flowers, but a little gold-headed rattan stick belonging to my son.

The cause of Spiritualism in Holland has met with a severe loss in the *chrysmatist* of M. Revius, an officer in the army of the Netherlands. "Spiritualism had been the one joy, the object of his life. He brought to bear upon it the indefatigable spirit of investigation and analysis which characterized the people of his country. In a beautiful day in March, and with all possible simplicity, according to his request he was conveyed to the cemetery of *Chenois des Dunes*, accompanied by the band of the Netherlands grenadiers, who played funeral marches from Beethoven, Dürckler and Mozart. Three discourses were pronounced at his grave: one by M. Riko, who had been converted to our faith by the deceased; one by a companion in arms; and a third by a stranger, whose eloquent words moved his auditors to tears. The latter speaker proved to be the vice president of the *Société Veritas* of Amsterdam. He ended his remarks with the assurance of his profound conviction that Spiritualism would flourish in spite of all obstacles, and bear abundant fruit for posterity. The deceased was President of the *Société Oramasse* of the Hague. He was an able writer, and his pen had given him much fame, and many friends. The society just named is favored in its sances by two media, through whom very remarkable phenomena occur. Various objects are lifted without human contact, and music obtained from the piano, violin and rollan harp.

There is also in Holland a distinguished seant, Dr. Polate, who through his medium *extra lucide* has obtained a series of the most surprising com-

munications; but is commanded to keep them secret, till the time for their promulgation is announced to him.

It is further stated, that at Dordrecht, Utrecht, Hampen, Rotterdam, Arnhem, Middleburg, &c., many persons or small committees are making a study of Spiritualism.

*Le Concile* announces a remarkable book that is soon to appear at Leuwarden, called *Christus Redivivus*. It will contain well authenticated accounts of apparitions analogous to the appearance of Christ after his crucifixion. The author is Theodoorus Van Velsen, a Protestant pastor and a D. D.

It would seem that the American Doctor, Daniel Strong, by his wonderful cures at Marselles, has called forth a poem from the pen of M. Stanislas-Labord. "Around thy name as around a star, shines a clear light," is a portion of a couple of lines; while the rest, full of praise of the Doctor's good works and statements regarding the persecution he is "subject" to, form a record the Doctor may well be proud of.

*El Criticón* of Madrid, has again come to hand, after several months' delinquency. Knowing how immensely valuable (if I may use such an expression) spiritualistic facts are to the people, few things give me more mental depression than the discontinuance of any of these periodicals which have once started in their useful career. Some seem like comets, to be consumed by their own brilliancy; such was the *Aurora* of Florence, than which no journal in our era of literature was more worthy of patronage and praise.

*El Criticón* opens with a good sound article on the "Reason why Spiritualism is necessary." I have space only for a synopsis of a paragraph or two at its close:

"In the midst of the chaos of ideas observable to-day; in the social state of this historic moment, when all religious positions appear to have said their last word with lofty pride which disdains accommodation of differences; when the light of science and the shade of error waver with the tempests of old pre-occupations; to-day when the tumults of life, like a stormy sea, seem ready to engulf the staunch ship and bring her to the surface of the deep buried; in these days when the poor rebel against the rich, and the powerful crush the necessitous; when work seems at a standstill, when it is at a standstill, and when industry, and both repudiate Mother Nature; when everything seems to be in a state of confusion, Spiritualism appears with its serene face, with its aureole of radiant light as the third and perhaps most marked divine manifestation; as the indubitable expression of the spirit of truth. Doubt not. Spiritualism comes with its sovereign morality, but just and truthful reasoning, to give order and concert to our ideas. It comes to make God known to us through science, and to let us know what we worship. It comes to annihilate vice and base passions, and teach us to practice virtue for the satisfaction doing good produces. It comes to say to man once again, and with more force than ever, 'Love your fellow-creatures with a like love you profess to God.' It comes to teach us the laws to which all Nature is subject, and to demonstrate that among them is that of inevitable labor. It comes to preach charity, humility, resignation. It comes to make a vast revolution in society, pushing man, but an irresistible agent, to make broad the way of its progress."

The Spiritualists of Madrid have not escaped the shafts of spite, nor the bitter deluge of dogmatic cant and proud religious intolerance. One *padré* Sanchez has taken upon himself, like many a benighted, many a petty preacher in America, to throw his light upon the facts of our philosophy or sciences; but in the four or five pages of *El Criticón* devoted to him—and in all courtesy, for our cause needs no bluster and very little of the pugilistic spirit—he is made to see (if not to fully blind—) theologically I mean, as most of our ministers are) how untenable his position is, how devoid of truth his assumptions, and how much above him we stand in our ability to demonstrate to the very letter of the law, *scientifically* all that we assume in this great evolution in the moral world. I think *padré* Sanchez will drop the subject.

The *Revue Spirite* for April has several articles, which, from a hasty glance, appear to merit an extended notice such as my space will not permit me to accord to them. It seems that the *Annales de Spiritisme* in Italy gives an account of a new method of experimentation by which one can come in direct communication with spirits by the aid of the natural vision. The result is brought about by a combination of mirrors which M. Porusini, of Turin, has arranged and experimented with, till satisfied that his discovery is one of marked value, wonder and beauty. I shall try in my next to give the details.

Spirit photographs have been obtained at Toulouse under the most satisfactory surveillance.

### Beecher's Habits of Composition.

It may interest many readers to know something of Mr. Beecher's habits of composition. He writes with inconceivable rapidity, in a large, sprawling hand, lines wide apart, and words so thickly scattered, about that some of his pages remind one of the famous description of a paper of Napoleon's manuscript—a scratch, a blot and a splutter. Writing so hastily, he writes with some hurriedness; and as he thinks, and corrects every sentence, he hands his manuscript over to some one familiar with his handwriting, to be prepared for the press. It is then set up, the rough proof corrected, and a fair revised hand to the author. This he reads with extreme care, and makes so many corrections, erasures and additions, that it is sometimes cheaper and less laborious to reset the whole than to "correct" from his proofs. A second proof is then prepared for him, and sometimes a third and fourth before his critical judgment is satisfied, and the stereotyp is allowed to cast the plates. It will be noticed that, in the preparation of copy, Mr. Beecher's habits are directly opposite to those of Mr. Greeley, who prepares his copy with great care, and corrects every sentence, marking every capital letter and paragraph, and, in short, completing his work before it leaves his hand. The compositor and the proof-reader have only to "allow copy to be sure" coming out right. Mr. Beecher's impetuous temperament rebels against such laborious finish.

A new style of watch is inserted in a large crystal ball, which on one side shows the face of the watch and on the other the works.



MAY.

By Wm. G. W. Hancock.
Haste away! haste away!
'Tis the merry month of May.

Spiritual Phenomena.

SEANCES WITH DR. SLADE.

DEAR BANNER—I have read with a great deal of interest the discussion in relation to the genuineness of Dr. Henry Slade's mediumship; and, having had two sittings with that gentleman, one for physical manifestations and one for materialization, which differ in some particulars from those witnessed by others, I have thought it best to send you an account of them, stating as briefly as possible some of their most interesting features.

About a year ago I made up my mind that upon my next visit to New York I would test the mediumship of Dr. Slade; and for the purpose of ascertaining if my spirit-friends desired me to do so, I visited a seer and hearing medium in the town where I reside. The circle had no sooner become passive than the spirit of a lady said to me, through the medium, "I have been with Dr. Slade, and I think I can write on his slate. Oh, do let me try to communicate with you in that way." She then repeated to the medium a short communication which she promised she would write upon the slate, if she could. Of this I made a memorandum, and put it in my pocket.

On my arrival in the city, I called on Dr. Slade and asked for a seance. After being seated at the much-talked-of black-walnut table, the Doctor placed a slate, with a bit of pencil upon it, and requested the under side of the table-leaf, and requested me to assist him in holding it there. First, he heard writing, and then three little raps, to indicate that the communication was finished. On removing the slate from under the table-leaf, I found written upon it a communication from a brother who had been many years in spirit-life, signed by his own name.

The Doctor then said, "I see your brother standing by that chair," pointing to a chair which stood in the middle of the room, at least six feet from any other piece of furniture. The chair then moved rapidly back and forth for the distance of a foot or two. He then said, "He now stands behind your chair." Thereupon I was carried, chair and all, back and forth between the table and the sofa several times, with as much apparent ease as two strong men could have moved me. Desiring to test the Doctor's mediumship further, I asked my brother if he would up the chair before referred to down upon the floor, and pick it up again. He answered that he would, by three raps. The chair then laid gently down upon the floor, and stood up again. Bear in mind that I was entirely unknown to Dr. Slade, never having seen him before, and that these manifestations took place in broad daylight. The Doctor then gave me the slate, and I held it with my left hand under the table-leaf, and with my right hand I held his two hands. On removing the slate, I found written upon it the communication that had been promised me through the medium in the country—not one word more or less, but the same words, and in the same order. After this followed the usual manifestations of playing the accordion, suspending the table, moving objects about the room, etc.; but these have been too often described to need a place here.

About five months since I again had occasion to go to New York, and before leaving home visited the hearing and seeing medium; and as before, received a communication from my spirit-friend, which she promised to write upon Dr. Slade's slate. This communication I wrote on a slip of paper and put it in my pocket, as in the first instance. On reaching the city I took a friend with me to visit the Doctor, whom we found too indisposed to give us the required sitting; we therefore called on Mr. Mansfield, the writing medium, and while my friend was writing and sealing up the questions that he desired to have answered, Mr. M. came across the room to me, and touching the tips of my fingers, repeated the promised communication word for word. I drew the slip of paper from my pocket and held it up to him; he read it, and remarked, "These are the very words I have just heard and repeated to you." I answered, "Yes, they were to have been written on Dr. Slade's slate." "Well," said he, "your friend has spoken them to me."

Again, within the last month I have been in New York, and having had my attention called to Dr. Slade by the falsehoods told of him by the Sun Reporter, I concluded to test his materialization phase of mediumship; and as usual, before leaving home, called on the hearing and seeing medium; I received a promise from the same spirit friend that she would, if she could, identify herself by wearing a white rose in her hair, in case the materialization should be imperfect. On arriving in the city I called on the Doctor, but found that in consequence of the exposure (?) the number of callers had been so largely increased that his time was all engaged beyond the limit of my stay in the city. He however kindly consented to give me an hour on Monday evening, which he had devoted to much needed rest; but assured me that in consequence of his unusual labors on Sunday, among his friends in the country, the manifestations would be weak, and perhaps fail entirely. I consented to take my chance, and made the engagement. I was punctual at the appointed time, and immediately followed the Doctor to the seance room. The Doctor prepared for manifestations by stretching across one side of the room in front of the folding doors a cord, having upon it a black cambric curtain about four feet square, with a hole rudely cut through the centre of it; and then, after opening the door of a small clothes-press to enable me to see the inside

of it, and before turning down the gas, he took his seat at the table, and requested me to make a thorough examination of the whole room and its furniture—who I did. He then turned down the gas, but left light enough so that I could see distinctly all the pictures in the room! The first manifestation was a violent agitation of the curtain, and a flash of peculiar light upon its surface. Then there appeared at the opening in the curtain, a brilliant wave of light or cloud, which gradually condensed into the form of a hand; then a smaller wave, which, after two or three efforts, took the shape of a beautifully-formed lady's hand. There then appeared a larger wave of light, which gradually assumed the appearance of a beautiful female head, turning gently from side to side, so that I could see the sides and even the back of the head.

This face was formed and dissolved before the opening several times. At the last appearance, while the face and head were still perfect, the Doctor disengaged his left hand from my right hand, and reaching out, suddenly drew the curtain entirely to one side, but I saw nothing after the curtain was removed but a rapidly dissolving wave of light. The lady's hand then appeared in front of the curtain and moved around the room. It came and rested on my head. The face and hands seemed to be illuminated; and while the hand was moving around my head, I was made aware of its presence by its light, before it was far enough forward so that I could see it. This hand then came up between my person and the table. Here it was less luminous, and more perfect in its peculiar beauty; it turned gently over for me to examine it, and then moved over to my right hand and patted it on both sides. The tips of the fingers then rested on a ring which I wore on my third finger, and when I had mentally recognized its meaning, it made a few gentle passes over my hand, and faded out. Its touch was as warm and as life-like, and as real in every respect, as that of any human hand I ever felt. This hand, and a peculiar ring it wore, were fully and unmistakably recognized.

After this, I felt myself patted on several parts of my body by a heavier but invisible hand. I could see my coat move, and hear the papers rattle in my pocket, but I could not see the cause. This invisible hand then took my watch out of my left vest pocket and pushed it into my left hand between Dr. Slade's fingers and mine. After a little while, it took the watch from my hand, and raising it up before my face, laid it down upon the table. In all these movements, the watch floated through the air without visible support.

During the whole seance, except at the moment when Dr. Slade drew aside the curtain, I held both of his hands, and the light was too strong to permit any object to move in the room without detection.

The Doctor arose, turned on the light, and as he was sitting down he said, "O wasso wants" here a slight shiver shook his frame as he passed into the trance state. "O wasso then said, through his organism—"Ugh! me help white squaw; white squaw tried to make white rose; promised to; could n't; me go;" and with another slight shiver the Doctor passed into his normal condition. So ended the seance.

Respectfully yours, E. W. H.
Hlon, N. Y., May 9th, 1872.

What I Saw and Heard at Moravia.

Messrs. Editors—During last October my attention was arrested in a most marvellous manner as I have supposed by communications from my friends who had passed from the earth's sphere. From that time till the present I have devoted much time to investigation, till I am satisfied that all its most genuine devotees claim for it is true; that we little dream of the new world that is open to our astonished vision; that there are identical spirit-bodies with all the marked characteristics of earth-life, able to communicate to anxious friends the future of the soul-life; to counsel friends in their trials and afflictions here, and prepare us for the change called "death," which is a misnomer for then we cease to live, freed from the pain and sufferings incident to flesh and blood, which do not enter the kingdom of heaven.

At the request, twice repeated, of my angel bride, whose body I laid in the grave the 24th of last September, I went to Moravia, Cayuga Co., N. Y. She promised that she would identify herself, but others of my relations; and I was richly repaid for my journey. I saw my wife twice, my mother, three brothers and two sisters; besides many relations of others who were on the same errand as myself. I saw one brother's face twice different times, and heard his voice several times. He said, "My friends, it is glorious to know we live again." The names of all were spoken so as to be heard by the company. One brother said in reply to a remark of mine, "This knowledge is more than riches. A sister joined us and sang a rich full air in 'Home, Sweet Home.'" I fully recognized the voice, and said, "My own dear sister, you suffered everything that earth-life could suffer, and prayed to die; but thank God, you live again." "I had trouble and suffering enough to fill three," was her answer. She used to do her hair on pins, so when combed down it would appear as if she were a head; her head from side to side so her brown hair appeared perfectly natural.

I recognized my wife, two brothers, and one sister, beyond all doubt. Dr. Putnam, of Michigan, said he should know one was my brother from family resemblance by communications from brother and one sister I did not recognize so fully, but they nodded assent or dissent to questions I asked, so I felt sure the freed spirits were there, evidence that they live and will live forevermore, clothed with that spiritual body of which St. Paul speaks.

I saw one having two beautiful wreaths of flowers of all colors, one around the head and the other around the neck, and a red rose held in the mouth. She was recognized by her brother, Mr. Wheeler. I saw the face of one so plain as to notice the eye-ball move as she looked from one to the other. A hand arm dashed out and struck a blow on the outside of the cabinet that could be heard a distance of fifteen rods; it struck a foot and a half higher than the medium could possibly reach: it was the spirit of John King, fully recognized by his brother present.

One day a test was given which none of us could recognize at the time as follows: First, a hand holding a roll of adhesive plaster and bandage cloth; second, a small arm lying on a pillow, done up in white cloth; third, the same arm hung in a sling tied around the neck; fourth, a hand arm performing the curved motion of a swing. The next morning, Dr. Putnam said he recognized its meaning. When a boy, he had a swing in the wood-shed; a scythe had been laid under it, and, in swinging, his foot hit the handle, causing the blade to fly up and cut his arm nearly off. A test from his sister, who, the day before, had shown herself, drummed the piano, swung with him, and patted him several times—evidence so conclusive none could doubt. He recognized her voice fully. Masonic emblems were shown to W. B. Lord, of Utica. Not only hands and faces were shown, but the full forms threw open the cabinet doors and stood there. Mr. Vogl, of Boston, recognized his mother in dress of peculiar German style. She answered his questions. I saw several full forms, both of our own and the Indian race.

There came one "Vina," a negress, black as night, a former slave of one of the visitors from New Orleans; both hands and face were shown, much to our amusement. A part of the sitting is in a room of perfect darkness; after a while a dim light is called for. During the dark sitting we have numerous tests, such as sprinkling with water, electric lights flying about the room, a rapid slide of hands up and down the keys of the piano, also raps of "yes" and "no"; a speaking trumpet was thrown over the piano, the piano shaken so as to appear like a carriage on the pav-

ment, imitating the rattling noise of the sewing-machine, and when a visitor plays the piano they beat time by patting the hands or feet; distant sounds, as of bells in the distance, or heard; the spirits shake the cabinet as though it would come down. They always join in the singing which they request, frequently changing the words from the regular line, so that there can be no possible mistake as to who does it. On one occasion the words were "I am a spirit," and the spirits sat all around over our heads very loud. Then a light is called for, and tests are given to the several visitors. They frequently talk through the trumpet, giving most excellent counsel. Mr. Russell, from Utica, who had been excommunicated from the Bleeker-street Baptist Church, for his belief in spirit-communication, was warmly cheered and encouraged to persevere in his investigations, saying that the church would have to come to him for light, for there was going out.

I have myself been often encouraged by signs and omens to pursue this knowledge, which is more than riches. I could give many wonderful facts which I saw and heard, but will close, lest this article prove too lengthy. Some do not obtain as good tests as others, owing to conditions that may affect results at the time. No one goes but will see a test of some kind. Whoever goes should arrange to stay several days; by so doing, you will be richly repaid. I stayed two weeks in the first half of April, and feel that they were the most profitable hours of my life. I could spend the remainder of my days in rags or in prison, if need be, knowing that the life to come will be filled with knowledge and riches untold.

The consolation already received, is heaven begun. To be able to walk and talk with the angels would be to have a foretaste of heaven here. My advice to all, is to investigate this philosophy, which the mission of Jesus on earth was to unfold, but which the brightest minds of earth refuse to receive. The prophecies of the Old Testament were spirit-communications; the miracles of the New were spirit manifestations given through Jesus, a superior medium. You who laugh and make light of this individual, identical spirit-life, will one day learn that you have been angels in disguise. Ignorance of the fact cannot possibly be that some nine or ten millions of believers, who have what is termed "positive knowledge," can be deluded. No man can thoroughly investigate without becoming a believer.

AMASA LORD,
Hartford, May 11th, 1872.

Scientific.

COSMOGRAPHY: A Description of the Universe.

NUMBER TWO.

BY LYSANDER S. RICHARDS.

The astronomer has simply to point to the rings of the planet Saturn to substantiate, in a measure, the nebula theory of our globe. Surrounding that planet there are a system of rings, which are unquestionably composed of gas, a nebula, and probably were thrown off from Saturn, the same as the rings which formed the Earth and other planets were thrown off from the sun. It is conjectured that these rings, about Saturn, through the process of condensation and contraction, will break, and form another system of moons around the planet, similar to the breaking up of the Earth's ring around the sun, and consolidating into the globe which we now inhabit. Our moon is supposed to have been thrown off and condensed, in a similar manner, during the early stages of development of the earth.

The geologist points you to the interior of the globe for evidence of the fluid and nebula condition of our planet. Matter borings into the earth, and for every fifty or sixty feet descent, heat will increase one degree Fahrenheit; at a distance of a mile and one-half, at the same ratio of increase of heat, the thermometer will indicate boiling point; at a depth of one hundred miles the increase of heat, at the same ratio, would melt the most solid substance our planet contains, and at this depth—which is a trifle as compared to the Earth's radius, or the distances from the surface to the centre, being some four thousand miles—the fiery fluid of the globe probably commences. In the mines of Belgium, at a considerable depth, the heat is so great that no one but miners accustomed to working them can but a moment remain there.

The spectroscopist—one of the most important aids to science that has been given to man in this century—is an instrument with a prism and three tubes, used by chemists for chemical analysis, and by astronomers for the analysis of the stars. The sun is found to contain sodium, iron, hydrogen, magnesium, copper, zinc, calcium, nickel, &c. The common origin of bodies comprising the solar system is substantiated through spectrum analysis, as most of the elements the Earth contains the entire system possesses. Most of the stars examined contain properties that contribute to the support of life. If, then, our planet was originally a fiery, liquid, or vapor mass, all manner of forms now upon it, man, beast, trees, rocks, all were one and the same in this seething, universal boiling caldron. Analyze the grave after the body is entirely decomposed, and the most skillful chemist cannot detect the faintest trace of the body as distinct from the earth. The muscles of man contain soda; blood, potash and iron; bones, lime and phosphorus; hair, silica; brain, phosphorus and magnesia; the body contains, besides oxygen, hydrogen, carbon, nitrogen, chlorine, aluminum, &c. elements common to beasts, plants and soil. The earth is being created to-day, just as rapidly as six thousand years ago. It is yet young, although some two hundred million years of age. Earthquakes and volcanoes must cease ere our planet is fully developed. The crust is very thin—a few miles only, while the diameter of the earth is nearly eight thousand. The interior is constantly solidifying, so that instead of one hundred miles' thickness of crust, as at present, the entire eight thousand (or whatever may be the diameter millions of years hence) will undoubtedly become one solid mass. Earthquakes and volcanoes in that distant future are no more, for the interior fiery fluid no longer exists to produce, through agitation, these phenomena. As this condensation process is continued, the Earth, from necessity, is diminishing in size; its size, at one time, is supposed to have been some eighteen hundred times larger than its present dimensions, its outer limb reaching to the moon, about two hundred and thirty-nine thousand miles distant. One has but to travel over the face of our planet to discover the fact that its development has but fairly commenced, and that man must, to a large extent, be the instrument to perfect it. Not one one-thousandth of the land of our globe is cultivated; every inch of ground must be tilled and made to return one hundred, ay, one thousand fold more profit to its inhabitants than in the past. Stagnant ponds must be drained, and beautiful farms flourish upon their beds. All space upon the planet must be turned to our best advantage; then, and not till then, will paradise be gained and the grand old earth a ripe age attain.

"Those who have felt the voice of God thundering in their hearts will follow truth to its eternal home, and through the fiery way, feeling that this is the higher life of man." Such was the Luther of New England—misunderstood by those who should have been his friend, true to that highest law written in no book, but inscribed upon each soul, breaking down sectarian barriers, preaching the truth, and the broad road of man. Thus, Luther was Theodore Parker.

THE TEMPLE: On Diseases of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity, and Crime, with full directions for their treatment and cure. By Andrew Jackson, M. D. New York: Wm. White & Co., Boston.

OUR OWN PUBLICATIONS. Opinions of the Press. FLASHES OF LIGHT FROM THE SPIRIT-LAND, through the Mediumship of Mrs. J. H. COLEMAN. Compiled by Allen Putnam, author of Spirit Works; Naty, a Spirit; Spiritualism; Witchcraft, and Miracle, &c. Boston: Wm. White & Co., 1872.

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This is a work of some 400 pages, filled mostly with communications selected from the vast number published in the Banner of Light during the past few years, purporting to come from the spirit world, and through the mediumship of Mrs. J. H. Coleman. The work also contains a preface giving a brief account of its source and history; also, the origin, object, and influence of the Banner of Light, as published at a public sales, Sept. 1, 1871, in an address by the spirit of Theodore Parker.

The files of the Banner for the autumn of 1867 to Jan. 1 of the present year, contain questions and answers enough to fill a volume three times as large as the present one, but as it was necessary to compress them to the present limits, it required great care to make such selections "that each controlling speaker, each topic of general interest, and each significant difference of statement or opinion, might appear in the Compendium, and that without any abridgement or change of language." The communications are from various churches, including protestants of different sects, Roman Catholics, Jews, Turks, Chalmers, Arals, Indians, and many others, and although these spirits view matters from different standpoints, and in different ways, as do the dwellers in this life, yet they all touch substantially that "whatsoever a man sows, that shall he also reap." The work is an exceedingly interesting and valuable one, furnishing much food for deep and serious thought, and no one need hesitate to peruse it. For sale at the Banner of Light office, 138 Washington-street, Boston.—Hartford Tri-Weekly Publisher.

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The author's book is called "Flashes of Light from the Spirit-Land," and contains the evidences given through the mediumship of Mrs. Coleman, of Boston. Some of these things are very singular. In deed the whole subject is a strange and interesting one—the most remarkable of the bewildering phenomena of this strange age in which we live, phenomena which seem still to await the long-looked-for scientific explanation.

MAYWEED BLOSSOMS. By Lola Walsbrook, author of "Alice Vale," "Helen Harlow's Vow," "Suffrage for Woman," &c. Spiritualism is a busy agency in producing books, as it were, which, for good or evil, bears witness to another proof of the fact in the volume now before us—a book of stories and moral reflections, in prose and poetry. Rather a clever production, we should say, judging by the ideas that we caught here and there, as we turned over its leaves. Mrs. Walsbrook writes with a liberal, generous, and reforming, and humanitarian in sentiment, and her "Mayweed Blossoms" will make any one wiser and better who reads it. The work is for sale by Wm. White & Co., 138 Washington-street, Boston.—Boston Investigator.

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crime from a physiological standpoint. Mr. Davis has but little faith in drugs and medication for mental maladies, but holds that the disturbances of the brain and nerve machinery can be best reached by the dynamic forces of nature, magnetism, sympathy, and love; that drugs are which are not kindred to the system, especially a mind diseased. Crime he would deal with resolutely, yet in a kind, tender spirit, casting aside all ideas of vengeance. The primary idea should be the formation of the individual, not punishment per se. Some of his views are novel, but there is much in the work to attract attention and suggest thought.—Providence Press.

THE SCIENCE OF EVIL, or, First Principles of Human Action. Together with Three Lectures: I. On the Origin and Development of Evil; II. On the Scientific and Theological Methods of Salvation Compared; Sunday; Its History, Uses and Abuse; Prayer; the True and False Methods Compared. By Joel Moody, Tonoka, Kansas. Crane & Byron, Publishers, 1871. Pp. 110. Price 25c. For sale by Wm. White & Co., Boston. The first book ever published in Kansas is certainly most creditable to that State and to the publishers. It would be difficult to find a volume of book work, in any city, better prepared in binding, paper, and type, in which respects it is a superior volume, and almost a model for older efforts to equal. Its contents are interesting and valuable to a remarkable degree. We were wholly unprepared to find so close a reasoner and so fine a writer on a theme so difficult. It is clear enough that the case is not the only source of evil. We do not mean by this that we accept all the author's positions and conclusions, though the main one is unquestionably correct, namely, that evil is not absolute or final, but is limited in extent and duration. A great many novel ideas are started and discussed, which cannot fail to stimulate the mind of even the reader who is not prepared to accept them. The book is a remarkable one, not only in respect to its originality, but its ability of argument and statements, and it is really worth perusal by all who are interested in the great theme discussed.—Chicago Free Press.

"Nature's Laws in Human Life." Wm. White & Co.—I have read with interest the review recently published by you, "Nature's Laws in Human Life." The work is itself in the spirit of candor which commends it to the reader. The author evidently has a sincere faith in the truth of Spiritualism. The opinions of its opponents are fairly stated, with no attempt to force them down, and are answered by a record of facts drawn from the writer's direct experience and extensive observation, and the principles fairly deducible from those facts. It is written in a clear and compact style, and is free from all offensive attacks upon other forms of religious belief. To the myriads of people in our land who long to know something about the laws of another life, and of communication with the unseen realm, and of the laws that govern it, this will be found a useful volume. W. F. EVANS.

There is a great dearth of able seamen in the British merchant marine, and the ship owners are considering a project for establishing a school of instruction.

BANNER OF LIGHT: AN EXPOSITION OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY.

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LUTHER COLBY, ISAAC H. RICH, EDITORS.

LEWIS B. WILSON, ASSISTANT.

ALSO BY A LARGER COURSE OF WORK WRITERS.

THE BANNER OF LIGHT is a first-class eight-page family newspaper, containing forty columns of readable and instructive material, classified as follows:

LITERARY DEPARTMENT.—Original Narratives of reformatory tendencies, and occasionally translations from French and German authors.

REPORTS OF SPIRITUAL LECTURES.—By able Trance and Normal Speakers.

ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.—Subjects of general interest, the Spiritual Philosophy, its Principles, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. Correspondence, Contributions, &c. by Wm. White &

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications of our correspondents. Our columns are open for the expression of free thought, when not personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

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

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JUNE 1, 1872.

Office in the "Park Building," No. 15, (South) State Street, Boston, Mass.

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WILLIAM WHITE, EDITOR IN CHIEF. ISAAC B. REED, ASSISTANT EDITOR.

For terms of subscription see each page. All mail matter must be sent to our Central Office, Boston, Mass.

Letters and communications pertaining to the Banner of Light should be sent to the Editor, at the office of the Banner, No. 15, (South) State Street, Boston, Mass.

Mr. Crookes and Dr. Carpenter. Mr. William Crookes, of London, is one of the few men of science who have had the courage to test the so-called spiritual phenomena, and to give his conclusions of their genuineness. For this act of manly valor he has of course had the pseudo men of science, whose pre-judices are stronger than their love of truth, after him like a hawk in full cry. Among the rest was Dr. Carpenter, who undertook to degrade Mr. Crookes's claims as a man of science, and to misrepresent some of his experiments. In the London Daily Telegraph of April 21, 1872, we find the following:

To the Editor: Sir—Dr. W. B. Carpenter, F. R. S., introduced in a public lecture an experiment which he alleged to be that upon which I had relied for proof of the existence of a hitherto undetected force. It was not my experiment, but an unjustified misrepresentation of it. Called upon to testify for the wrong he had thus done, Dr. Carpenter threw the responsibility upon himself upon others whom he stated to have been his informants. I send you the correspondence, and leave it to the judgment of the scientific world. Yours, &c., WILLIAM CROOKES.

They follow a letter from Mr. Crookes to Prof. Stokes, Secretary of the Royal Society, with Mr. Stokes's reply, the substance of which is wholly opposed to Dr. Carpenter's attempt to bring in Mr. Stokes as authority for his attack on Mr. Crookes. A letter from Sir Charles Wheatstone (Dr. Carpenter's other authority) follows, in which Sir Charles says: "I did not state to Dr. Carpenter that the water experiment disproved the existence of your hypothetical psychic force. What I did say was to the effect that no argument in its favor could be deduced from the experiment which you put forward so prominently."

The following letters, by which it will be seen that Mr. Crookes comes out triumphantly from the scientific onslaught made on him, wind up the published correspondence, and we commend the whole of it to the attention of the editor of the Index, who says: "What is usually called investigation of this subject (spiritual phenomena) is the shallowest farce." Let Mr. Crookes reply to this very charitable and intelligent assumption: University of London, Burlington Gardens, W., Feb. 28th, 1872.

DEAR SIR CHARLES—If you would be communicating with Mr. Crookes on the subject as to which you spoke to me, it may be as well that you should let him know what my understanding of the matter, as derived from yourself and Professor Stokes and what was the account I gave of it in my lecture. I understand of you that Mr. Crookes had added the descent of a balanced vessel of water, on the immersion of Mr. Home's fingers into it, as a proof of the exertion of some force which could not be mechanical, and which must therefore be a new force—call it psychic, spiritual, or what you please. And I showed my audience that the immersion of the fingers into a tumbler of water so balanced, would produce its descent simply by hydrostatic pressure, from which I draw the inference that Mr. Crookes's experiment gave no proof whatever of the existence of any force not known to us.

If I have in any way misunderstood your account of Mr. C.'s experiment, and have thereby done him injustice by my representation of it, I shall be quite ready to make any correction that you (as a mutual friend) may consider to be called for. Believe me, yours faithfully, WILLIAM B. CROOKES.

Sir Charles Wheatstone, 20, Mornington Road, N. W., March 27th, 1872.

DEAR SIR CHARLES—You must also be to protest against the experiments given in my Royal Society paper of Sept. 27th, 1871, being ignored, and the discussion being made to turn on a less delicate experiment, referred to in an earlier paper. The experiments of Sept. 27th, 1871, are those referred to by Dr. Carpenter, and reported on by Prof. Stokes and by yourself. That there is no doubt of this being the case, is evident from Dr. Carpenter's language at Chelsea and elsewhere. Mr. William Crookes had sent a paper to the Royal Society last summer (June 14th and June 28th, 1871), containing investigations into what he called a new force. It was returned to him by the Secretary, Mr. Crookes afterwards sent in a second series of experiments. [September 27th, 1871.] The Secretary did not like to refuse this paper on his own responsibility, so it came before the Council of the Royal Society. Mr. Crookes's second paper came before the Council a month or so ago, and a committee of two was appointed to examine it. They gave in their report to the Council yesterday (Jan. 18th, 1872), and it was unanimously resolved that the paper be returned to him, as, in the opinion of the Royal Society, it was good for nothing. This rejection took place on Thursday afternoon (January 18th, 1872), and I heard of it from Sir Charles Wheatstone at the evening meeting. What I stated as to Mr. Crookes's experiment with the balance was on their authority.

[How far this is correct may be inferred from the following passage from Prof. Stokes's letter to Mr. Crookes: "The question brought before the Committee of Papers of the Royal Society with reference to your papers was simply whether they should be accepted or declined. The decision of the committee, as entered on the minutes, was simply 'declined.' What estimate of the value of your papers each individual voter may have formed—what considerations mainly may have influenced him in giving his vote—are questions which he alone can answer; so that no one, as I conceive, has a right to add to the formal decision his notion of the grounds of it."] Dr. Carpenter here explicitly refers to the experiments given in my paper of September 27th, 1871, and not only says that you mentioned to him the grounds of the rejection of that paper on the very day it occurred, but that you described to him one of the experiments given in it. I must therefore object to having the discussion drawn from the point at issue; from the testing experiment in question presented to the Royal Society, to an imperfect form of the same experiment which was merely referred to in a paper published elsewhere.

From my pamphlet reprinted from the "Quarterly Journal of Science" for October 1st, 1871, (page 28) you quote the following words: "The mechanical transmission of power is by this means entirely cut off between the copper vessel and the board, the power of muscular control is thereby completely eliminated." You also quote a footnote in which I refer to an early and imperfect form of the experiment, and you then re-appear on these passages, speak of well-known hydrostatic laws, and give calculations, as if my published experiments in question really afforded any grounds for severe remarks.

It is much to be regretted that you should have selected from my pamphlet two passages occurring on page 28, and should have omitted to read the few lines which connect these passages; otherwise it must have been apparent to you that your self-evident exposition of a well-known hydrostatic law had no bearing on the case in hand. Let me strictly re-iterate. The following paragraph, from page 28 of my pamphlet, fills up the gap between the two passages you quote: [An illustration is here inserted in the original, with references which cannot be reproduced in its absence.] "On the board, exactly over the fulcrum, is placed a large glass vase filled with water. A pressure is exerted on the top of the vase, by an arm and a ring in which rests a hemispherical copper vessel, perforated with several holes on the board, and the arm and copper vessel are so adjusted that the latter dips into the water 1/4 inch, being 3/4 inches from the bottom of the vase, and 1/2 inch from the top of the board. A slight 2 or striking the arm or the vessel produces no appreciable mechanical effect on the board capable of affecting the balance. Dipping the hand to the full extent into the water does not produce the least appreciable action on the balance. As the mechanical transmission of power is by this means entirely cut off between the copper vessel and the board, the power of muscular control is thereby completely eliminated."

I venture to think that had you read the above connecting link between your two quotations from my pamphlet, or had even noticed the parts I have italicized, you would not have written, "That under such circumstances a water vessel presents an exertion on the board when the hand is dipped in the water is an undoubted fact; whether it produces the effect in question or not, depends on the sensibility of the apparatus and the placing of the vessel. A displacement of 3/4 inch of water would exert a pressure which, if directly applied to your machine, would be equal to 3/4 inch of the weight of the water of your imaginary psychic force being, according to your own statement, 5,000 grains." I have referred to quote from the reprint of my paper in the "Quarterly Journal of Science," for October 1st, 1871, as your citations appear to show that you have derived your information from a reprint in my "Quarterly Journal of Science," for September 27th, 1871—the paper to which Dr. Carpenter and yourself refer—the same experiment is described in almost identical words, and is, moreover, illustrated with photographs of the apparatus. [Another diagram is here inserted.] But why refer only to the water-contact experiment? The true explanation of the force which will reconcile all the indisputable facts. How does the well-known hydrostatic law account for experiment 2 on p. 29 in which the vessel of water was removed? Or experiment 3, in which the force acted through a space of 1 foot? Or experiment 4, in which the force acted at a distance of 3 feet? Or experiments 5 and 6, in which another kind of apparatus was used, and the force likewise acted at a distance? The only sentence in your letter bearing in any way on my actual experiment is the last one, in which you say, "I cannot see what part you intended the water to play when you subsequently placed the vessel over the hand, and it appears to me that the contrary is the case, a force acting according to physical laws should produce the motion of a lever by acting on its fulcrum." In this I entirely agree; I, too, cannot see the part the water played; nor can I trace the analogy between the psychic force and a force acting according to known physical laws. Yet the facts recorded in my paper are so far from that.

I remain yours truly, WILLIAM CROOKES. Sir Charles Wheatstone, F.R.S., &c.

Some True and Good Words.

In the Religious Magazine for January, Rev. E. H. Sears undertook a somewhat broad and liberal survey of the "Strength and Weakness of Modern Spiritualism." He styled it a faith "everywhere spoken against." After recounting the most and worst that has been or can be said against it, he observes: "And, lastly, this faith has had one blessed power whatever its influence has been in the manner of thinking and talking of death. If anything has cast an awful chill over Christian homes and hearts, and seemed to destroy or falsify their faith, it has been the presence of death. After eighteen hundred years of Christian light, we tremble with terror on the edge of the grave's awful abyss, and are filled with speechless agony whenever the hand of death is laid on one we love. Death always seems a fearful break in Nature, almost a return to chaos. We speak of the dark, mysterious valley only in terrified whispers. Now all this cannot be said of those homes and hearts where Spiritualism is the earnestly accepted faith. I have heard these people talk so rationally, so naturally, of the other life, that death seemed to have no dominion over them. With them death is almost an obsolete word. They only speak of 'going out of the form,' of 'going to the Summer-land,' of 'going to the other side.' Even their children live in the golden atmosphere of hope and trust, and learn to talk of heaven as only the upper chambers of their earthly home."

"As I go into the old churchyards," continues this writer, "and see, keeping watch over the graves, the grinding death's head cut in stone, I think of those unknown thousands buried under the mighty Rome, many of whose simple graves bear only the touching words—'Asleep in Jesus.' And then I pray for the help of any faith that can take away from the human heart the awful fear of the grave, and bring back to the church of Christ the joy and trust of his early disciples. The faith that can do this should be welcomed by our hearts as a glorious instrument of the divine religion of Jesus Christ." Sweet, as well as true words are all these, and out of the heart of a man who is in quest of the substance. They constitute a fit admission of a fact which is not to be dismissed with sneers, or covered up with silence. There is testimony from experience, from one who has been tried in the furnace of life and religious theories; and it supplies the very want which existence is recognized: in one way and another, by all professed Orthodox believers. They all admit that they are not yet satisfied, but they will not allow that Spiritualism has discovered the blessed secret which will fully compensate for all their disappointment and grief.

A Fit Reply. We were most agreeably surprised to find in a paper so far away as Montana Territory—the Helena Gazette—the evidence of a sturdy religious independence that is worthy of imitation nearer home. Not that we do not look for independence in such a quarter, for we assuredly do, but it was an agreeable surprise to discover, in a recent issue of a Journal so far away, a spirit of revolt against the demands of modern Orthodoxy, that contains the promise of a state never to be shackled by the provisions of such a convention as that which was held several months since in Cincinnati. It appears that some one of the super-serviceable set who run that remarkable body of delegates, sent the same busy circular to the Gazette, which was despatched to about every other newspaper office in the country. It requested the Gazette to lend its influence to aid the proposed amendment to the Constitution, recognizing Christianity as our national religion. It speaks of the "call" issued to catch sympathy of a certain class, styling them all "political preachers," and says they are "a tribe it has always heartily despised." That is plain and good.

After fairly stating the four points named in the circular, to which its attention was particularly invited, it goes on to say with the right spirit: "We have no sympathy for any movement for the establishment of a national or state religion. We get along well enough without one, and we certainly would oppose any change in this respect as earnestly as the our early democratic leaders when this idea was proposed in their time. We regard it as a movement to bring some worldly preachers, who wish to forsake their calling and obtain political preferment, into prominence, and we have no sympathy or respect for such men." "We want no religious party politics. If anything could break up the Government, such parties would." And it refuses to touch the movement—to state the names of the signers to the circular—to have anything to do with it, and on these good solid grounds. Every paper to which the circular has been sent would take the pains to speak out in the same straightforward way, we should soon have this discussion brought to the surface, and there is where we want it.

The Leaven Working. The daily press throughout the country is bearing the story of the feverish unrest existing among the laboring classes, not only in the United States, but in Great Britain and Continental Europe. Causes are at work which portend of grand results to follow. The true lover of his kind must see hopeful omens in the activity with which the sons of toil are endeavoring to arrange some plan for their improvement on the mental and social plane.

As we go to press we learn that the strike of the trades in New York for the eight-hour system is an established success, the master carpenters, masons, bricklayers, plumbers and cabinet makers are on foot for the production of similar action on the part of the horse-shoers and general laborers. So widespread among the employing class has become the dread of the combined efforts of the employes, that the master masons of Chicago have resolved that they will sign no contracts hereafter, unless they contain a provision exempting the builders from all damages in case of a general strike.

While we are of opinion that some better method than "striking" will yet arise for the amelioration of the laboring classes, yet this sign of awakening interest in their condition among themselves, even though seeking a semi-violent form in its expression, is better to look upon than the solemn vis inertiae of despair.

A Slip of the Pen.

In a recent issue of the Banner of Light, we took occasion to refer in a commendatory manner to Dr. Dio Lewis's new work, "Our Digestion, or My Jolly Friend's Secret," but unfortunately at the close we stated that it was published by Lee & Shepard of Boston. This firm are well known as enterprising and tireless in the production of new delicacies for the public reading appetite; but in this case the honor belongs to George Maclean, Publisher, 733 Sanson street, Philadelphia, Pa.—Boston office 3 School street. The work is for sale only by subscription.

Prohibition and Principle.

In a recent issue of the Golden Age, Mr. Tilton takes occasion to oppose the position assumed by Mr. Wendell Phillips on the subject of temperance, with the vital consideration that what we turn over to the law to do for us is only so much taken from our moral strength. Mr. Phillips had been quoting, in a recent address, the appealing remark of a rich drunkard in Illinois, that, if somebody would give him the resolution to pass an open door that led into a drinking saloon, he would share his wealth with him to-morrow. Now, said Mr. Phillips, no one but God can plant that resolution in such a man; but here is one thing that law can do, and that is, to shut that door. The Golden Age admits that this is the very question to answer, and asks if the shutting of that door by law is not directly in the face of republican institutions. It argues the matter: If it is the law that steps in to shut the door of his temptation, suppose it were his particular temptation to steal, to fight, to lie; should the law make it its business to go about shutting up the facts that excite him to transgression?

"Perhaps," says the Golden Age, in continuation, "the Almighty might have made a world without a single temptation in it, as he might have made one in which nobly will fall down. But, in this world, temptation seems quite as essential for the development of manhood as the law of gravitation for material ends; and to try to abolish the one is quite as fruitless, not to say foolish, as to attempt to expunge the other from the constitution of the globe. It is not the temptation that we must remove, but the weakness of principle, the moral inertia which tumbles into them." How profoundly true that all is! Plain and easy sailing never would make men of us. We require rough usage in order to get proper temper and tone. Many must succumb, we know, and lamentably fall away from the high privilege of victory; but they have no greater obstacles to overcome than others, though their conditions may be less favorable. Is it not, then, the duty of true reformers to try and establish better conditions for them? To attempt to remove the obstacles is beginning at the wrong end.

Announced Spiritualist Meetings. By reference to our sixth and eighth pages it will be seen that the advent of the summer days is the signal for the renewal of those pleasant and profitable convocations, for which the followers of the spiritual philosophy have already become noted.

The Vermont State Spiritualist Association will meet in Quarterly Convention at Stowe, on Friday, June 28th, and continue in session three days, closing Sunday, June 30th. Able speakers will be in attendance.

An Anniversary Meeting of the Spiritualists and Friends of Progress will be held at the Free Church in the village of Sturgis, Mich., commencing on Friday, June 14th, at two o'clock P. M., and continuing until Sunday evening, the 16th.

A Quarterly Convention of mediums, speakers and others, for Western New York, will be held in Union Hall, Dansville, on Saturday and Sunday, June 1st and 2d.

The Progressive Spiritual Society of Shell Rock, Iowa, will hold its annual meeting at that place, Sunday, June 21. This body was organized in 1860, and now numbers some fifty members, with good prospects of future success, though mediolistic help is desired, as it also is in many other parts of the country.

The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden, Col., on the 6th and 7th of July.

The Minnesota State Spiritualist Association will hold a three days' Semi-Annual Convention at Minneapolis, Minn., June 21st, 22nd and 23rd.

Dr. A. H. Richardson and James S. Dodge, of Boston, Mass., give notice that a camp meeting will be arranged by them, to take place at Walden Pond Grove, on the Fitchburg railroad—the same to commence Wednesday, Aug. 7th—of which full particulars will be given hereafter; also that a picnic will occur on the same ground, Wednesday, July 17th. See card in another column.

The Sabbath Was Made for Man.

Mark (ii: 27) informs us that this was the reply of Jesus to the scoffing Pharisees, when his hungry disciples began on that day to pluck the waving corn, over eighteen hundred years ago; and the truth of the assertion, as also that of its companion clause—"and no man for the Sabbath"—is self-evident to every eye not blinded by worldly interest or creedal bigotry. Nevertheless, while the public libraries in New York, Philadelphia, Cincinnati and other leading cities of our Union are thrown open to the public on the Christian Sabbath, Boston is in the rear of this grand advance movement. Puritanism, clad in broadcloth and silk, bespangled with gold and diamonds, instead of the russet garb and high peaked hat of "ye olden time," keeps guard in this city, and utters its "respectable" protest through the assembled wisdom of our Board of Aldermen. After the liberal Common Council, in a praiseworthy manner, voted recently to open the Public Library to the people on Sunday, the astute "fathers" refused to concur, being unwilling to assume the responsibility of the step, and being desirous of hiding behind the opinion of the City Solicitor. Still the desire of the people moves on to its sure attainment.

Spiritualism in Salt Lake City.

Dr. O. H. Congar, President of the Spiritualist Association and Lyceum organization at the above point, writes us under a recent date, earnestly desiring that some reliable mediums for physical manifestations of spirit presence and power should visit that city and Utah generally. He says the country is rapidly filling up with progressive and liberal minds, and that a large field for useful labor lies open to whoever will come. If either Dr. Slade or the Davenport could feel to make the attempt, he is certain that there would be afforded ample pecuniary compensation. Any other reliable medium for physical manifestations, desiring information with regard to appointments, etc., can address Mr. E. L. I. Harrison, Salt Lake City.

Music Hall Spiritualist Free Meetings.

The highly successful course of free lectures and carried on at this hall during the past fall and winter, will be brought to a close for the present season by an address on Sunday afternoon, May 26th, from Andrew Jackson Davis. On that occasion, the distinguished seer will speak on a subject—"The Summer-Land"—with which his name is indissolubly identified throughout the liberal-thinking world. Those desirous of listening to a clear exposition of the views of a deeply inspired and at the same time reflective mind should not lose the present opportunity.

The meetings will be resumed at the same hall in October, 1872.

See call for the Annual Meeting of the Massachusetts Radical Peace Society, in another column.

Contents of this Number of the Banner.

First Page: "Marriage," by G. H. W.; "Direct Evidence," by H. N. S.; "Notice of Foreign Periodicals," &c., by Dr. G. L. Dison. Second: "A Step in Advance," by Mrs. Maria J. King; "Can our Spiritual Boat be Stranded among the Breakers?" by W. C. Waters; "Mary F. Davis vs. University," by Mary A. Leland; Letter from London, by J. H. Powell; Banner Correspondence; Poem—"The Vision of the Snow." Third: Poem—"May," by Dr. G. W. Balcooke; "Sciences with Dr. Slade"; "What I Saw and Heard at Moravia," by Amasa Lord; "Cosmography," by Lyander S. Richards; "Our Own Publications"; "Nature's Laws in Human Life"; Prospectus. Fourth and Fifth: Usual editorials, items, etc. Sixth: Message Department; "Aspiration," by Amira F. Patterson; Obituaries; Convention Notices; Spiritualist Meetings. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Glimpses in New York," by A. E. Giles; "Complete Marriage."

Tobacco Antidote.

R. H. Ober, writing from Lawrence, Mass., April 23d, bears willing witness to the good accomplished for society by George Trask, of Fitchburg, Mass., the celebrated anti-tobacco reformer. He also says, referring to the "collar-shoulder" or open opposition with which all new movements are received by the established order of things, "that modern Spiritualism, with the assistance of the angel-world, is doing a work for humanity which bigotry cannot annihilate."

From a later number of the "Anti-Tobacco Journal," published by Mr. Trask, we copy his "tobacco antidote," which we recommend to the attention of all who are in the habit of using this insidious narcotic:

"1. Make the most of your will. Drop tobacco, and resolve never to use it again in any form. 2. Go to an apothecary, and buy ten cents' worth of GENTIAN root, coarsely ground. 3. Take as much of it after each meal, or oftener, as amounts to a common quail of 'fine-cut' or 'cavendish.' 4. Chew it well, and swallow all the saliva. 5. Continue this a few weeks, and you will probably come off conqueror; then thank God, and 'sin no more.'"

Reasons: 1. Gentian is a tonic, bitter in taste, and will tend to neutralize and allay your taste for tobacco. 2. Gentian is a nervine. It will brace up your relaxed and flabby nerves, and tend to save you from the 'awful agonies' under which victims agonize. 3. Gentian, for a short time, may serve as a partial substitute for the quail or pipe. It employs the most careful attention, and gives a helping hand to a drowning man."

Conventions in a Nut Shell.

The Golden Age thus sums up the conventions recently held, May 9th, 10th and 11th, in New York City:

"The woman suffragists sabbat the sacred feast of anniversary week in three distinct tables—one under the presidency of Mrs. Elizabeth Cady Stanton, including the vice-generosity of Miss Anthony and Mrs. Hooker; another, under Mrs. Lucy Stone, with the rest of the Boston wing; and the third under Judge Keyes, of this city, including Mrs. Wadsworth and her followers. The meetings were not largely attended—owing perhaps to these divisions; and yet if the three moderate audiences had been put together, they would have made one 'bummer.' The Woodhull wing nominated their leader for the presidency of the United States, with Frederick Douglass for Vice-President. The resolutions denouncing Horace Greeley for his hostile attitude toward woman suffrage. Keen debates were held in several of the meetings on points hardly profitable—the game not being worth the powder. The Herald loomed there, making its usual fun of the whole A. M. so land troop. But busy actors in all reforms must encounter indignities of the bystanders. The three colonies, by their May meetings, have probably done some good and some harm to the cause which they so distractedly represent."

J. M. Peebles.

The Harbinger of Light, (Australia) for March, in the following language informs its readers of one phase of the future intentions of this gentleman:

"We have much pleasure in announcing the intended visit to these colonies of that talented author and lecturer, Mr. J. M. Peebles, formerly the United States Consul at Trebizand, and for some time past a popular lecturer on Spiritualism in England and the United States. At the period of our last address Mr. Peebles was lecturing to crowded houses at New Orleans, after a very successful course at Troy. There is no doubt from Mr. Peebles's large experience and extensive knowledge of Spiritualism, its facts, phenomena and philosophy, and his ability and eloquence as a lecturer, that his visit here will be productive of much good."

Beecher and the Workingmen.

During his discourse in Plymouth Church on Sunday, May 19th, Henry Ward Beecher declared in favor of the workingmen's eight hour movement, and wished the strikers God-speed.

Movements of Lecturers and Mediums.

Sidney Howe addressed an intelligent audience in Beverly, May 12th, on the Needed Reforms in this Country. He spoke in Lyceum Hall, Marblehead, Sunday, May 19th. Permanent address, 14 Chester Park, Boston.

Emma Hardinge-Britton lectures in Milford, Westford, and Lowell, Mass., during June; Portland during July; Ogdensburg, Waterbury, N. Y., &c., during August; Worcester, during September. Applications for the ensuing fall and winter to be addressed care Mr. Thos. Hanson, 251 Washington street, Boston, Mass. Mrs. Britton can only take engagements in the Eastern States at present.

Moses Hall is now in New England. He speaks the first two Sundays of June in New London, Conn. He anticipates holding the Mason and Dixon's line camp meeting this summer on the old grounds; also holding a camp meeting in Southern Indiana.

Dr. W. Alpheus Flanders, medical clairvoyant healer and psychometrist, is permanently located at No. 105, Monroe street, Grand Rapids, Michigan.

Mrs. M. A. Moore, one of the best as well as the longest-established mediums for spirit communion in the field, is at present located and doing good work in St. Louis, Mo.

Mrs. Abbie N. Burnham has lectured recently in Mansfield and Charlestown. She addressed large audiences at Providence, R. I., Sunday afternoon and evening, May 10th, and will speak there again on Sunday, 20th.

J. M. Peebles lectures in Waverly, N. Y., on the evenings of the 27th and 28th inst., in Elkland, Tioga Co., Pa., the 29th; will attend the grove meeting in Farmington, Ohio, the following Saturday and Sunday, and lecture in East Saginaw, Mich., the last four Sundays of June. His address will be care of Dr. A. Farnsworth.

Horace Beaver, of Boston, lectured before the Spiritualists and Liberals of Salem on Sunday afternoon and evening last. He was listened to with marked attention by a very select audience, and invited to speak there again.

Joseph D. Sillies will speak in Hancock, Vt., Sunday, June 2d.

James Madison Allen is actively at work upon the spiritual reform. He lectures in Greenfield, Mass., during June. Will engage East, West, North or South for the remainder of the summer, the autumn and winter. Address immediately, at Greenfield, Mass., care Dr. Joseph Beale.

The Chicago Spiritualist lady who lost her library by the great fire, and who requested us to ask the Authors of spirit-works to donate her copies of their books to replace those lost, desires us to notify the friends who may feel disposed to comply with her request; to forward them to the care of William White & Co., Boston.

ALL SORTS OF PARAGRAPHS.

Read the interesting resumé of foreign spiritualistic journals on the first page, from the pen of our well known translator, G. L. DITSON, M. D., &c.

A MAN'S WORD FOR WOMAN.

By this we hold: No man is wholly great, Or wise, or just, or good, Who will not dare his all to reinstate Earth's trampled womanhood.

Tremont street, Boston, publishers—commences with a neat engraving, "The Baby and the Tame Crow," (S. Byington, Jr.); another illustration of "A Chance for Himself," a poem, "The Doll's Convention," "Little Heroes" (Illustrated), and many other choice articles for the little ones are spread out upon its pages.

BUSINESS CARDS.

THE WORLD'S PEACE JUBILEE. Thousands will gather here in June. Their hearts and voices to attend. In grandeur throughout the earth;

NOW READY.

FLASHES OF LIGHT FROM THE Spirit-Land, THROUGH THE MEDIUMSHIP OF Mrs. J. H. CONANT, COMPILED AND ARRANGED BY ALLEN PUTNAM.

Attention is called to the advertisement of the Mercantile Savings Institution in another column.

A HAUNTED HOUSE—Chelsea once more enjoys the luxury of a haunted house. This time it is the old Gould estate at the corner of Broadway and Beacon streets.

The Golden Age corrects its misstatement that the Daily Standard of that city had been suspended, and says: "The sprightly and plucky little paper has removed to new quarters, but still wages unremitting warfare against the Sun."

Another New Spirit Invention—Machinery Run by Compressed Air, at Less than Half the Cost of Steam!—This invention was given to Mr. Robert Spear, of Maine, by his spirit-friends, as long ago as 1866, in San Francisco.

Jo Cose will tell the children how to make a magic lantern, if they will call at Adams & Co's, 25 Bromfield street. Be sure to inquire for Jo! He's the most famous fellow for funny things we know of.

Indian agent Simmons telegraphs from Fort Benton, Montana, that the reports of the Sioux war and general outbreak are totally unfounded. The best of good feeling and disposition toward the Government and citizens prevail.

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