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NO. 9.

Spiritual Phenomena.

Interview with Mrs. Maynard, the Celebrated Trance Medium.

We can account for many phenomena produced by medium's, but cannot account for the power which moves persons in a trance to assume different characters and voices, and to speak in imitation of those who have lived on earth, unless it be on the theory that disembodied spirits have a freedom and an existence different from the teachings of all orthodox creeds. A few years since we became acquainted with a lady, Mrs. Nettie Maynard, a resident of White Plains, New York, where, with her husband, a business gentleman, she now lives. Mrs. Maynard is known to thousands. She is one of the good, pure, earnest women of the country, earnest in her belief, satisfied in her faith, and a woman of rare devotion to her family and her duty as a

During the war, while she was in Washington or Alexandria, known as a medium, President Lincoln met her, and often had sittings with her while she was in a trance or clairvoyant state. Several times, as we know, while in this condition, she, or the power which gave utterance through her organs of speech, told the President strange and startling things—gave him information of the progress of battles, directed him to order certain movements, and announced results many times hours before news confirmatory could reach him by telegraph or otherwise. The spirit, so called, which spoke to Lincoln through this medium, forewarned him of his death. To the advice he generally gave prompt heed; to the warning he gave none, allowing his friends to laugh him out of the idea.

On the 10th of May, 1872, while Mrs. Maynard was visiting in this city in company with three friends, one of whom was an expert short-hand writer, we visited her, to be favored with a sitting. After she went sleep or trance, sinking to unconsciousne face assumed a different expression; herd was extended to welcome one of the visitors, who said:

"Good-evening, Dr. Beecher. We meet again." Mrs. Maynard was at this time controlled by the spirit of the celebrated Dr. Beecher, as she had often been before, and whose ways and manner of speech and gesticulation were recognized by the visitor:

"Good-evening, my child. I am glad to meet you again face to face. Your health is much better than when last we met. The 'silver lining' the poet speaks of, is surely coming."
"Yes, Dr. I am better—much better "Yes, Dr. I am better—much better. Allow me to introduce to you these gentlemen, one of

whom wishes to ask some questions."

"Good-evening, gentlemen. One of you I know quite well. I am glad to see you all. One of you is known and spoken of often in our life as a pio-neer of thought. The axe of the frontiersman reaches beyond the line of civilization, as the thoughts of the one who reaches for truth, at last reaches beyond the boundary of mortal existence and is recognized by those who are in spirit-life. You, sir, have said a great many good things—and a great many foolish things. You have said foolish things which will be forgotten, and have uttered great truths which will that you have brought with you an expert at his profession—writing by sounds—to take down profession—writing by sounds—to take down what I may say. There is no objection to this, for there is nothing to be said which should not be heard and read. First let me say that the nearer you keep your heart attuned to truth, the quicker will the tree bear fruit. As you came to ask for something new—for information, and as I have an engagement just now for a brief time, a spirit of Wisdom, further advanced than I am as yet, will converse with you, through this, our well-loved medium, after which I will return."

Here the manner of the medium again changed. Her face assumed an expression even more calm, peaceful and benignant, than before. Shortly she spoke, in a slow, distinct voice, the perfection of enunciation:

"Brother, we shall not attempt to present our thoughts in form sufficiently pleasing to render them worthy of preservation; nor shall we give you, perhaps, that which will repay the kindly efforts of our friend with his ready pencil, yet

our ideas we wish you to retain.

The manner of clothing our thoughts will be left entirely to chance, as we shall not take time to frame and pattern our ideas in pleasing form. We only wish to give the truth; this will satisfy

We have long wished to speak with you; for we feel with those who watch you unseen, yet read you better than mortals can. We have noted your career, walked with you through lifetime, and know you better and better appreciate you than those who claim to be your friends. This leads us to desire to speak to you more closely than we are used to address you. There is many a thought gathered from out the great universe of silence that never found language through mortal lips—many a treasure from the unseen realm of infinite thinking that was never fashioned to outward expression till it struggled for utterance through some living heart. Such has been our communion with you through the medium of silence and in the still watches when you have waited for the holy baptism of your

In years gone by we have come to you. We come to you now for a two-fold purpose: first, to tell you something of our thoughts, as to the future, as we view it—to tell you of the future as it is related to the destinies of men, the destinies of nations, the relations you sustain toward these; and secondly, to speak a few words of a personal,

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business character.

I scarce know when I have attempted to touch matters so broad, deep and far-reaching as these, and hardly know where to begin or what words to choose to convey my meaning. You, who have conned these mighty questions, which now challenge the intelligence of the age; you, who have silently thought, and reflected, and know the needs of humanity, can come into sympathy with

us on the subject. Brother, if there is one part of your nature ly—if there is one thing that speaks closely to us,

it is the human side, that speaks through the broad realm of human fellowship to elyate, the human family toward the Creator. It is this disposition, this desire on your part, that brings you in such close sympathy with the earnest toiler, and renders you dear to us. We have watched you for years, have had you in charge, and if your feet have strayed, we go back to earlier associations than these, and remember that where you wought your deepest hold on life you met with the hollowness, the cold and the chill which were better bestowed with the hand of death than by that where you were seeking love and affection. If there have been times when you took steps you would fain retrace, it has been when, on the mystyle of the present incumbert, when will begin a move would fain retrace, it has been when, on the mystyle of the present incumbert, when will begin a move whould fain retrace, it has been when, on the mystyle of the present incumbert, when will begin a move when which will result in the re-choosing of the present executive. We speak this now that you would fain retrace, it has been when, on the mystic sea of affection, you crayed and received not—where you asked for bread and received a stone. These things bring you near to us, and this remembrance of you, this knowledge of you, is that which calls us to speak thus plainly. Knowing you better than the world knows you, better than it ever will know you, we have to speak with you ever will know you, we have to speak with you of those events which are crowding thickly upon the minds of men—thinking men. The age de-maids the renovating hand of truth and honesty.

our. Now mark that which we have to say: Throughout the realm of *political life* there cems to be a disintegration in progress, touching all political parties; that seems to lay the hands of destruction upon the strongholds of power, and slowly, but surely, the invincible hand of justice is tearing down the ramparts of evil and pusted istearing down the rumparts of evil and letting—in the light of God's truth. This is apparent to you as well as to me. We are looking abroad for a remedy for all the ills which stare us, mortals and spirits, so glaringly in the face. And we ask, "Shall we find it amidst existing factions?" We find that the Eternal has written that all thora is in the weath existing factions?" that all there is in the present existing forms must change, and they are pussing away. If the change be slow, remember this is a gigantic people. And this being a great people, it requires time to renovate this mighty cathedral of human life. It requires thought and reflection. It is necessary that the earnest student and lover of his fellow men should think carnestly on this subject.

Brothey old parties old conditions will with

It does not require a seer or prophet to state this. It has become so plain that he were indeed a fool who did not see the necessities and needs of the

should think earnestly on this subject.

Brother, old parties, old conditions will, with the political action of the coming four years, pass a new order of things is coming up. Yet away. A new order of things is coming up. Yet it does not take the forms that are spasmodically introduced in this convulsion age. It does not follow that the earnest efforts of certain ones here and there shall fail. But it is an indication this bursting forth of feeling here and there—of the working out of the inner lives of the men and

the working out of the inner lives of the men and women who speak and demand for humanity. The question is, How may the needs of the time be met? We glance it over. These old parties are breaking, intermingling, and disintegrating. Each finds itself perplexed. The old fragments are drifting down the stream of time. We have always actived, whenever a revolution occurs in any description, or the property of any description of human wist. tion occurs in any department of human exist ence which works changes in the political, mora or social world, that some of the extremists stand-in their bigoted prejudices on the extreme right, with rigidity, of feeling, thought and action, deeming all as lost who come not to their ex-treme standard; while, on the other hand, far away to the left, stretches the other wing of the human feeling, simplified in human form—ex-breme radicalism. They are firm, strong, gigan tic, ever presenting their side. Do either represent the right? On the contrary they look to us like two nighty vessels, representing the ex-tremes in human nature; the one dark, selfish, exacting; the other without form, without order, without system, without law : both rushing headlong in their blindness; while through the centre, up the middle ground, on the mighty highway of progress, march the hosts of God preparing a pathway for mortals. This latter is the ground at last to be arrived at; this is the right position, this middle ground, this line between,

So we are expecting the formation of a new party—not a new political party (God knows we have had enough)—but a new element of strength and power that shall draw to itself the best of all parties who seek to benefit humanity for the love of humanity. This is that which will correct the present condition of things; this is a question of peculiar interest to you. In the first place you have witnessed strange things in your short life; you have witnessed the rise and downfall of strong factions; you have seen them broken and scattered, but have still kept on, while the strong sentiment of brotherhood in the human heart has

been growing and growing.

The time is coming when those who proclaim a love of man as their idea, or method of worshiping God, will be called to represent those who inderstand the necessities and needs of human nature.

Brother, there is but one thing we see before you which seems to interfere with that we have in view. We digress a moment to say we have a purpose in view, an object. That object is to carry forward for our best good your life, that it may be a blessing unto us when you can live out your real ideas of truth and justice; in freedom to live as you truly desire, in freedom to be as you would be in any direction. We desire to carry you forward where you can live that-which is in you to express. We have a care over your life, Unseen we watch you, and unseen we guide you, and unseen we minister to you when seemingly forgotten by the world. It is this that has endeared you to us—your silently rendering unto a loved mother's guardianship a son's devotionand this endears you unto us that you give unto human nature its due, and feel yourself not above the clasping of hands with the poorest of God's children. But to return to that which we were

There is one thing which threatens the future we have in store for you—your physical welfare. Should it continue as it now is it threatens to interfere with our object. We should advise that at times you steal away more completely-from our business. You are threatened with difficulties of a congestive character, and you need to be more careful, especially after the exercise of speaking, and particularly after long journeys you cannot be too cautious: Be guarded against this, my brother, for we have work-for you. You are in danger of being suddenly translated, and we give this warning that you may live to com-

plete the work you have to do. After the present—the coming four years—a new order of things will be introduced. Men who have remained in the quiet walks of life will rise to power and position. Men who have loved humanity, who have labored carnestly to promote the welfare of the people, will be called into the field of action. Brother, your place is there. You must, regardless of all that is now tending toward political results—we pass over the four years coming-press on. Regardless of all that, that above all others stands before us, living with the pass on to the years following it—entering light and beauty—pardon us, for we speak plain upon a plane of action that brings into prominence and position those we are interested in,

present Executive. We speak this now that you may remember it. We say to you simply: take care of yourself personally; regard your health: look out, for you are in danger, and it is impera-tive that you bear in mind your physical condition.

The above extract is but a small portion of what was said through the medium at this interview. After what was termed the spirit of wisdom had concluded, that of Dr. Beecher returned, and for an hour talked and answered questions. Then came the spirit of "Pinkey," an Indian girl, readily answering to the test questions put to her, and at half past eleven o'clock the interview was terminated, after one of the longest sittings ever given by Mrs. Maynard, and one of the most satisfactory to the visitors of any we ever had or

People may think as they please. Spiritualism may be a humbug. One fact is well known, there are hundreds of humbugs practicing as mediums, and there are those who, like Mrs. Maynard, seem controlled by the spirit of truth. On awaking from her trance she did not know who had spoken through her, or what had been said, and will know a portion thereof only when she reads this paper or hears it read perchance. At the time of the interview, May 10th, it was expected by millions that Grant would be defeated by Greeley. But on this occasion, against the sentiment of all who were with us at this time, the reelection of Grant was predicted. Much else stated there has come to pass, while in other matters not of a public nature, of fifteen predictions made, eleven have already some to pass and the time for the proving or disproving of the others has not yet come around. One thing shows for itself: the advice given as to the duty of men to. labor for humanity, was good and worth heeding, and it is always safe to take up with good advice, no matter from what source it comes or how mysterious its authorship.

It is our purpose, if possible, to put tests to some of the best of the mediums—to put on record in this paper such answers as may be received. If spirits know of the future, and can tell the truth thereof, they shall have a chance, and if they cannot tell the truth, 't will do no harm to the chaft shall be separated .- Pomeroy's Demo-

Mrs. Woodforde's Seauce.

The first of a series of scances for Mrs. Woodforde was held at the Spiritual Institution, on Monday evening, April 28th. The medium as et shrinks from coming before the public, and the admission was by special invitation. The medium's guide "Lilly" spoke, also spirits re-lated to persons present. An Indian chief and his wife, who are medical attendants on Miss Hudson's mediumship, controlled Mrs. Woodforde in a very interesting manner. The old chief, who had passed away from the Sloux-tribe about a hundred years ago, explained why the magnetism of the Indian was so salutary and strengthening. In his forest-home he breathed in the pure influences of Nature; he was simple in his diet, and natural in his habits.

This gave him a peculiar individuality, which he carried with him into spirit-life. The civilized man, on the contrary, contracted morbid conditions, which had an irritating and disturbing influence—the very opposite of that given off by the Libitan Thomas and the contracted morbid conditions. the Indian. The mind of the red man was simple; he did not burden his thoughts with theories and dogmas; he loved Nature too well for that. He did not give God a form, but recognized him as the Great Spirit, so be was not an idolater. He had no trinity, nor did he believe that the Great Spirit was a murderer and a suicide, by putting a portion of himself to death that the wicked might be freed from the righteous consequences of their suit by below to the of their guilt by being washed in the blood of the sacrificed God. The spirit-world of the Indian is natural—all natural, no theories of men's

Mr. Burns: It is remarkable that Spiritualism. which originated in America, the Indian home, should partake of theological features so peculiar

to the old inhabitants of the country. Spirit: It is in the air, in the earth, in the sphere of the country, and it is breathed in; it impresses itself on the mind of the American That country is also a newer formation, and its products are more simple and novel. The Ameri-can ruins himself by fast living, but he is remarkable for his fresh new thoughts and practi cal way of doing things. In addition to these in-fluences, there is to be added the fact that Indian spirits are attracted to their old home, and exercise a very decided influence on the minds of the present inhabitants.—London Medium and Day-

The schoolmaster sees the mother's face dablessed home, and which is cradled in violence. and suckled at the bosom of a storm. Did you ever look at a little pond in a sour, dark day in March? How sullen the swampy water looked! The shore pouted at the pond, and the pond made mouths at the land; and how the scraggy trees, cold and bare-armed, scowled over the edge! But look at it on a bright day in June, when great rolling clouds, all golden with sunlight, checker, the heavens, and seem like a great flock of sheep which the good God is tending in that upland pasture of the sky, and then how different looks the pond—the shores all green, the heavens all gay, and the pond laughs right out and blesses God! As the heavens over the water, so a mother broads over her family, March or June, just as she will.—Theodore Par-

Free Chought.

SUPERSTITION.

What is it? We read of superstition, in the so called dark ages, and refer to it as something to superstition," is one of the common opinions esteemed not superstitions. Now what is superthe habit of calling superstitions, be held up as subjects of condemnation?

Superstition we take to be a bellef in something which we do not understand, something not clearly known, or not practically proved to exist.

In ancient times there were, we know, the few thinkers and reasoners, and the many listeners, believing whatever the few chose to present to them, without the power, through any knowledge of their own, to controvert or even to criticise the theories, which, to them, were truths, not perhaps understood, but accepted as a mafter

The expression of the ancient poets came to the people as from a superior source, (and it was superior) to them almost unfathomable in its intellectual depths, and there was not yet knowledge enough in the world with which to test its D. C. Page, D. D., Pa. 5 Rey, H. H. George, credibility; it was therefore entirely natural that: the uneducated masses should be easily persuaded to believe every assertion boldly put forth and maintained. The imagination then, as now, had no clearly defined limitation, save that which arose from the comparatively short and simple chain of events then in the world, as compared with the myriad occurrences which afterwards happened, and formed history.

Looking back, we call these people superstitions. Again, even in the presentinge, we find, Mellvaine, the chairman of the committee, and nomadic tribes, apparently little advanced beyond our primitive aucestors, who entertain simple, natural ideas concerning a future state of existence; who have an indistinct, worshipful 1220; Sloane, with Wm. Brown, Esq., delegates awe or dread of some Being, say of their imagina. I from the Synod of the Reformed Presbyterian tion, which leads to a feeling more or less analagous to what we term religion; and this has more or less influence upon their treatment of each other, and this initutored feeling we refer to as. superstition.

The ordinary or every-day impression of the meaning of the term seems to be, an unreasoning belief of something we have not the power or the inclination to investigate for ourselves. It may arise spontaneously in our own minds, or it may be communicated in some form from another mind. It is a belief in the truth or existence of continue these investigations till the wheat and something not yet proved to be true or existent. For, if proved to be true or existent, it could no e superstition:

In this view of the term, superstition would seem to be the inseparable concomitant: to some extent; of every religion; for no man has seen God; and yet God in the human mind is the foundation of every religion.

The term superstition has, however, a common meaning in the popular mind, signifying an ignorant belief in some theory, or circumstance not deemed worthy of the serious attention of the educated mind; but it has also another phase, as when the votaries of one church pronounce the doctrines of another differing church to be "su-

Touching the religious belief of any given individual, it must begin in a sort of superstition, in childhood. The teaching of the religion, whatever that religion may be, must at first be accepted without any ability in the childish recipient to reason upon or question its validity. It can be to the child, then, no more than a superstition. It then grows with his growth and strengthens with his strength; and, ultimately, the judgment may confirm or, as in some cases, dispute the points of belief.

We cannot, if we would, take away all tinge of superstition, even from the most advanced religlous beliefs; because, in the very nature of the case; religious belief involves more or less superstition, in the sense indicated.

3 Since no one sees God, excepting through the manifestations known to us, which we may have ascribed to God, it is our ascription, and not God himself, that we adore or worship. All religious are thus far necessarily superstitious.

The Christian religion, in all of its numerous phases, however these may present Christ, ultimates in God, the Father of all. All other religions have the same ultimate; and generally each religionist, looking from his own particular standpoint, sees superstition in the ceremonies or doctrines of others, while his own ceremonies and doctrines are, naturally enough, esteemed to be Orthodox and free from superstition. Yet, in fact, none can be thus free.

Our religious writers often refer to the anguerreotyped in the conduct and character of cients as living in "an age of superstition," as each little boy and girl. Nay, a chance visitor, though this age were free from it; while, in with a quick eye, sees very plainly which child truth, there is much more at present in the is daily baptized in the tranquil waters of a world than there ever was in the olden time. But it now assumes protean shapes, frequently backed by some authority, claimed to be supreme. Instead, therefore, of condemning superstition or the superstitious, Christians, more than all other religionists, should uphold the necessity of superstition, as an indispensable element of religion, giving a fair meaning to the word.

Until men may arrive at the perfect knowledge of God and Creation, assuming (which we do not) that perfection in knowledge is attainable by any created mind, they must always be more or less superstitious; always reaching after something unknown. The difference between the superstition of the most ignorant races of mankind and the most advanced, is merely one of degree, | conscience in any man. We represent no secta-

precisely proportioned to the difference of their education and knowledge. They are equally the creatures of an infinite God, and, therefore, infinitely removed from his knowledge, although equally under his beneficent care.

Since the whole life of the individual man, and of the entire race, is but a struggle to eliminate to be deprecated. "The people were given over lerror and establish truth, the greatest of all intellectual virtues must be the "forbearance" of of the historian, the historian meanwhile, being knowledge when it comes in contact with ignorance. It is time to explode the idea that Ignostition, and why should people whom we are in rance is crime, at least until those who have knowledge show that they have exhausted all means of teaching others what they know,

> ORIGINAND PROGRESS OF THE MOVE-MENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND HIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER FOUR

BY W. F. JAMIESON.

A large delegation was appointed to visit Nashington, and urge the proposed Amendment in the attention of President Lincoln. This Committee-embracing Prof. J. H. Mellyaine, D. D., Princeton, N. J.; Prof. J. T. Pressly, D., D., Pa.; Rev. John Douglass, D. D., Pa.; Rev. Ohio; Dr. Sterritt, Pa.; John Alexander, Esq., Ohio; Rev. J. S. T. Milligan, Mich. g.Rev. H. A. Browne, Pa., and Rev. A. M. Milligan, Pa.met in Willard's Hotel, Washington, on Tuesday evening, Feb. 9th. The Rev. Dr. Gufley, Rev. Dr. Channing, Chaplain of the United States Senate, J. J. Marks, D. D., Rev. TETPT Morris, Rev. R. D. Johnson, and Rev. N. R. Crow, of the District of Columbia, met with the delegation, heard the address prepared by Dr. gave it their hearty sanction most of them signed the address and waited on the President with the delegation. Revs. S. O. Wylie and J. Church to the President, also, by invitation, signed the address and acted with the delegation. Through the aid of Senator Sherman, of Ohio, ap arrangement was made with the President for an interview on Wednesday, half-past three P. M., when the delegation was introduced to the President by Dr. Gurley, and the chairman made the following address:

ADDRESS TO THE PRESIDENT. "Mr: President-The object for which we have taken the liberty of trespassing a moment upon your precious time can be explained in very few words. We are the representatives of a mass convention of Christian people, without distinc-tion of sect or denomination, which was held in Alleghamy City, on the 27th and 28th of January

Excellency the action of that convention. After reading the resolutions of the conven-"tion and the Memorial" to Congress, embodying the proposed Amendment, the address continued as follows:

and we are instructed to lay before your

"We are encouraged, Mr. President, to hope that you will give the great object for which we pray your cordial and powerful support, because you have already shown, by many significan't acts of your administration, that the princi-ple on which it rests is dear to your licart. This principle is our national responsibility to God, which you have expressly and repeatedly recognized. We remember that when, under one of your predecessors, an anti-Christian power had refused to treat with the United States, on the ground that we were a Christian nation, the objection was removed by the authoritative statement that we as a nation, had no religion; also that several of your predecessors refused, when carnestly importuned, to appoint days of national fasting and thanksgiving for the same reason, whilst you, sir, within the space of a single year, have thrice, by solemn, proclamation, called us either to national fasting, humiliation and prayer. for our many and grievons sins, especially our sin of forgetting God, or to national thanksgiv-

ing for His unspeakable mercies. Magistrates ever did, have solemnly reminded us of the redeeming grace of our blessed Sayiour, and of the authority of the Holy Scriptures over us as a, people. By such acts as these you have awakened a hope in the Christian people of this and that you represent them in feeling the want of a distinct and plain recognition of the Divine authority in the Constitution of the United States. For we hold it most certain truth, that nations, as such, and not individuals alone, are the subjects of God's moral government, are re-sponsible to Him, and by Him are graciously rewarded for their obedience, or justly, punished for their disobedience of his divine hw

"We believe also that our civil and religious liberties, our free institutions and all our national prosperity, power and glory, are mercies and blessings derived from God to us through the channel of the Christian religion. Notwithstanding either from inadvertency, or following some godless theory of civil government, we have omitted even the mention of His blessed name in the most significant and highest acts of

the nation.
"We believe that in thus leaving God out of our political system we have grievously sinned against Him-have brought upon ourselves and children His just displeasure, opened the floodgates of that political corruption which is the mediate, and given occasion to that prodigious development of the spirit of oppression and injury to the negrotace, which is the immediate source of our present calamities and sorrows. We be-lieve, therefore, that it is our first duty to repent of this and all our national sins, and to return to our obligations as a Christian people, by ac-knowledging the true God as our God in our fun-damental and organic law, in order that we may consistently implore His merciful interposition in our behalf, to give victory to our national arms and success to the national cause: to establish the unity of the nation and the authority of the Government, now assaulted and shattered by a horrible rebellion. We ask for no union of Thurch and State-that is a thing which we utterly repudiate; we ask for nothing inconsistent with the largest religious liberty; or the rights of

rian or denominational object, but one in which have any regard for the Christian religion, can cordially agree; and one to secure which we are persuaded that any lawful and wise movement would call forth an overwhelming public senti-

ment in its support.
"We, therefore do carnestly hope that you, our beloved Chief Magistrate, will not be indifferent to our prayer. For, by what you have already done in this cause, and by your integrity, firms ness and excellent wisdom offvinely guided as we believe it has been, and pray that it may ever continue to be), under the terrible responsibilities laid upon you in this the darkest hour of our country's peril and rebuke, you have won the confidence and affection of the Christian people of this land beyond all your predecessors, save only the Father of his Country. Knowing, then, the respect and abterence with which your sage counsels are listened to by the whele people, and deciming the present time and occasion most op-portune, we are persuaded that, if you will give this movement your tavor and support, it will be successful, and thus you will-places yourself in the hearts of the present and of all future generations as one of the greatest benefactors of your country. For having inaugurated those measures which aim to right, so far as that is possible, our great national wrong committed against man, yon-will have wielded that vast influence with which you have been elothed by Divine Providence, and by the voice of the couple, to right, so tar as that can be done, that great wrong which we as a nation have committed against God in leaving Him out of our political

The President replied as follows:

"GENTLEMEN: The general aspect of your movement I cordially approve. In regard to par-ticulars I must ask time to deliberate, as the work amending the Constitution should not bedone hastily. I will carefully examine your paper, in order more fully to comprehend its contents than possible from merely hearing it read, and will take such action upon it as my responsibility to our Maker and our country demands."

Rev. R. A. McAyeal, of Oskaloosa, Iowa, says that after the presentation was over, Mr. Lincoln turned to a friend and remarked. These men have gained, during my first administration, one of the Reforms they have sought, the abolition of slavery. I hope they may get the other before my second expires.

Mr. McAyeal has not given his authority for that statement. It may be forthcoming. Nons rerrows. If Lincoln ever made the remark, then it shows he was not as well posted on the Slavery question as John G. Whittier, Parker Pillsbury, Wendell Phillips, Stephen S. Foster or William Lloyd Garrison. The idea itself is preposterous that Lincoln should yield all the glory of his Emancipation Proclamation to the Protestant ministers. Furthermore, Lincoln was a Liberal in religion, which makes the claim of the Constitutional-God Christians, that he hoped they might Christianize the Constitution, inconsistent with the simplest demand of Liberalism.

Re-incarnation.

At the risk of repeating some points made by us in a former article on this subject, we desire to present to our readers an extract from an article received by us not long since from an esteemed correspondent-J. B. Hall, of Portland, Me —on this subject. We do it the more readily that the public may perceive the various aspects of the case as it strikes inquiring minds, and that perhaps a clearer idea may be afforded by several differently-worded versions of the same facts: -[Ed, B, of, L]

The principal objection to this new phase of progress seems to be the idea that it interferes gith the continuity of life after the dissolution of the body, and destroys the pleasing prospect of meeting the loved ones 'over the river;' for how can they be there to meet us if it be possible that even now they may have re-incarnated them-selves and are again living on the mortal plane?

I confess that I have read but little upon this subject, and the way to its complete adoption is not entirely clear to me: but a few thoughts suggost themselves in answer to the objection named. First, I apprehend that we generally fall into the error of thinking that this brief moment of human life is the owner, and eternity the drop, while the reverse is true. Eternity—spirit-life—is the ocean, and this rudimental life is but a me that the advocates of re-incarnation as a means of progress must take the ground that there is no other thou spirit-life, and that this brief mortal existence is but one phase or condition of that spirit-life. If we take this view-which undoubtedly may seem absurd to many of world that, even while incarnated in mortal body, the spirit is not confined to its temporary and decaying tenement, but can and does absent itself from it, the idea of re-incarnation is shorn of some of its chief objections: for the spirit-the man himself-although incarnated is still in spirit-life, and can commune with the friends of a former incarnation, as well as to be ready to meet them and welcome them on their own re-

Sometimes I think, if the doctrine of re-inearnation be true, that this human life maybe aptly termed the school of the spirit. The youth goes to school for a term. He pursues certain branches of study necessary for his complete education, but he cannot accomplish all in a single term. At the close, he takes a vacation and returns home, and after a brief season of rest and recréation among his friends and the familiar scenes of his childhood, he takes his leave of them and returns his studies, this time taking up other branche Again and again he returns alternately to his home and his school until he has perfected his education and is developed to manhood, ready to take his position among his fellows in the stern battle of life. So, standing in spirit-life, review-ing the past experiences and attainments, may it not be natural to presume that the spirit may see that some element essential to a complete ultimation is wanting, and that another and yet another term in this school of the spirit is necessary for the attainment of that element? Remembering that it is simply one condition of spirit-life, and fully understanding the object to be attained, he willingly, by gladly returns to mortality again, knowing that until he reaches a still higher position or state, he must consent to be unconscious in the outer or school-life, of the real life at home, while in the inner life he is still connected with and is a part of the home he has left for a season."

It is in this view that re-incarnation becomes a part of the stupendous plan of eternal progress, and through it we may look forward confidently to the time when death shall no longer exist, and the spirit may put on and lay off incarnation at pleasure. Even now, we hear that under certain conditions, men and women like unto ourselves, with whom we have in this school of the spirit become associated, and who have returned home before us, incarnate themselves in bodies visible and tangible to mortal senses, and speak to us as of yore, thus taking on and laying off mortality at pleasure. What is this but re-incarnation? It is true it can continue but a few moments, as we mortals count time, but that it occurs is a fact as fixed and sum as that God lives. And in the measureless eternity of spirit, when the angel of the Lord declares that: Time shall be no longer,' how brief the moment of incarnation, even though it last a hundred of our years.'

THE BEAUTIFUL SNORE .- Oh the snore, the beautiful snore, filling her chamber from ceiling to floor! Over the coverlet, under the sheet: from her dimpled chin to her pretty feet! Now rising aloft like a bee in June: now sunk to the wail of a cracked bassoon! Now, flute-like, subsiding, then rising again, is the beautiful snore of Elizabeth Jane.

Children's Department.

AN OLD STORY NEWLY TOLD.

Tommy, prowling on the lawn, pied a sparrow, just at dawn Up and at her labors, cure and sweet she hopped along, Or, flying westwards sang a song That roused her sleepy neighbors, But Tommy meant to break his fast. That tune, song-sparrow, is your last, Whatever you intended. Just light down on the grass again;

I'll eat you up in seconds ten, And so your story's ended." The sparrow is a little chit, And plain of dress, but full of wit; So, when upon the grass she lit,

And Tommy at a bound Had whisked her off behind a tree, And growled, "I'll make a meal of thee," She plucked up courage, "Tom," said she, "Just sit me on the ground; And do here you have the grown And do, I pray you, have the grace, Before you eat, to wash your face." Tom was a cat of high degree,

And used to good society. Your words are wise, you bird," said he,
"Though you're a silly creature;"
Knowing that manners make the man, He sat her down, and slow began With dignity (cats only can)
To wash each solemn feature.

Scarce was his paw across his nose, Before aloft the sparrow rose. From tallest tree the garden grows She sends him down a song : Oh, Tommy! do n't you wish you could For breakfast have a sparrow good? Birds are such dainty, tender food, And all to cuts belong!"

Tom eyed her with a rueful grin; must say, bird, you took me in. But long as I 'ye to stay Of artful birds and all deceit,
My breakfast when it's caught I'll eat,
My face wash when I may." and so, you know, Do all the race of cats until this day.

From Harper's Bazar. THE HINKLES' DIFFICULTIES.

[Concluded.] Having relieved his mind by this last confesion, Mr. Hinkle ate his dinner with an excellent appetite, and in due time his supper also, his

wife not having appeared. "I expect she calculates for me to go for her, and I'd better be off," said he, as he strained the milk with extreme care and deliberation, and by this means let a slow stream trickle down the outside of the pail upon the spotless pantry-floor. Why, if there aint Ezra Tripp now!" and as he spoke, in at the door came his wife's brother-inlaw, with unwilling feet, as though goaded on by the spears of the setting sun behind him.

"Haviny aint sick, I hope?" said Mr. Hinkle, "No, 't is n't that," replied Mr. Tripp, twisting

ils fore-finger under his collar, as if his cravat hoked him-"t is n't that-but -

"She is getting most out of patience waiting or me, I suppose," suggested the unsuspecting Reuben, "Well, I'd oughter gone afore, only the off ox broke through the fence, and -

"Laviny says she won't come back," interrupted Mr. Tripp, desperately; "for she has lived with you as long as she can stand it !"

Mr. Hinkle flopped down like a starchless

"I might have knowed she could n't bear what I do," grouned he. "This morning, when she was blowing of me, I spoke ha'sh to her: I don't see how I come to. But, Ezra, you don't think, now, she won't never come round?"

Mr. Tripp muttered something about his sistern-law being "pretty resolute," and turned away. "I wish you would carry over Laviny's cough-

take it kindly of you if you'd step in in the morning and tell me how she rested!" Mr. Tripp consigned the bottle to his coat pocket, while Reuben, returning to the deserted

kitchen, which already wore a masculine air, your readers—and adopt the almost universal tilted his chair against the wall, and listened to teaching of intelligent inhabitants of the spirit the direct of the frogs, or gave expression to his feelings by singing;

"As on some lonely building's top The sparrow tells her moan, Far from the tents of joy and hope I sit and grieve alone;"

"A dreadful poor hand I should be to sit alone," commented her as he shuffled about to fasten the windows. "Laviny is a masterwoman for makin' things lively; somehow I can't bear to lock her out;" and it is a fact worthy of note that the faithful Reuben, for the first time in his married life, went to bed leaving the porchdoor unbolted.

If he had cherished a yague hope that his wife. might steal home in the early morning, he certainly saw no traces of her ruling presence. Instead, the abamination of desolation reigned.

Seems if I was just a framework, with nothing inside," said the poor man, moving about the pounds avoirdupois considerably shaken, and he chaotic kitchen in a hushed manner, like a per- was actually, according to his wife's prediction, son at a funeral; "the pith is all knocked out of

But notwithstanding this alarming internal condition, by dint of burning three fingers he succeeded in making a lumpy hasty-pudding for "iy," said he. And she went in and shut the door. breakfast, and also a cup of coffee, which, by reason of the large amount of fish-skin that set- the latch she heard her sister-in-law say: tled it, bore an unpleasant resemblance to chowder. As he was sitting at his frugal repast his but I do mean to live peaceable now, and put up sister flounced in:

"Has Laviny left you, Reuben? It can't be." And Reuben answered, heartily, "I have n't Mr. Hinkle modded his head solemnly, his blamed you a bit, Laviny. I knowed 't was Miss month being not available just then as an organ

of speech. The worst is her own !" stormed Miss Phebe, raining a shower of hair-pins from her-falling chignon, "I guess we shan't die on her ac-

count! This reflection seemed to convey no consolation to Mr. Hinkle.

"You never felt right toward Laviny," said he, sorrowfully. "I don't lay this up agin herher clearing out ; I blame it on to Miss Niddlins. She has had a dreadful faculty for onsettling La-

Miss Phebe had a contemptuous nose, turned upward at the end like a sled runner. It curled higher yet at this remark.

"I wish you had some of my spirit, Reuben Hinkle," said she, coiling her back hair with a rapid circular motion, as if she were winding herself up; "if you had, you wouldn't go nigh Laviny for one while. She's contrary, and depend upon'it; she'll be a great deal more apt to come back if you don't tease her. I'll keep house for you, so don't you be a mite concerned."

without yeast, so was ne without Laviny. "He needed her to keep him up," he said, pathetically; and though tortures would not have wrung from her the confession, it was equally true that Laviny needed him to keep her down. Some Kelley's Island has been pronounced "the most extension well-southtroad and mesoarced insorting." needed her to keep him up," he said, patheticalleaven is safest hidden in its three measures of meal. Certainly, in her husband's presence Mrs. Hinkle had been a patient Griselda compared to the first French explorers they were in the height what she now was, freed from home restraints... She fretted and funed in an explosive manner, raising an unwonted fermentation in the Tripp household. She hated his folks, she hated Reuben for not hating them, she hated herself for having borne their interference so long, and declared she had not hat had a the transport of a declared she had not have a sure to come sweeping in at the last as Sir ben for not hating them, she hated herself for having borne their interference so long, and declared she had not had a the transport of a decrease. clared she had not had "the temper of a fly"which, indeed, was quite true. But as the week wore on without bringing the coveted vision of her husband at her feet, the effervescence of her mood was fast subsiding, when the rumor that, Miss Phebe was wielding her domestic sceptre agitated it anew. Pretty work it was to be crowded out of her own home by his folks! She knew now why Reuben did not come. They had been setting him against her. What if he should never come? For the first time this thought introduced itself, and in her auguish she sought relief in the camphor bottle. What right had Phebe in her kitchen, solacing Reuben with delectable cookery, when he should have been hungering in solitude after his wife? She declared such conduct would provoke a saint, though she did not give her authority for this conviction. One thing was sure, Phebe should not have the washing of her tea-spoons, and without delay Mrs. Hinkle sent a juvenile Tripp to remove these and other personal valuables, choosing the dinner-hour for the errand, that the scenic effect might be greater. When Mr. Hin-ble was formed to stir his ten with a forly was kle was forced to stir his tea with a fork, perhans he would be in more haste to conciliate his wife! The plan was well laid, but it failed in the execution through the tardiness of little Joe, who, having a woodchuck to attend to on the way, did not reach his uncle's till the remains of the dinner lay cold on the pantry shelf, and Mr. Hinkle was half a mile away at his afternoon

Miss Phebe sent the spoons obediently, inwardly resolved that Reuben should not know of this proof of "Laviny's ugliness," for she was well aware that only her own repeated assurances that Laviny would soften toward him if left to herself had kept him passive thus far.

"Seem 's if I was n't doing the handsome thing not to go nigh her," he often said. "I wonder whether or no slie aint counting on my fetching

"If she comes of her free will she'll be likely to stay put," Miss Phebe would answer; "but try to drive her, and you know what Laviny is," Mr. Hinkle did know, unfortunately, and, knowing, schooled himself to patient waiting.

Thus the days wore on, and he plodded through he spring work, cheered a little in spite of himself by Miss Phebe's earnest efforts at making him comfortable, while Laviny, mortified, and then alarmed by his non-appearance, worried herself into a course of exasperating sick-headaches, and in every sense shut out the sunlight from the house of the Tripps. In the midst of paintscrubbing Mrs. Tripp found no leisure to devote to her complaining sister, but left one of her chillren to wait upon her. Mrs. Hinkle felt abused. When had Reuben been too busy to bathe her aching temples? Little Joe made her nervous as a witch, and one day she told him so, and a moment after had the satisfaction of hearing him say to his mother in the kitchen that he "could n't get along with Aunt Laviny no how."

Why, that was just what Reuben had said-Reuben, who had never spoken hastily to her in his life! Was she an uncomfortable person to live with?

"Taint in the power of mortal man to get along with you, Laviny." The words came back

It must have been in rhubarb time, for dandelion greens had gone by, when one morning little Joe rushed in with the terrible tidings that

Mrs. Hinkle tore the bandages from her head and started up. "Where's my bonnet, Susan? I'm going

home."

"Maybe he is n't badly injured. Wait till you hear further," urged Mrs. Tripp. "I tell you I'm going home, Susan Tripp

Where's my bonnet?" and taking it by the string, Mrs. Hinkle sprang into the wagon just vacated by her nephew, and drove away at a doctor's pace. Little Joe turned a series of somersaults and

trollable giggling. "Didn't Aunt Laviny streak it!" shouted he. "And Uncle Beuben was n't hurt a mite, but she would n't let me tell her! Tee-hee hee!

then lay writhing in the grass in a fit of uncon-

Yet, though no bones were broken by the fall. it is a fact that Mr. Hinkle found his two hundred "camping on the lounge in his boots;" when, opening his eyes, they rested on her frightened face in the doorway.

"Why, bless your heart! come right in, Lavi-Five minutes afterward, as Miss Phebe lifted

"I know I have hectored you awfully, Reuben, with your folks."

Niddlins's work. But after we'd-lived together so long, she might have let us be till God divorced

The Erie Indians.

Let an Indian tribe vanish entirely from the earth without leaving a shadow behind, not even one chieftain to go as a deputation to Washington, not even one brave, who refuses to live upon his reservation, and skulks around the settlements clad in the cast-off silk hats of the white man, and forthwith we begin to exalt the ex tinct race with the heart of, an antiquarian and the pen of a novelist. It is only the degenerate, mind-fatiguing Indians of to-day whom we despise; no doubt the tribes of the past were of a nobler nature. Among these tribes of the past there are none more completely past than the Eries, who have left scarcely more than a name behind them. They belonged to that remarkable confederacy of tribes called the Neutral Nation. dwelling upon the Southern shore of Lake Erie, a city of refuge for warring parties on either side: them belonged the right of lighting the council-fire of peace, a ceremony which was said to require a maiden hand, and for years they held Mr. Hinkle groaned in answer. As dough is by the first surveyors, earth-works built, appartion.

without yeast, so was he without Laviny. "He ently to enclose a village, with gates and sally extensive well-sculptured and prescrived inscrip-tion found in America." The Eries were at the only says. "They were, and they are, not." "Lit tle besides their existence is known of them," says Parkman, whose histories are as reliable as y are fascinating—an unusual combination.— Harper's Magazine for June.

"PARKER-MEMORIAL" MEMORANDA.

BY JOHN WETHERBEE.

"Delicate omens traced in air "To the soft bard true visions are,"

This Emersonian distich may be a little mixed, as we quote it from memory. It is possible that "soft" has the place of "true;" and "true" that of "soft;" but, like a "witch's prayer," it makes sense both ways. Perhaps the present setting may prove the better one of the two for the matter in this instance that it leads off. With this for preface we start out for our Sunday food. We have had our brown-bread and our beans, but "man cannot live by bread alone," brown or white: we must have at least a dessert of thought, especially on a Sunday, or we go hungry. The longer we live, the less we care for the one, and the more we care for the other. We sometimes attribute our lessening appetite for "bread and beans" that we once had, to the fact that we have got our growth; in fact, that we have beregard to the other, we are glad that our soul has not got its growth, for we are still hungry for thought. We have a sort of premonition that our soul will never stop growing. This, by the way, is encouraging to small-souled men to keep up their courage. There is time enough—in this world or the other. 'We will not moralize, but narrow our thought to the occasion, for it is an eventful Sunday. The "Parker Memorial" is to have nominally its first service. Like a premature birth, externally it lacks eyebrows and finger paid but to come its northern and breather ger-nails bubits opens its mouth and breathes to-day for the arst time. As Lyman Beecher only weighed three and a half pounds when he wa weighed three and a half pounds when he was born, we have a feeling that this will be a giant institution—at least in influence. We heard the Rey. J. D. Fulton say once that the teachings of Theodore Parker were to be the heresy of the next thousand years. Some people think Fulton a prophet. We give him the benefit of this atom on the right side.

Speaking of these services, it was essential that this edifice should breathe before its time.

that this edifice should breathe before its time for financial reasons. It thereby takes a thou-sand dollars out of the world's pocket and puts it in its own. It is no robbery. It will pay back in ideas. We feel that the world will be the richer for the deed. Who can measure in dollars the value of a life's utterance of a great thoughtthe value of a fire's atterance of a great mough-ful soul, as Theodore Parker is now world-wide admitted to be? Nicely-adjusting mathematics have at last invented equivalents, and we have units of weights, of measure and of volume, and can express the value of one with the other. We sometimes wonder whether we shall ever reach an unit of thought, and thus the influence or thought of a great man be expressed in equivaslate and pencil, for example, express the world's gain for thus contributing this thousand dollars

in taxes for the benefit of free-religion. Free-religion does not like the idea that \$300,-000,000, or more, in church property in these United States, should go untaxed—making a world of unbelievers pay tribute to superstition in their eyes. The Twenty-eighth Congregation would willingly lose this early trifle for the law's rectification; but while the Tremont Temple makes the world pay tribute to it in a released tax of \$6000, it takes a satisfaction in getting of the same pool one-sixth of the sum, and would like the strength by the problem of the same pool one-sixth of the sum, and would be same pool one-sixth of the sum, and would be same pool one-sixth of the sum and would be same pool one-sixth. like the six sixths. By and by the world will wake up and find this nation can save \$10,000,000 or more annually by being simply equitable. The children of this world, judging by the record, used to be wiser in their generation than the children of light. If the godly, or church-going, are indeed the children of light (which we think medicine," said Mr. Hinkle, rousing himself. along with you, Laviny." The words came back are indeed the children of ngnt (which we think of her hacking-cough in the haunted her afterward continually.

are indeed the children of ngnt (which we think is at least debatable), they are not wanting in haunted her afterward continually.

We did not propose to write an worldly wisdom. We did not propose to write an account. The spirit was article on religious economy. The spirit was otherwise disposed; but, as Paul says, the flesh

was weak—which is our apology,

A fair gathering met on this lovely morning— "Uncle Rouben had fallen ker-chunk from a beam the last Sunday in April—for a regular religious in the barn." ley was the preacher. He gave a good, sensible discourse—not a warm one. We rather needed warmth, or could have stood it. The plastering of the walls was damp, and the floor finish was not laid; but a nice layer of brown paper hid all that was rough; and one could see the future Parker-Fraternity Hall, its varied gatherings on Friday hights that are to come of improvement, recreation and sociability. On this occasion it was rather risky to sensitive people, owing to its

chilliness from immaturity of preparation.

We were baptized with ice in the river many years ago, and were told that no one ever took cold by "immersion;" and in our case it proved so. We should be sorry to think the Great Father would show any partiality to a strict sect, and feel as though no damage will accurate those who constituted this audience.

We said this discourse was not as warm a one as the audience would have borne, but it was sensible, and in keeping with the sentiment of the institution. The preacher remarked, which we all felt to be true, "that we were worshiping under difficulties, though the idea [Parkerism] at last had got comfortably housed in the world at large;" which we thought good and true, and which we thought good and true, and seemed to endorse a line written by a devotee for another occasion in tribute to the man whose name this edifice bears:

"The voice of bigotry now is hushed That called him herette, though sent of God; Full many a sham by him fles crushed, And others safely walk where he in peril trod,"

As we sat listening to this thoughtful discourse with a feeling of snow in our persons, we felt it a kind of providence that the pulpit and settees, borrowed for the occasion, were Orthodox, or had the benefit of that atmosphere, and were kiln-dried; and thus evangelism was useful outside of its constituency. Who would have thought that those thoroughly-dried settees, the only things that would burn on this occasion if the building had caught fire, would have been preparing for an emergency like this? We were rather glad than otherwise that the rigidly righteous have uses, and, although early disaffected ourselves with Orthodox doctrines, we felt, on this occasion, glad that there were people who had patience to sit years to warm and dry settees to do us "heretics" a service; for there did come into our souls a feeling of security against the prevailing dampness for which we wish to

We heard a good story, the other day-almost too good to be true; no, almost too true to be good. This edifice is near one of the Boston and Albany railroad grain-elevators on Berkeley street. A man, looking at it, said to one of the building committee: "This memorial edifice looks like an elevator!" "Just so," replied the committee man: "that is what we intended it for!" As these are merely notes, we will close by saying, simply, a great many church edifices are not extended that the street of the same of the sam we say it hopefully, prove to be one that is in truth and act.

Berkeley street, April 27, 1873.

THE TEST.—Those who would put God into their place, respected and at peace. Upon these Western Islands were some of their fastnesses; traces of their fortifications were discovered there want of that constituent in their own constitu-E. Myrick.

Banner Correspondence.

Wayside Pencilings.

DEAR BANNER—I believe my last jottings were from Philadelphia. Previous to my Sunday engagement there, I crossed the Delaware River, traveled about thirty miles over a beautiful coun-, arriving at Vineland,-New Jersey, famed New England as the town of fruit and m from the face flowers. I cannot omit an expression of admiration for this place in this communication; in "The Iroquois it the last as Sir a town i rustic and country-like in its appearant the last as Sir a town i rustic and country-like in its appearant. ance, yet embracing many of the privileges and opportunities found in our cities. Everything in the arrangement of houses; gardens, places of business; churches aid schools, indicates a taste and refinement seldom met with in a town so rapidly settled as Vineland has been. The Spiritualists hold meetings every Sunday

at Plum-street Hall—sustain a good Lyceum— and connected with this Society has been formed a "Reading Club," which convenes each Sunday

afternoon.

I found a quiet resting-spot in the congenial home of Mr. and Mrs. Ladd.; no truer hearts beat in human form than those that throb under that little cottage roof, and whoever goes there for a day can but feel "angels are their constant guests." I remained with them in all about three weeks, then trunks were packed, hurried "good-byes" exchanged, and I found myself *en route* for Washington, D. C. Lectured there one Sunday. No word of commendation from me is day. No word of commendation from me is needed as regards the condition of the Society of Spiritualists in that city. It is "rich in itself," if talent, ability and education are estimated as valuable in this life. Remained one week in the "pleasant home" of Dr. Mayhew and his good wife.

The remaining Sundays of this month I spend in the "Monumental City." I have been gratified with my audiences here, and the attention manifested during my lectures has convinced me of an interest felt in the same. There are good workers here and a fine Lyceum in good opera-

I am domiciled at present at a pleasant boarding-house, kept by Spiritualists. Mr. Hollister and lady are genial people, and strangers visiting this city can find no pleasanter home.

My next appointment is in Harrisburg, Pa.

My next appointments in fratishing, a as Shall go from there to Western New York, Alle-gany County, for two Sundays, lecturing in the vicinity during the week. When I have fulfilled this appointment, shall turn my face toward old Insachusetts.
Will spend the summer and autumn months in

New England, and would like work in Massa-husetts, Connecticut, Maine, or New Hampshire. Everywhere the mighty wheel is in motion— every "spoke" grows stronger, because Truth is at the "Hub." Slowly she may do her work, but always surely. Men and women are learning this truth, that "Reason is the grandest attribute of the Auman soul, and her experience the divinest legacy that can be bequeathed to hu-manity. Mrs. M. B. Sawyer.

Witnessing the Releasing of a Spirit from the Body.

DEAR BANNER-I desire through your colimns to express not only my sorrow but my joy to you, well knowing that the wise and loving angel always tempers the sorrow so that it becomes a blessing in the end. Had I known six months ago, when the first sorrow, fell like a shadow on my spirit, the facts as they have since been developed that he I new manner. been developed, that he I now mourn, so full of health and youthful manhood, was to be the one, I could not have served my guide so well. But gently have I been led and sustained, through this night of sorrow. During my labors in St. Louis, and while engaged in preparation for the memorable 31st of March, I received a telegram bidding me hasten to the sick bed of a son at bidding me hasten to the sick bed of a son at Columbus, Ohio. I hastened only to find him unconscious to all outward things, and but faintly uttering the name of "Mother." After several days the disease seemed to yield to treatment, and a hope was entertained of his recovery, so much so that I was making preparations for his removal to my home in Dayton, Ohio. When Mrs. Jennie Savage, wife of Dr. Savage of Golumbus, Ohio, a young wife and mother, after a lingering illness of five weeks, passed on. I was gering illness of five weeks, passed on, I was invited to assist Mrs. Coate at the funeral, and after closing my remarks, and while yet the gloy of inspiration was on me, a spirit came and laid a wreath of white flowers on my lap, when instantly a clear conviction of the truth flashed on my mind that my son would die, so much so that I was forced to speak of it as I was going to the cemetery. On my return I perceived a change, and from that time he gradually grew worse, and after four weeks of patient suffering, Walter D. Lanston passed over (April 24th), aged twenty-

During the lonely hours of silent night the angels were with me, and my vision was opened. I saw the mystic river and the angel-convoy, waiting for the spirit of my departing one, the description of which may be encouraging to others, as it was to me. For several days before his elease. I saw a large circle of spirits, and gradually it grew nearer until they seemed to touch me with their loving liands, and then as the end came, the boat that had stood on the river was entered by myself and him; twelve mortal hours did my spirit accompany him, and during that time he frequently spoke of seeing his spirit brothers, and once said, "Ma, which way home?" Then when the light that had shone like morning's golden sunlight floated over the river and made its dark waters an open doorway to the spirit-home, I stood and gazed wishfully after his re-ceding form, now made immortal by his change. MARY LANSTON STRONG.

Dayton, O., May 2d, 1873.

Our Medium. DEAR BANNER-We have a medium (we think much like Mrs. Conant) through whom we can converse with disembodied men and women as easily and as clearly as with persons in the body. Spirit men and women take entire and seemingly perfect control of her body. She is sure she leaves her body, and always recognizes those who are coming to take possession of it. If strangers to her, she correctly describes them and instantly recognizes their photographs when shown to her. She makes no mistakes in this respect. She remembers what the spirits say to her while out of the body, but has not in eight years been detected in knowing one word which they have spoken to us through her. There is no room for a rational doubt of the identity of those we have intimately known in the body. They are entirely natural, like themselves, and seem in no sense effected by the medium's mind. One stranger spirit called upon the writer, superior in talents to any earthly mind which has ever visited him.

A man of high principle, every way a gentle-man, but perhaps as cool an Infidel head as our county has produced, one day said to the medium 'If the dear wife whose body I buried eigh months ago has still an intelligent existence, and could call on me, though unseen, I am sure I could recognize her." A few hours later he said to her, "I now know my dear Laura is not dead. I have conversed with her for two hours as easily as I now talk 'with you. I am in a new world. It is better than a thousand miracles."

Perhaps not over fifty or sixty persons have availed themselves of her mediumship. She ut-terly refuses to sit for the general public. For this reason I can only give you my real name.

New Hampshire.

PORTSMOUTH.-A. B. writes May 17: We are making cheerful progress in the work of extending a knowledge of the facts and philosophy of Spiritualism. Mrs. M. Sunderland Cooper, from your city, has come to reside with us for a time, and for the week past has held several well attended evening circles, and private sittings through the day. The manifestations through her are the cheering old-fashioned raps, now so seldom heard, and which to many are quite con-vincing of spirit power, coming as they do simultaneously from different parts of the room. Another form is the writing of names on the

slate while held under the table by her own carefully enveloped hand, and removing the slate from other hands. Communications from de parted friends are all written by her own hand, mechanically. We think, through her and other mediums who attend our regular Sunday meetings, we shall be able to excite an active interest and such earnest investigation of the subject as may lead to a realization of the sublime truths You have the hearty wishes of all the Spiritualists of Portsmouth for the success of the Banner.

Ohio.

MASSILLON,-F, writes as follows April 3d The waters of progress are moving here. Although we have not had lecturers on the subject of Spiritualism for many months, the great prin-ciples so ably maintained by the Banner and its hosts of co-workers are diffusing themselves among the more intelligent class of our people. I can give you at least one incident in proof of

A very intelligent and highly esteemed lady, who is an earnest admirer of the writings of who is an earnest admirer of the writings of Charles Dickens, has a bust of this renowned writer, and one day, while engaged in a nice species of a work of art—painting beautiful pictures on glass—the idea suggested itself to her that she would work in the name of Mr. Dickens. "Immediately the bust began rocking to and fea an eighbority as to also where the recommendation of the property are to also where the recommendation is a supplementation." and fro so violently as to alarm her, for no one touched it, and she had never before witnessed such a demonstration. After her scare had passed off she regarded the phenomenon as an affirmative answer to her mental question; so she went to work and procured a beautiful picture, with the name of the much admired writer in the centre. Although seemingly a small inci-dent, this has awakened an interest in the philosophy of Spiritualism among a class of people who have hitherto been comparatively indiffer ent. Other phenomena might be added, but let

this suffice for the present.

The diffusion of liberal opinions is rapidly spreading here. B. F. Underwood, a lecturer in favor of broader and more humane views of human relations, visited us in February, and gave two lectures, the first one being rather thinly at tended. The next time he had a full house. His tended. The next time he had a full house. It's heretical views, according to Orthodoxy, startled some of our priests; and, in the prospect that Mr. U. would revisit us, one of the elergymen got up a vociferous challenge, more sweeping, if possible, than that of Goliath of old. When the time arrived for action this self-confident defender of Orthodoxy and annihilator of all opposition sent to a neighboring city to obtain the aid of a better presenter. The assistant cause the of a brother preacher. The assistant came, the debate began, the reverend gentleman taking the affirmative of the question as to the existence of an Orthodox God. He probably did his best but very soon manifested that he was inadequate to the task. He knew, he said, in himself, that there is such a being, but would not give a single reason for the faith that was in him. Mr. Underwood was embarrassed, almost, at having no opposition, but filled up his time principally by

opposition, but fifted up his time principally by exposing many of the assumptions of Orthodoxy. Thus ended the first evening's doings.

It was agreed, on the part of Rev. P. I. Buehl, the original challenger, and Mr. U., that the following evening was to be devoted to the discussion of the validity of the Bible. The evening came, the large hall was again packed with provide but not a prescalar appeared.

people, but not a preacher appeared to defend the claims of Orthodoxy.

All regard this as one of the most complete backdowns ever known here. To those to whom the history of the entire proceeding is familiar it presents a most Judicrous appearance. All classes unite in giving Mr. U. credit for rare ability and fairness in conducting the debate and his lectures generally. When no defender of the Bible appeared, Mr. U. presented many of its contradictions and errors so plainly that none fail to understand their force and pertinence. Hundreds heard new truths which will never be forgotten. Thus superstition and error are falling before the light of truth. An organization of liberal thinkers is to be formed, and in that case a way will be opened for visits from Spiritualist

Pennsylvania.

CHESTER.—Thomas P. Norton writes: Dr E. Harvey, a noble champion of our cause, has done much good by defending Spiritualism in the public debates here through the winter, and we hope in time to be able to support regular lec

A "CHINA WEDDING."

Beulah, in this State, March 31st, to celebrate their twentieth wedding anniversary by a very pleasant surprise in the shape of a wedding banquet and the presentation of a beautiful China tea sett. Mrs. J. H. Severance, M.D., of Milwankee, made the presentation speech as fol-

Dear Friends-Allow me, in behalf of those who are present and those who are not present who have contributed to its purchase, to present you this slight testimonial of our high esteem for you. Twenty years have you hand in hand and heart to heart traveled life's journey together through storm and sunshine, joy and sorrow, sustaining each other by that mutual love and confidence which should but does not always attend the relation of burleyed and wife You tend the relation of husband and wife. You lave borne prosperity and adversity, only growing more strongly cemented by the holy union of a mutual love. Blessed, as you are, with children of goodness and great promise, I see nothing to prevent the onflowing of your lives being peace-

ful and happy.

And now may the choicest of heaven's bless ings rest upon you! May your lives be as pure and free from spot or blemish as this China now before you; and as this is, so may your souls be encircled by golden bands of never-failing love, hat shall grow brighter and brighter as you near that shall grow brighter and brighter as you hear the crystal river over which you must pass to reach your angel-home which you are now build-ing in the blest hereafter by your good deeds here! We accord to you our cholcest blessings, and pray that the influences of the pure and lov ing in spirit-life may sweetly rest upon you."

Mr. Barrett responded after he had recovered somewhat from his surprise, while Olive's tender, sympathetic heart expressed itself in tears:

Friends-I am seldom troubled to make a speech, but I am so taken by surprise I am at a loss what to say. Beautiful as is this gift, it is valueless to us compared with the love, pure and true, which has prompted it. In behalf of Olive and myself I return to you our sincere thanks, looping to ever merit the esteem and love here manifested, and that such feelings will ever bless our sweet companionship, and add to the sunshine of our happy home.

Supper was then served by those bringing choice viands with them, after which we were entertained by some elocutionary recitations by Angie Lamb, Hattie (their daughter), and a little cousin of hers-which were very fine. The remainder of the evening was devoted to conversation, and every one seemed happy and blessed by this joyous gathering. We hope this worthy couple will yet celebrate their golden wedding. J. H. SEVERANCE, M. D.

Yours. Milwaukee, Wis.

RESPECTED HIS OATH.—A wife-murderer defended his act by saying that life with his wife became insupportable. "Then," said the Judge, "you might have separated from her." "Ah!" replied the conscientious prisoner, "I could not do that, for I swore to her that nothing but death should separate us.'

New York City is to have the highest business building on the continent. It is to have ten stories, and will be, including a tower and observatory, two hundred and twentysix feet iff height. The Western Union Telegraph Com pany will own the building. Its cost will be over a million dollars. . Written for the Banner of Light ADELE C. BLAKE.

Laid to Her Rest, April 18th, 1872. "An earthly Eden, freed from earthly alloy, Across the happy porch her footsteps passed, When on the very threshold of her joy Death's "sudden angel blew his trumpet blast." Awake! Adele! The heavens repeat The splendor of thy Bridal-Day, And Summer wäits, with rosy feet, Before the floral gates of May. What spell has closed thy glorious eyes? What wondrons charm—what subtle art Shut out the arch of Summer skies, And bound the pulses of thy heart?

Bright foliage crowns the wooded hills, Where crescent forms of yerdure rise Like emerald solitaires, to fill Broad aisles of air beneath the skies; The earth is teeming o'er with sweets-The air, a palace-dome of light: And Heaven a bright enameled sheet. Whereon the changeful seasons write, -

Awake, Adèle! I cannot sing While thou art hid beneath the flowers; My soul of song is on the wing-My heart asleep in woodland bowers. The sweetness of thy presence lies Within our souls, as freshly fair As morning in her orient skies, Before the rustic day is there.

Oh, what a task for loving hand To thrust thee in the earth's dark breast! And only vaguely understand The terrors of this mortal rest! To bow to that mysterious power That wrought such ruin in thy home, Where love had built her trellised bower, And placed thee on her royal throne-

Ah! this is faith's sublimest test-The mystic cross, that holds the crown; And death, the rude, unwelcome guest, Who hides God's message with a frown. For thine is not a dreamless sleep, From which there is no waking here;

The angels may not always keep The secrets of the shroud and bier. Nor love forever plead in vain Above these silent graves of ours, While spring and summer come again-Are we not more than trees and flowers? T is ours to ask, and answer too, This problem, with God's mysteries rife. For it has hidden truths we know. Which scal us for Immortal Life!

FROM SOUTHERN CALIFORNIA.

* LETTER FROM DR. G. W. KEITH.

We know by the numerous letters we receive from all parts of the North and East, that many of the people there are asking seriously; as did Peter of old, "What shall I do to be saved?" Not from the smell or smart of burning sulphur, but from the rigor of the climate of that section of the country; and as the unusual severity of the past winter doubtless gave an impetus to those who have been contemplating a move in the direction of a warmer and more even climate, we will say a few words, with your permission, through the columns of the Banner, in relation to LOS ANGELES,

the largest town in the State, except San José, south of San Francisco. I spent three months here the last winter, and can safely say the cli-DEAR BANNER—The friends of our co-laborers in the field of reform—J. O. Barrett and Olive—met at their pleasant home in Glen Beulah, in this State, March 31st, to colebrate the beautiful pepper tree, which flourishes equally came, and by the first of January country round about had donned her beautiful dress of green, and the flocks and herds were grazing upon the hillsides. The grass is now four or five inches high, the planting season is over and all vegetation is growing luxuriantly. The farmer depends almost entirely upon irriga-tion, and most of the water used for that, and all other purposes, is taken from the Los Angeles river, a fine, never-failing stream that runs through the suburbs of the town. A few artesian wells are in use; probably many more will, in time, be sunk upon the high lands where irrigation from the river is not practicable. Almost all kinds of grain grow finely here except wheat corn-yields a hundred bushels to the acre, and all kinds of vegetables grow to an enormous size. Hundreds of acres are covered with orange and lemon trees, which are now loaded with ripening fruit. There is no country in the world better adapted to grape culture than Southern California, and there are already many-large vineyards

in the valley of Los Angeles. THE COST OF LIVING is higher here than in towns of the same size in the East. Some kinds of provisions are cheaper here than there. All kinds of meat-are less than half New England prices. House rent is very high. Wood is of poor quality, and sells for ten dollars a cord. It costs a family of five or six persons fifty dollars a year for water-and poor water at that. Labor of all kinds commands high wages. The temperature is remarkably even during the year, averaging about seventy degrees, seldom rising above eighty; while on the other hand water never freezes and frost does no injury to vegetation. The nights are always cool and comfortable. - The main objectionable features of this part of the country to the eastern man are the long, dry seasons-with an occasional sand storm-the dearth of forest trees, and the heterogeneous character of the population, with their diversity of tongues.

There are twelve thousand inhabitants in Los Angeles. About six thousand are Americans, and the remaining half is made up of German, Spanish, Chinese, English, Irish, French, Negroes, Mexicans, Italians, Swedes, and Indians. Almost every form of religion is represented. There are a goodly number of

SPIRITUALISTS,

who have supported lectures the greater part of the time, for several years. At present their meetings are suspended. I think if a good speaker should come among the people here he would be gladly received and well compensated for his services. They have had too many speakers who were wise only in their own conceit. Annie Denton Cridge gave a few lectures here last fall, and was liked very much, as I believe she is wherever she has been in the State. Mr. Wolfenstein, a German protographer, was controlled, about a year ago, by artists on the other side, services. They have had too many speakers

who produced, through his mediumship, some very fine spirit-pictures. But Mr. W.'s fellow artists and the community in general branded him "humbug," which he had not the moral courage to withstand; so he now hides his light under a bushel, refusing to act as agent for the unseen artists and bear the scorn of a gossiping multitude. Mrs. Grundy is a power here as multitude. Mrs. Grundy is a power here as yound the present limitations of the authropologist everywhere. We all lack courage. It is the and metaphysician. Yet, is it therefore false? most besetting weakness that affliets Spiritual. Is it not-rather preciminently a human quality; jets references and everybody else. We dare ists, reformers, and everybody else. We dare ists, reformers, and everybody else. We dare not speak freely our best thoughts, or act in obe-dience to our own highest conceptions of truth and right.

All evalual arrivance affinitions, a first in signed 3 earlier of which is discreted from inferior forms of organization? Of this new race of toeachers, J. M. Peebles may be regarded as a well-defined example. Derived from an ancestry which for

The Spiritualists here, with a few exceptions, seem to think or care very little about the Harmonial Philosophy, but are working out their salvation through the investigation of the phenomenal phases of Spiritualism. They call for test mediums rather than for those who are controlled by philosophers and sages. I believe we are all fed with fruit from the tree of life as fastas we are prepared to receive and digest it.

I have often been told that the genial atmosphere of the Pacific Coast is especially favorable to the development of media. Thus far I have discovered no facts to warrant the state-ment, but the tide of spiritual progress moves steadily on here, as everywhere in the world, and timately ripened into Spiritualism. As a teacher the universe of worlds. A hundred years ago some Spanish Jesuits established

MISSIONS

under the auspices of the government, in all the finest valleys of California, near the coast, ostensibly to convert the poor Indian and save his soul from the torments of hell, but really to enslave him and fill their coffers with the fruits of his toll. This they did successfully by appealing to his superstitious nature, and for a time ministering meagerly to his physical wants. Some of the entered voluntarily.

After long years of toil and suffering, with no compensation but the prayers that fell from the lips of these priestly hypocrites, and the crumbs that fell from their tables, the voice of the Great Spirit bade them flee from their persecutors and "escape to the mountains." So, by a preconcerted plan, they made their flight simultaneously from all the twenty or more Missions along the coast from San Diego to San Francisco, and by the pale light of the moon marched on toward the land of freedom-the beautiful Sierras-leaving forever behind the rich vineyards and gardens where many of them had spent their lives in slavery under as, tyrannical a set of heartless Christian villains as ever stole "the livery of heaven to serve the devil in." This escape of the Indians was a death blow to the Missions; and coupled with the

ATMOSPHERE OF FREEDOM, brought by the tide of immigration from the East ern States, caused the whole enterprise to be abandoned. The places occupied by the fugitives were partially filled with other Indians for a time, but now nothing remains of their churches and dwellings but a crumbling mass of unsightly ruins. A few of the Spaniards have become somewhat Americanized, and in most respects follow the fashions set by the "wise men of the East." The poor, despised, cruelly wronged indian wanders over the hills and through the streets of Los Angeles during the day, and sleeps richer, this may be the place for you.

The Spiritual Pilgrim.*

A recent number of the "London Human Nature" (James Burns) gives a lengthy review of this work, from which we subjoin a few characteristic extracts:

"A normal and healthy activity in the spirit-ual nature of man is the harbinger of true progress. When mankind sink deep in selfishness and sensuality, and schemes for personal ad-vancement and social reform are no longer visible; when industry and the sciences decay, and physical indolence and intellectual indifference flourish: when art and literature hide their heads before gaudy grossness and meretricious yulgarity; whon wealth is no longer a growing power, but is squandered to minister to the vilest purposes; when government and religion are trades at which privileged classes fatten, while the people welter in ignorance and crime—then the her-ald of spiritual truth cries aloud in the wilderness of moral being, Prepare ye the way for a better form of life—then a shaking of the dry bones is heard, and man again awakens to the conseious-ness of his true position in the scale of being.

"" " The spiritual pilgrim, then, is the greatest benefactor of his race. He stirs up and removes the turbid accumulations which inter-cept the flow of Divine wisdom into the external sensorium. Inspired with the higher life, he communicates its afflatus to receptive natures, and permeates the soil of mind with the richest fertilizing influences. He excites an irresistible enthusiasm, or consciousness of renewed strength and exuberant youthfulness of mental feeling. The awakened mind is at first uncontrollable and frolicsome, like the hilarious boy in his thoughtless gambols. The inspired mindrushes into all sorts of extremes and eccentricities, glorying in strength and liberty. Presently, however, the more practical form of action sets in, and, elevat-ed and invigorated, the intellect commences to prepare for itself circumstances congenial with its new tastes and aspirations:"

After stating that "the truth which has to be impressed upon the century" is the fact that man, the spiritual being, must be improved and elevated through the spirit, the mainspring of his nature-not by the mere extension of his power of intellectual comprehension, or what may be called the digestive apparatus of the mind, but by the active development of those prehensile members of mentality whereby new elements of thought-food are acquired and brought within reach of the assimilative organs of the intellect," and that "Modern Spiritualism has been more rife in facts reaching up into new realms of being, and beyond into wider circumferences and conditions than any other movement within the memory of modern history," the writer affirms that "it [Spiritualism] feeds, protects, enlarges and refines the individual," and further says:

"As a system it has given rise to a new race of

teachers—men depending not so much upon the nutritive richness of their blood; the brute strength of their bodies, and the multiplicity of their academical honors, as upon organic peculi-arities, endowing them with the power of receiv-ing into their personal sphere influences from higher sources and communicating these to their brethren around them. Here is a function of mind, an attribute of organization, which is bemerly existed in Scotland and Ireland, he is himself a native of a rugged district in New England, a country which in a few generations served to transform its colonists into a new ethnic type."

Reference is then made to an article on Mr. Peebles in a former number of Ĥuman Nature, j and the critic goes on to speak of "his biography," recently published by William White & Co., of Boston, pronouncing the style of its author, J. O. Barrett, to be "unique in itself," and that "as a book its manner is as peculiar as its subject.'' "We need not follow the author of the story

of the latter philosophy he has traveled over all portions of the United States. Many who read this, will remember his visit to this country, his lectures in London, and his successful provincial tours. He also bassed through France, Italy and Turkey, to a consular appointment at Trebizond, on the Black Sea. He again visited England last year with Elder Frederick, of the Shakets, and now we hear that he is on the point of departure for Australia, from whence he will make his way through India and Western Asia to Europe again. Wherever Mr. Peebles goes, he cannot fail to do good, not so much as an intellectual leader, cramming the mind of his audience with facts old settlers here remember seeing, at the miss-sion San Gabriel, nine miles distant, a muscular Spanish Christian going the rounds of the little adobe huts of the poor slaves, and, with whip in hand, driving into the church those who had not Mr. Peebles's teaching. He makes those who come within his influence feel that all men are

brothers, and that absolute righteousness manifested in love to one's neighbor is the sole duty of life; that life is not a dreary pilgrimage, render-ling intellect the servant of man's animal in-stincts, but rather that "hand in hand with an-gels," man traverses the weary round of earthlife, gathering the pearls of experience at every step, and, with his treasures thus acquired, is in-troduced into the next higher scale of organic being. Without any creed or dogma, and yet imperceptibly in harmony with every form of Feligious belief, Mr. Peebles insimpres these glorious truths, making men forget that they require sectic distinctions, or statements of intellectual position, in order to be good brothers and sisters, and obedient children of the Infinite Pather. How our friend can for years travel, lecture, and write with such a small stock of vitality, would puzzle the theories of the physiologist. The question must be solved on other grounds, ... Being highly inspirational, and fitted to receive the aid of genial associations and the positive influ-ences of the spirit-world, he is made the instrument, so to speak, through which human forces and spiritual intelligences are concentrated, and then diffused upon those who compose his audi-ences and social surroundings.

This biography is one of the most interesting that the Spiritualist, philosophical reformer, or, indeed, any earnest, truth-loying mind could get hold of . It is more than a mere personal history. It is a comprehensive philosophy of human life with hundreds of illustrations, in all departments of thought and action. It is, as it were, a pano-rama of individual development from the incipient germ, through all its gradations and ramifica-tions to the widest manifestations of cosmopolimate is, at that season, most delightful. But "all streets of Los Angeles during the day, and sleeps is not gold that glitters." When I arrived here the first of December, the city had not been blessed with a single drop of rain for more than nine months, and there was not a green thing to be seen in the valleys or upon the hills, except the beautiful peoper tree, which flourishes equally references on the place for you.

> losophy of this age.' The article ends with a citation from the book of one of the very peculiar spiritual experiences enjoyed by Mr. Peebles through Dr. Dunn's mediumship, entitled "Askension into the Celestial Heavens."

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behowes Societies and Lecturers to properly notify us of appiolatments, or changes of appointments, whenever and whorever they occur. This column is devoted exclusively to lecturers, without charge. Af the marke of any person no a lecturer should by mistake appear, we destre to be so in-

formed, J.
MARY A., AMPHILETTI, Inspirational, care Dr. C. Bunkley, Dayton, O.
MRS, N. J. ANDROSS, trance speaker, Delton, Wis,
C. FANNIE ALLYN speaks in Wilmington, Del., during
May, in Springfield, Mass., during June; in Swinnescott,
Mass., during July, Address box 206, Stoneham, Mass.,
MRS, M. V. ADAMS, trance speaker, Brattleborn, V.I.,
MRS, EMMAHARDINGE-BRITTEN, Address care of Mr.
Thomas Ranney, 231 Washington street, Boston, Mass.,
REV, J. O. BARRITT, Battle Creek, Mich.,
REV, J. O. BARRITT, Battle Creek, Mich.,
REV, J. O. BARRITT, Battle Creek, Mich.,
BAY, J. WISS, SARAB, A. BYRNES, Wolfaston, Helglits, Mass.,
Mass., Mass.

MRS. SARALA, DYRAIS, Wanasyn Heighs, Jassa, MRS. NELLIE J. T. BRIGHAM, Elin Grove, Colerain, Mass., will feeture during May in Hartford, Ct. MRS. A. P. BROWS, St. Johnsburg Centre, Vt. REV. WILLIAM BRITATON WIL Speak in Troy, N.; Y., during May; in Albany during July and Angust. Address I Bilson place, Lumber street, Albany, N. V. MRS. ARBY N. BURNIAM, Inspirational speaker, No. 553, Main street, Charlestown, Mass.

MRS. E. BURR, Inspirational, box 7, Southford, Ct. Dr. JAMES K. BALLEY, Chicago, Ill., care of Religio-Philosophical Journal,

Address Journal, Albany, inspirational speaker, Chicago, Ill., care R. P. Johrnal,

ue H. P. Journal. Mus. H. F. M. Buown, National Chy, San Diego Co.,

MES. H. F. M. BROWS, AMERICA STATE OF CAL.
PROF. S. B. BRITTAN, Newark: N. J.
WILLIAM BRYAN, BOX 53, Camden P. O., Mich,
REV. DR. BARNARIO, Battle Creek, Mich,
MES. E. T. BOOTHE, Miltord, N. H.
MRS. PITISCILLA DOTY BRADBURY, Augusta, Mc.
DE. H. H. BROWN, Inspirational speaker on spiritual
and reformatory topics, 35, West Madisonst, Chicago, III,
MRS. EMMA F. JAY BULLENY, 154 W. (21):444, N. York,
ASSIE DENTOS CRIDGE, Wellesley, Mass., care, Wilham Denton. Ham Denton,
WARREN CHASE, 614 North Fifth street, St. Louis, Mo. ALBERT E. CARPENTER, Boston, Mass., care Banner of Light.

a Light, DR. DEAN CLARK, Chicago, Ill., care Dr. S. J. Avery, 5 West Randolph Street. 35 West Randolph Street.

MRS. AMELIA H. Colany, trance, Winchester, Ind.

A. B. CHILD. West Fairler, VI.

ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chleago,
JAMES M. CHOATE, Inspirational, 5 Poplar place, Boston, Mass.

MRS. MATTIE L., CLARKE, 30 Merrimae street, Manchester, N. H.

on, Mass.

Miss Mattee I., Clarke, 90 Merrinac street, Manchester, N. H.

Dr. Thos. C. Constantine, lecturer, Thornton, N. H.

George W. Campender, clairvoyant and Inspirational speaker, Kendaliville, Ind.

Mrs. Lora's Charle, West Claremont, N. H.

Lewis F. Cummings, inspirational, Chicago, Ill., cafe
Religio-Philosophical Journal.

M. C. Connelly, Louisville, Ky, Inspirational speaker, will answer calls to becure.

Mrs. Martietta F. Cross, trance, W. Hampstead, N. H.

Mrs. M. J. Colmens, Champlio, Hennephico, Mins.

Dr. H. H. Chandall, P. O. Box Ets, Bridgepop Conn.

Ra H. Chatte, Hartford, Conn.

Mrs. Letta H. Cowles, Chalpilo, Hennephico, Mins.

Mrs. J. F. Coles, Irance, 73 Bioadway, New York,

Dr. J. H. Cumhell, 39 Wall street, Reston, Mass.

Mrs. Jennett J. Clark, Io Davis street, Boston,

Dr. J. M. Cumber, Champer of Light,

Dr. J. R. Dotty, Covingion, La.

Will Denton, Wellesley, Mass.

Miss Lizzie Dotte, Pavilion, 55 Tremont 81, Roston,

Lugle C. Dunn, Rockford, Ill.

Anders 75 Harrison aronne, Boston, Mass.

Miss Nelle P. Davis, Orange, N. J.

J. Hamlen Dewey, M. D., will answer calls for Sunday lectures on the scheming phases of Spiritualism and reform. Address 75 Harrison aronne, Boston, Mass.

Miss Nelle P. Davis, Cornville, Me., care Seward Michell,

Miss S. E. Dickson, Inspirational, Vineland, N. J.

A. E. Dotty will attend funcasis in Herkimer Co., M.,

Y. and vichity, Address Hom. Herkimer Co., N. Y.

MRS. L. E. DIAKE, normal speaker, Platnwell, Mich. MRS. E. DESMONDE, M. D., 36 8th avenue, New York, MRS. E. L. DANTELS, IO Chaptrane Street, Boston, Mass. A. H. DARROW, Waynesylle, H., HENRY R. DOANE, Vineland, N. C. A. BILTONS DAVES will allower calls to speak on Spiritual-sm. the Woman Question and Health Reform, P. O. adspose, Clinton, Mass.

1988, Clinton, Mass. Mus. Annie T. Dwyfu, 5'8 Washington street, Memdiags, Clinton, Mass.

Mass, ANNIE T. Dwyffr, 28 Washington street, Memphils, Tenm.

Dr. D. D. D. Myffs, Repirational, 6t Leverett 8t., Roston, Mrs. M. A. Ellifs, Respirational, 6t Leverett 8t., Roston, Mrs. M. A. Ellifs, Respirational, Indianapolis, Ind.

R. G. Erellis will speak in Familiagon, O., durling, Mrs. Emily Dr. amours Toyler, Inspirational speaker, Gentralia, 1D. Allies, Mrs. Emily Dr. amours Toyler, Inspirational speaker, Centralia, 1D. Avins Fonkay, M. D., Hygean Home, Florefree, N. Y. ANDRIAWT, Foss, Manchester, N. H.

J. G. Fish, Avon Springs, N. Y.
Mrs. Susie A. Willers-Filler durfull speak in South Faston the second Sunday of each month during isfar-in Plymouth, June 1; in Groveland, June 22 and 29, Thomas Galls Torkeller, 28 West Eilber, New York, Mrs. Clark, S. D. Frakels, Inspirational, Mich., Mass. Clark, S. D. Frakels, Inspirational, Nathek, Mass. Glaugle A. Fuller, and L. D. Fowler.

Dr. H. E. Fahrent, R. Westford, Middlesey Co., Mass., J. A. Wh. Flehent R. Westford, Middlesey Co., Mass., J. R. Aviller, Condens, N. Y.
Mrs. M. H. Fuller, Ebk River, Minn.

A. B. Fuller, R. Westford, Middlesey Co., Baran, M. H. Fuller, Ebk River, Minn.

A. B. Fuller, N. Edk River, Minn.

A. B. Fuller, N. Edk River, Minn.

Bellevan Carlot, S. Erlemond, Ind.

A. B. FRENCH, Clyde, O. BRYAN GRANT, EMERST 12th Street, New York, KLEST V.G. VAN, B. Birdmond, Ind. MRS, M. L. S. GALHANS, Inspirational, Brighton, Ind. N. S. GREEN VI. L. DOWEL, Mass. Is AVE P. GREEN FAT, 27 Millord Street, Roston, Mass. MASS ITLEN COLOUGH, inspirational speaker, 316 Fourth Agenne, New Yorks. Onne, New York, Williams, Williams, Mo. 196, Gitta S. Princeton, Mo. 196, Gittags, Inspirational, box 409, Fort Wayne

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Miss. ELYMAN, HULL, Vineland, N. J.
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Loveloy.
CHARLES HOLT, Warren, Warren Co., Pa.
MISS, H. HOLT, Warren Co., Pa.
MISS, M. A. C. HEATH (HOTMET) RIOWN) will answer
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R. W. HUSE, Hunder'S Point, L. L. N. Y., will lecture
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HARVEY A. JONNS, ESS., canoceasionally speak on Suidays for the Irlends in the why high of Syramore, Ill., on
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First Page: "Interview with Mrs. Maxward, the Celebrated Trance Medium: "Mrs. Wooldforde's Scance:" "Superstition;" "Origin and Progressor, the Movement for the Recognition of the Christian God, Jesus Christ and Bible in the United States Constitution, "by W. F. Jamieson, "Scoold", "Re-incarnation;" Poem "An Old Story Newly Told;" "The Hukles! Difficulties;" "The Erie Newly toda; "The Hukkes, Dimenines," "The Arthur Hullans?" "Parker-Memorial" Memorianda, "by John Wetherbee; Banner Correspondence, "Projed vita Think Wedding;" "Poem "Maker C. Blake;" "From Southsern Chilornia," by Jur. G. W. Keith; "The Spiritual Pligripes: List of Spiritualist Lecturers. Fourth and Fifth: Miscellaneous editorials, news items, etc. Sixth: Splift messages: Peem - "The Heavenly Secret," by Geo. Cooper: "Our Own Publications:" Convention Calls: Obtuary Notices, Secondary Book and other advettlee-ments, (Righth) Western Correspondence, by Warren Chase; "New Jersey State Convention," etc.

AT In quoting from the BANNER OF LIGHT, one should on to distinguish between editorial articles and the indications (condensed or otherwise) of cortespond-ture rotumns are open to the expression of lunga-ree though? but we cannot undertake to endouse the shades of opinion to which our cortespondents give used.

Banner of Light.

BOSTON, SATURDAY, MAY 31, 1873.

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LUTHER COLEY: EDITOR BUSINESS MANAGER

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLRY, and all RUSINESS LETTERS to STRAW. BURIER, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

-A New Story.

We shall commence in our next issue the publication of a French serial by Paul Féval, translated expressly for the Banner by O. D. Ashley, Esq., of this city.

William White.

The death of our endeared associate calls, forth those sincere tributes, from different parts of the country, in the form of private letters, which are a solace indeed when the heart needs all the strength there is in sympathy to help it bear its burdens. We know that he has, ascended to far higher conditions than he was allowed to command on earth, and believe that he will continue the work he so faithfully pursued here with a new zeal, and a fresh enthusiasm. He will ac- in the future world we shall renew old friendcomplish more for mortals than he could have done by remaining behind. Of that, his own meek and pure spirit was fully persuaded before it went from our side. It is no part of our purpose to indulge in adulation, yet the words which come only on such an occasion demand some measure of expression. A more truly good man lived not among men. His sense of right was without a visible flaw. He trusted in the power of truth to vindicate itself. He loved. quiet and unobtrusive paths of duty-avoiding every appearance of ostentation in what he might do or say. His character was all the time undergoing the process of purification, until the lees were prefty thoroughly separated. His motives-wore as transpagent as his conduct before joy to the yet greater bliss of the future. men was humble. It was not in him to arrogate anything; he preferred to yield, to defer, to retire, always to avoid disputation. As a Spiritualist, his faith was alive in his daily life. No. man could come hearer a perfect standard as it all of created intelligence. And furthermore, was given him to see it.

him, "Yes, Bro. White has tested the realities of a deliption to be the only one in God's providence. the other life a little in advance of us. Were it, The thousands of magnificent orbs that fill the not for the great moral conflict just begun, this boundless space with activity and glory were not world would be but a tame affair. For my part created merely for the use or amusement of the I care nothing about the millennium when there | dwellers on this, one of the smallest of all the will be no great problems to solve, no trials to orbs. Each probably has had, or will have, its Prof. S. B. Brittan says, in a private note to as, of the joys of the future life will perhaps be the He was hissed for his utterance, but that only "And our good Brother White has gone over the | reception of news from these myriad worlds, and deep and silent river, and we shall see the mortal; the tracing out of the workings of. Divine Provisemblance of his spirit no more. His departure dence in their history. All, this sounds very seems to have been sudden but peaceful. He much like Swedenborg, if it is not Spiritualism. leaves a good example, which is better than a The signs of the times are not easy to mistake in crown." E. A. II., of Reading, writes, "The matters spiritual, when the chiefs of the churches loving husband has been taken from one around give such pronounced evidence of being weary of whom loving friends will gather; and while the the restrictions of their creeds, and show that stricken wife appreciates each sympathetic look their spirits yearn for a free flight among the reand word, they can never soothe the agony of allities of the spiritual life, such as are known to her spirit, nor fill, the yold, that death has made, those who hold the great truths of Spiritualism. in her heart and home. In vain will she listen for the sound of loved footsteps and the tender Bishop in this country with unaffected satisfacgreetings of affection to her waiting heart. Alone tion, because it shows that people are on the must she tread the wearisome path, for the arm that was ever thrown around to shield her from the ills of life, the hand that never was weary in bestowing aught that would aid, please, or com- tions. The light is coming down everywhere in fort her, is withdrawn by death.

Judge Carter, of Cincinnati, expresses himself in the following words: "Again it seems you have met with misfortune. The telegraph brought the tidings yesterday that your Mr. White had fallen dead, in a street car, Shrely the ways of the spirits are inserntable, as those of their Master. I deeply condole with you. * * He must have been a good and true man, one fully prepared to take his place in the better world; and now being there, will undoubtedly accomplish more good for the Banner-and for humanity than if he remained here. With what great experience he has gone to spirit-land, and how well he will be enabled to reap the advantage of all this! And how beautifully he passed away, too-suddenly lifted to a place in the spiritworld! This is the way I should prefer to die.' D. W. Hull writes from Indiana: "I was pained to learn of the sudden death of Bro. White, whom I have sometimes said was one of the best men I ever knew. Few could have been spared as well as he, and I have reasons for knowing that none will be more welcome in Heaven." A. S. Hayward says: "Well would it be for our dear philosophy if there were many such as he amongst us." S. S. Jackson, of Philadelphia, 'writes to express his deep sympathy for the loss of our esteemed brother and co-worker. Mrs. Ewell privately writes to a Boston friend, from New Jersey: "I have wept much for our loss, not his, that words will not tell you how I feel. * * How many will greet our brother over that beautiful river, that he has blessed by kindly receiv-. ing their message for himanity,

A. J. Davis writes us privately: "Our warmest sympathies flow out toward you, one and all, in this hour of your bereavement. We loved and honored, as we forever shall through all coming time, his faithful and noble nature." C. Fan-located at Portland, Me. The poor blind boy nie Allyn thus speaks words of consolation mentioned in our last issue as having been de in a feeling note: "In the hour of general veloped by Prof. Stearns as a healing medium is and wide-spread bereavement, it is useless to Henry Donley. C. W. Ware (son of Dr. Ware, offer many words of consolation, when the of Bucksport,) was developed as a drawing medi- no name is attached to either, we must decline

Contents of this Number of the Banner. lived and died is sufficient to bring all that earth and heaven can afford. Let me say, however, that many all over the world will sympathize with you in this hour of grief. Do not feel as if another burden was yours. To you we all look now. Bravely bear as you have done, and from both sides of the Gateway of Life hearts will bless and guide you,"

These are but a few among many of the fresh and glowing testimonials to the rare worth of our departed brother which his decease has called forth. They speak the language of respect, of regard, of affection. None can tell us of the extent of our loss, to be made up to us, as we firmly believe, by the eagerness of his cooperation from the other sphere. He was devoted to the relief of those who needed spiritual relief, while he remained by us in the form; and he has been welcomed by hosts of those who could not but have been filled with gratitude and joy at his appearance among them, with the eye to see them openly. It is no farewell that we offer our departed brother, for we do not feel that he is gone. He works on as when in the flesh, rejoicing over the salvation of every poor soul from its condition of ignorance and wretchedness. He will continue to labor as before for the spread of our true gospel of righteousness, which is everywhere preached by works as much as words. To him belongs the crown which his humble and devoted service earned while on earth. Through the old channel of his service to his fellow-beings he will labor with enlarged effect, for he is surrounded with new powers, of whose use he could not be ignorant when he was suddenly brought into their presence.

More Church Concessions.

We scarcely read of the elaborate defense of the Anglican Church by the Primate of All England, made through the columns of the press, in opposition to the disestablishing spirit which is abroad. in the United Kingdom, when we get a reminder nearer home, from the American branch of the same church, of the inroads which science is making into creeds, and of the reluctant willingness of the clergy to accept a situation which they plainly see it is impossible for them to withstand. Bishop Bedell, of Ohio, the coadjutor of the deceased Bishop McIlvaine, whose remains a discourse, not long since, on "Heavenly Conversation," drew up a formal and elaborate argument to prove what all believers in Spiritualism know without any argument whatever, that ships, feel interested in past events, and daily increase in knowledge and love. And he proceeded to repudiate altogether the old time belief in a perpetually singing praises to God, or listening, in turn, to the songs of angelic choirs. He likewise scouted the idea that the past would be forgotten and the future unthought of whilst enjoying the eestatic bliss of the heavenly present He believed that the immortal man would be but the mortal man purified of his imperfections, and with an immensely enlarged and intensified intelligence. He will converse with his friends over the struggles and trials of the past, as well as over its happiness, and will look forward with

The Bishop pushed on with greater boldness. still, and did not hesitate to renounce the narrow creed, that man, in his present state, on this insignificant vale of matter, is the be-all and endand more specifically still, he declared that hodie Our friend, W. F. Jamieson, writes respecting not hold the dispensation of the Full and the Re-We refer to this demonstration of an Episcopal right track, and the churches have got to follow them. The priests and preachers no longer lead and control the public judgment or popular aspiraa welcome flood.

Prof. J. R. Buchanan on Education.

The Syracuse Daily Standard, of May 7th, contains a report of an address on the above subject, delivered at the City Hall, on Tuesday evening, May 6th, by this gentleman. The report covers upward of five columns of that journal, and the matter presented is of far more than ordinary interest. If we can possibly find room, it is our intention to copy the address entire in a future number of our paper.

The analysis of the Professor's entire discourse embraced five great themes: 1-Intellectual ed ucation, oral and demonstrative a 2-Moral education, which is phonological; 3-Practical education, which is scientific and industrial; 4-'Universal education, which brings these blessings to everybody : 5-Reformatory education for criminals; all of which were exhaustively treated. The editor, in commenting upon the effort, says: "We have read the lecture with exceeding pleasure, and have derived from it much valuable information. It has set us to thinking, as we trust it will all who read it. * * * In every particular we may not agree with the Professo but we must all acknowledge that he brings to their, consideration careful and comprehensive scholarship, a sympathetic heart and a large perience. In the main, we believe, he is right in his views, and may justly claim rank as a reformer. He certainly makes valuable contributions to a discussion which is engaging the attention of many of the ablest and purest thinkers of the day, and which bids fair to eventuate in building new and better structures of intellectual and moral culture upon the ruins of olden sys -systems which were fair and stately and useful, but which now deserve to be nothing but ruins, as, thank God! they are fast becoming."

177 Prof. I. G. Stearns, the psychologist, is glorious philosophy in which our Bro. White | um, and executed the specimens sent us.

The Fraudulent Physical Manifestations.

The communication which was recently republished in the columns of the Banner from Mr. Home, of England, on the subject of the deceits that from time to time have been exposed in the practice of good and accepted mediums, among whom he does not he sitate to class Mr. Gordon as one, contained a germ of an idea that ought to develop itself to large dimensions in the soil of individual reflection. It is of course an apparently inexplicable matter, why fraudulent manifestations are often interpolated among the true. If it is good and frue spirits that are manifesting in a given case, how is it possible for their passive agent, or medium, to suddenly lause from truth and honesty, and blur the effect of all that has been given through him by consenting to dupe the witnesses. There are facts enough to show that the inculpated medium is not always, if ever, fully responsible for it. He more frequently is unconscious of the fraud until accused of it. This can be substantiated in several instances. How, then, do these false influences get in to treat? It cannot be on the ground of insanity, mar the work and spoil the impression, besides yitiating the repute of the medium himself? Mr. Home has sufficiently indicated it in the lat- shall not be tried twice for the same offence. Nor ter part of his communication. The evil arises from those seeking the manifestations. The fault lies with the auditory, rather than the medium. Those present are unduly solicitous to secure what it is not proper to impart, and a bizarre and fraudulent result ensues

Looking at it thoughtfully, there are really but two distinct parties to the manifestation-the seeker and the spirits. The medium is ever to be regarded as the agent or go-between, which is all that he is. The error into which the over-inquisitiveness and headlong impatience of many people drive them is, that they are indebted to the medium for what is given, or communicated to them. He, on the contrary, is but their willing and obedient servant. He neither creates nor grants anything. He acts but as the passive agent, the more or less transparent glass, through whom they receive their inmost desires. Therefore upon his entire passivity primarily depends the success of the manifestation. And so must the seekers cultivate a passive condition of mind for themselves too. When they become eager have reached his native shores within a week, in and tumultuous in their thoughts, they unconsciously project their own condition upon the medium; and so it happens, and all naturally enough, too, that matters sometimes get badly mixed at scances, and for a single lapse, which he could not help, a powerful medium is oftentimes condemned for deceiving always. So sweep ing and unjust are judgments not founded in reason and sense. We might expand this view, heaven in which the saints are to stand around, only hinted at here, but this shall answer for the

Choosing a Bishop.

The recent Convention of the Episcopal Church in Massachusetts went through the ceremony, and a rather riotous one than otherwise, of choosing a Bishop. Now if what is called "the Church" is not so remarkably strong in this commonwealth, the High and Low church feeling is. That is abundantly able to supply the place of all needed attributes of a church religion. The rumpus in the Convention developed into notable proportions very shortly after it began. Priests and laymen fell to abusing one another's riews and candidates in a famous style. One candidate was assailed for holding the old Romish dogma of "the real presence," of Christ in the bread and wine at communion, which is one of the dogmas that some persons hold in far higher esteem than to follow Christ in the daily life.

Mr. Winthrop told Mr. Dana that he was amazed " at what he had heard from the latter's lips. What Mr. Dana said, in substance, was that the church wanted no more "boarding-house ten" bishops, nor any mere additions to Boston made the matter worse, for he retorted that he knew he had "hit" the candidate of the other side. That candidate was Key, Dr. Potter, now of fashionable Grace Church, New York, and formerly of Trinity Church, in this city. A compromise Bishop was at last chosen, and all sides are trying very hard to feel satisfied and happy. But a more puerile performance never let in the light upon the superficial and mechanical part played by people who assume to run religion for all the rest.

Medical Bigotry.

The Massachusetts Medical Society has given strong evidence of the non-progressive tendency of its members by its recent action concerning the Homeopathic physicians, Drs. William Bushnell, Milton Fuller, H. L. H. Hoffendahl, George Russell, I. T. Talbot, David Thayer and Benjamin H. West, a majority of its board of trial having recommended that the aforesaid gentlemen be expelled for "conduct unbecoming and unworthy an honorable physician by practicing homeopathy."

It would seem to us that this action smacks strongly of that adherence to "the letter that killeth," rather than to "the spirit which maketh alive;" but not being versed in the intricate bearings of the different medical systems founded uncompromisingly upon drugs, and having been led to look with admiration and thankfulness upon the curative effects wrought by the invisible world through its healing media in our century (which is one phase of the good which has come out of the Nazareth of Spiritualism), we are content to let this example of brotherly kindness (?) among the M. D.s pass without further remark, assured of a verdict of disapproval concerning the illiberal action of the Allopaths, from the unprejudiced better nature of the

Gone!

Bro. Fulton, who has talked-not preached-in Tromont Temple for several years past, talked As final talk there on Sunday last; and from all accounts his "people" are not sorry that he's gone. Fact is, Bro. Fulton is an enthusiast-thinks he's talented, but is n't-is; ambitious - wanted to shine—wanted a newspaper to shine in—Sunday shines merely wouldn't do-demanded of the church one thousand dollars extra salary to have his sermons(?) reported a la Beecher, Spurgeon et als.; but 't was-of no use-sensible deacons could n't see it-Bro. F. got wrathy-threatened to leave-had a "call," elsewhere. No use. Deacons still persistent. A break the consequence And so . . . ex nihilo nihil fit......

We are in receipt of two obituary notices of George W. Shepard, Ashtabula, Ohio, but as publishing without a voucher.

Train's Insanity.

The entirely unprecedented direction of Judge Davis, of New York, to the jury in Train's trial for publishing an "indecent" sheet, that they should bring in a verdict of "not guilty by reason of insanity," and thus enable the Judge aforesaid o order him to be carried off to an insane asylum, not only showed a predetermination to get rid of the troublesome Train regardless of right and justice, but likewise exposes the free judicial use made of that convenient agent of torture and revenge, the insane asylum. We want no further proof of the esteem in which it is held by those who habitually resort to it to carry out their

Mr. Train had already been cleared of a charge of insanity by a jury specially summoned to inquire into the truth of it. Judge Davis orders another jury to acquit him on the charge of being the author of an indecent publication. It follows, therefore, that he was neither insane, nor a violator of the laws. By what right can a Judge, then, order him to be dragged off to an insane refor he has been once leared of that, and if it be an offence, the legal axiom reads that a man can it be on the ground of punishment either, for the Judge ordered, the jury to acquit him of the charge of violating any statute. Has it come to this, then, that a Judge may employ the asylum as an instrument of torture, outside of all legal restraint, to work his own will on any member of the community?

In this connection the Boston Journal says: ~ "It appears that Judge Davis's order for the commitment of George Francis Train to the Lunatic Asylum was not only accompanied by a protest from Mr. Train himself, but in spite of the statement of his counsel that two of the jurors had declared that their verdict was simply 'Not guilty,' and not the verdict which the Court had directed them to give, viz.: 'Not guilty on the ground of insanity.' The direction of the Court was in consequence of the ple and admission of insanity put in by Train's counsel; yet in spite of this the counsel insisted on polling the jury so as to avoid the verdict or-dered by the Judge. Judge Davis was curt and peremptory, and insisted that the verdict was regular and final, and accordingly made out the order for commitment. The case becomes inter-esting in Massachusetts, because the present Legislature has passed an act that any person acquitted on an indictment for murder on the ground of insanity shall be sent to the Lunatic

The Boston Post justly remarks:

"The course of Judge Davis in instructing a jury to render a verdict of not guilty on the ground of insanity, in the case of George Franci Train, even when some of them assured him that that was not their opinion, must strike those who have followed this peculiar trial as somewhat mysterious and unjustly severe. It would be severe even if Mr. Train were allowed his liberty, for the preponderence of medical authority after the most exhaustive examination has pro-nounced him sane, and no man has a right to say on the strength of a mere opinion that he is not. But the verdict was accompanied with an order to take Mr. Train to an insane asylum, and this can hardly be regarded as less than an outrage It seems an unworthy judicial subterfuge to ge rid of a man who has been found very inconvenient for the courts to deal with, and as this and acquittal were the only alternatives, the legal doctors have ungenerously chosen the worst one Some may call this justice, but to the majority it looks like petty persecution.
If the programme is carried out, the world will be apt to learly more of the interior of insane asylums than even a New York reporter has told

"The Orphan's Rescue,"

Published by R. H. Curran & Co., Boston, from a painting by Joseph John, is one of the most beautiful pictures extant. The advertisement in another column says, and so say we, that it should adorn and beautify the home of every Spiritualist. It is for sale, wholesale and retail at this office. Call and see specimen. Sent by mail on receipt of price. The following charmendure, no victories to win over error, and self." linhabitants and its peculiar dispensation. One society; it needed a man with brains and vitality. Ing poem descriptive of the picture was written by Cora Van de Mark:

ora Van de Mark:

'T was near the close of a summer-day;
The clouds had wept their grief away,
And left a sky so bright and clear,
It seemed that heiwen itself drew near.
A boat, in which two children playell,
By swollen waves was gently swayed;
Thi, loosened from the stake that bound
And held it to the beach aground,
It floated quickly from the shore,
As though the cataract's deep roar.
Had charmed it, by a magic power,
To hasten to its doom that hour.
The frightened children saw the fate
That must their little bark await;
The boy, accustomed to hur care,
Turned to his sister, in despair;
But through her vehus what impulse thrilled,
And all her sensate being filled
With such a wild, resistless hope?
She selzed, with steady hand, the rope,
And; standing with one arm upraised,
With caim, heroic face, she gazed
On foaming rapids, rock and fall,
Prepared to bravely meet them all.
But suddenly she felt a power,
Horn of the danger of the hour,
Turn, quietly, the boat aside,
And land it just beyond the tide,
Where rocks a niche of safety made,
And had to see Awith spirit-eye,
Her parents' on stretched arms so nigh,
But felt the strong magnetic thrill
Of love, which danger changed to will;
When she that subthe power obeyed,
The hand of Death the Angels stayed.

As we look on this picture, in rapture we're lost, While our mind travels back o'er the years that wer dark; And we see, as we never have seen them before, The dear, loving hands that have guided our bark. Ah! many a soul from its moorings has slipped And drifting, with neither a compass nor oar 'Mid rocks of temptation and rapids of sin, Been saved from destruction by those gone bef We see now but dimly the strength of that love Which cares for the lify and sparrows that fall; Yet often we feel that Ills agents are near, And know that, in some way, God watches o'er all. In fancy we search the inspired artist's face, As be catches the thought which the angels impress; We see the fair forms that are guiding his brush, And our debt to the spirits we freely confess. Oh. ye who the pletures in Summer-Land view, Send down to our artist more visions of light; Till the veil of mortality falls from our eyes, And faith is exchanged for the blessing of sight;

Caution.

We learn from Dr. E. Cherrington, magnetic physician, 230 Third street, South Boston, that a young man calling himself "Prof. A. M. Mace -who says he was endorsed by our late partner, Mr. White, which is not true-sold him six tickets to a "Wonderful Entertainment," to come off at Mattapan Hall on Tuesday last. On going to the hall, Mr. Cherrington said the janitor informed him that the said hall had been engaged for no such purpose as specified above.

Austin Kent has written a pamphlet entitled "Victoria C. Woodhull and her Social Free-The aim of the brochure is to define the ground covered by the much-used but little-understood term, "Social Freedom"; and in view of the confusion existing on the subject in the public mind, all works bearing upon its elucidation should be freely welcomed to the bar of popular examination, that they may, without fear or favor, bear their witness for truth, wherever that truth may rest. Those desiring the book should write to the author at Stockholm, N. Y.

We shall print in our next issue No. 1 of a series of poetic articles, entitled "The Medium, or Six Séances," by Alexander McLachlan.

Massachusetts State Spiritual Camp Meeting.

It is announced by Dr. A. H. Richardson, Manager, that this regular yearly convocation of the Spiritualists of our State, which has heretofore taken place at Lake Walden, Concord, will the present year be convened at Silver Lake Grove, Plympton, on the Old Colony Railroad. The Camp will commence on Monday, August 4th, and continue until August 18th-a space of

The new location has been selected with great care, and will be fitted up with all modern improvements and accommodations by the O. G. R. R. Co. Full and complete arrangements for the comfort and convenience of those attending, will also be made by the management. Particulars in due season

SPIRITUALIST PICNICS.

James S. Dodge and Dr. A. H. Richardson will commence their regular season at Lake Walden, Concord, by a pienic on Wednesday, July 16th. The time of trains, etc., will be hereafter stated.

Mrs. A. H. Robinson,

Corner Adams street and 5th avenue, Chicago, is doing a great work in her specialties of healing diseases, giving psychometric readings and acting as advisory medium for business transactions. Her guardian band of spirits have made her the recipient of a sure and harmless specific for curing the appetite for opium and other narcotics; she has also received from a board of chemists in spirit-life an antidote for curing the appetite for

Among so many remarkable gifts, it would seem that the skeptic, however prejudiced, could find something which would appeal to his interior intelligence, and teach him by the process of inductive reasoning that the power whose manifestations are witnessed by him comes from a source outside of and beyond the abilities of the woman before him. Visit her, afflicted in body, that you may regain health, the key to all other blessings: consult her, ye who mourn the physical departure of loved ones, and receive through her mediumship those test facts which shall convince you of the reality of the after-life.

Rev. Father De Smet.

This well-known friend of the American Indian, who for over thirty years was a Jesuit missionary among the Western tribes of our continent, has passed from the trials of earth. A St. Louis, Mo., dispatch under date of May 24th, states that he expired on the day previous. He was a native of Belgium, and was born in 1801. He came to St. Louis in 1823, and was distinguished throughout the country for his intimate acquaintance with and successful efforts among the class to whose elevation his active life was

Maud E. Lord.

The scances given by this justly celebrated instrument for the demonstration of spirit-power in a physical sense, continue to be crowded, and the manifestations occurring therein are reportedas of the most convincing character. Visit her, skeptics, at 27 Milford street, Boston, and prove for yourself the truth of these assertions. Mrs. Lord also gives private sittings at the residence of parties desiring such.

W. F. Jamieson.

This indefatigable Western laborer for freelom of thought in matters political and religious, is about to extend his field of operations eastward for a season, and will make engagements with societies for the Sundays of June and July. Address him at Port Huron, Mich., or 139 Monroe street, Chicago, Ill. Keep him busy, friends, during his stay.

Pennsylvania.

A meeting, under the auspices of the Pennsylvania State Society of Spiritualists, will be new at Carversville, Bucks County, Pa., on Saturday, June 14th, at 7 P. M., and Sunday at 10 A. M., 21/4 and 8 P. M. John M. Spear, Caroline H. Spear, Henry T. Child, M. D., and other speakers and mediums will be in attendance.

James M. Evans, of Middleport, Ohio, in consequence of impaired health will leave in a few days for California, in the hope of regaining his physical strength. He has been a zealous pioneer worker in the cause of Spiritualism in Middleport, we understand, taking a leading part in endeavors to build up a Society there.

The popular series of public test scances which has been regularly held on Sunday and Wednesday evenings, during the fall, winter and spring months of 1872-3, by Mrs. Mary M. Hardy, at her residence, No. 4 Concord square, Boston, will close for the season on Sunday evening, June 1st.

Our thanks are due to Orville Robinson, Esq., of Orange, N. Y., for a donation of \$5 in aid of the Banner of Light. Also to Mr. Todd, Oak Bay, Vancouver's Island,

for a donation of \$4 to the same end.

Rumors come to us that the spiritual manifestations still continue at intervals in the, celebrated schoolhouse on Charles street, Newburyport. We are informed that spirit hands were

distinctly seen there May 13th. A. S. Hayward, magnetic physician, having given up his rooms for the summer months, intends visiting different sections, of the country, and will exercise his gift of healing when desired.

Present address 602 7th street, South Boston. Our cordial thanks are tendered the friends composing the Philadelphia Circle of Light for their expressions of sympathy in our behalf, and also for favors received. We prefer that the documents should not be published.

A correspondent writes: "I never was more intensely interested than while reading the Biography of Mrs. J. H. Conant. How truly wonderful her experiences, and astounding the manifestations through her mediumship!"

As an instance of the noble work which the Grand Army of the Republic Is doing, it is related in connection with the recent funeral of Edward D. Jones, of Post 7, that "the deceased was from Baltimore, and worked hard to eke out his daily sustenance. In all the world he had not a relative living. His father and his mother had been burled in Baltimore, and from his scanty store he had saved up \$200 with which to purchase a monument to place above the graves of his parents. But sickness came upon him before his work was done, and for long and weary days he faded and falled in the hospital. We knew Mr. Jones well, and can fully endorse his good character; but we fear there is some error in the statement in regard to his relatives quoted above, as he often alluded in our presence to a rich uncle in Baltimore. His disease was dropsy; and when he died his remains were escorted to Mt. Hope Cemetery, with all the honors belonging to the soldier.

Anniversary Week.

The present week, in utter defiance of all meteorological statutes in such cases made and provided, (this season being sacred in New England history to gloomy skies and falling rain,) has been one of fine and rather warm weather, and the meetings have been well attended. All the yaried shades of opinion, theological and reformatory, have found representatives, and resolutions and plans of operation for the coming year have filled the columns of the daily press to repletion. Let us hope that all which has been said and done-though apparently so widely at variancemay, in the future, prove to have been in harmony with the best interests of humanity and the freedom of the soul. Passing by those meetings of a theological nature, whose doings hundreds of Yeligious newspapers will spread throughout the country, we turn our gaze especially to those looking toward the enfranchisement of woman , and the elevation of labor-two great questions which are found to be agitating the masses more and more profoundly as each year brings the occasion wherein their apostles meet to compare notes.

The New England Woman's Suffrage Association held its fourth anniversary at Tremont Temple, opening on Monday evening, May 26th, and continuing in session Tuesday morning, afternoon and evening, May 27th. . Mrs. Julia Ward Howe called the first meeting to order, and made a brief address, reviewing the present condition of woman, for which she considered the more privileged women were partly to blame, since they were unwilling to grant equality to their more humble sisters, and she declared that the duty of such women was to leave self-glorification and seek the glory of God and womanhood. Remarks followed by Henry B. Blackwell, Miss Huldah B. Loud, and Miss Perkins, of New,

During the Tuesday sessions, Committees on Business, Nominations and Finance, were appointed. Lucy Stone, Chairman of the Executive Committee; read the report of that body, referring to the adverse action of the Massachusetts Legislature concerning Woman Suffrage, and recommending that the work of the Society next year should be to oppose the reflection of the opposing members in the Legislature; she also reviewed the cheering evidences of the advance of the movement in other States. Remarks were also made by Mrs. Julia Ward Howe. Mr. and Mrs. Henry B. Blackwell, Professor F. W. Clarke, S. S. Foster, Mrs. Foster, Mary A. Livermore, Mrs. Churchill, Rev. George H. Vibbert, Rev. Charles G. Ames, of Philadelphia, Miss Mary F. Eastman, of Tewksbury, Hon. George F. Hoar and others; and resolutions were passed declaring that "suffrage for women is the most imperative reform of the century, and will be the crowning step in civilization;" pointing out the necessity of political action to secure the election of suffragists for the Legislature, and denouncing the late course of the Massachusetts law-makers concerning woman's claim to the elective franchise; pronouncing the action of the United States Senate relative to woman suffrage in Utah unworthy of the confidence of women; referring to the refusal of Harvard and Yale to open their doors to women, etc., etc. Mrs. Livermore made the closing speech, after which the Association adjourned till the following year.

The New England Labor Reform League Convention held its meetings at Nassau Hall, corner Washington and Common streets, Boston, on Sunday and Monday, May 25th and 26th—two sessions on the first, and three on the second day -Col. Wm. B. Green in the chair. During the course of the Convention, Laura Cuppy Smith, Jennie Leys, E. H. Heywood, Richard Henchcliffe, Stephen Pearl Andrews, S. H. Morse, Benjamin Skinner, Mrs. E. L. Daniels, Mrs. Jennie Patterson, William Denton, John Orvis, Mr. Eliot, J. C. Cluer, and others, made speeches, and a series of seven resolutions was considered, announcing that "it is an especial object of this League to concentrate attention upon the fact that property not founded on a labor title is robbery;" declaring that, in view of the oppression of the laboring classes, "possible only by the sanction of governments, religions and philosophies which enable the strong to plunder the weak," "the working people should awake to the fact that their subjected condition is a fraudagreed upon; and discard the wily rulers and false moral teachers whose interest it is to keep them down;" referring to the existing political corruption-state and national-holding that it was time political labor reformers had principles and an initiative of their own, independent of existing organizations; reflecting upon the conduct of employers in discriminating against women in the payment of wages, and announcing that "the wide-spread distrust of Christianity, as essentially hostile to moral progress, is increased and confirmed by nothing more than by the virulent opposition of the Christian Church to industrial and social reform: and the movement to foist the name of God into the federal Constitution is not only a blow at human liberty, but an effort of the pious puppets of property despotism to make the subjection of labor and of woman perpetual."

Dr. Frederick A. Palmer, of New York, also delivered an address before the League on "Gradunted Taxation upon Accumulating and Accumulated Wealth." Ife regarded these as the vital questions of the hour: "How shall capital and industry be made to harmonize? and how shall labor receive a proportionate reward? How shall we avert this surely gathering conflict between the producers, and planners and employers of industry? How shall we commence to restore the most vital element of life, man's birthright in the soil? and how distribute all accumulated and accumulating wealth with even-handed jus-

- Upon their practical solution, he said, must depend the destiny and perpetuity of the American Republic. The problem could be solved and demonstrated, he thought, by this measure: Direct taxation upon accumulated and accumulating wealth. It could be accomplished by State legislation and the ballot. Its effects would be immediately but gradually to redistribute accumulated and accumulating wealth, and thereby forever to prohibit monopoly of all kinds. The measure is eminently just, because it looks to the permanent stability, and general good of all society. It would place a limit to the cupidity of man, without in the least taking from him his individual right to accumulate an ample sufficiency of what is termed wealth or property. It leaves him free to acquire and only limits him when he begins to oppress. It simply admonishes him that he has garnered up enough of the world's goods to make him contented and happy, and that if he desires dead upon the ground by the fury of the momentary gale. to accumulate more, it must be with a view to benefit those who have been less fortunate than along the reute, churches, fences, trees, cattle-everything

make men kindly and philanthropic where they now become austere, grasping and oppressive.

The Boston Eight Hour League held its regular yearly Convention at the Meionaon, Tremont Temple, on Tuesday-morning, afternoon and evening; speeches are announced as delivered by Ira Stewart, F. A. Hinkley, F. G. Fettigrove, Mrs. Mary A. Livermore, John Carruthers, the Rev. Jesse H. Jones, H. E. Hopkins, J. B. Bates, Richard Hincheliffe, George E. McNeil and othrs—singing given by the Hutchinson Family.

The Free Religious Association held its Annud Meeting at Parker Fraternity Hall, 554 Washington street, Boston, on Thursday, and Friday at Tremont Temple: Addresses by O. B. Frothingham, W. C. Gannett, T. W. Higginson, Dr. Bartol, J. S. Thomson, John Weiss, Robert Dale Owen, Mrs. Celia Burleigh, F. E. Abbot, Samuel Longfellow, and others.

ALL SORTS OF PARAGRÁPHS.

BRIEF SERMON, -Be always more ready to forgive than to return an injury. He that watcheth for an opportunity of revenge, Beth in walt against himself, and draweth lown mischlef on his own head.

#D-Mrs. Frank Campbell, of 616 Washington street, is a fine test, business and healing medium. Hercharges are very moderate, and we do not hesitate to recommend her to the friends who may need the services of a good medium.

23-George W. Morrow, at his Post Office news stand, Philadelphia, keeps for sale the Banner of Light. Our Philadelphia friends should bear this in mind, and patronize this news stand.

CHRISTIAN HUMILITY, -- Trinity Church, New York City, has an income of \$2,000,000 per year, and supports an orchestra, or choir, or whatever term may be applied to it,

AN APPARITION,—James Wilson, who was drowned off Sadher's Float, left a coat behind him which came into the possession of a man named Walter Dayls, fishing for Mr. O'Brien, at the Point Fishery. One day last week Bayls was found in an insensible condition on the shore. He was carried to Mr. O'Brien's office, and insthe course of several hours returned to consciousness, when he made the following statement: 'He said he went down on the shore, and while there he was necessed by some one who laid his hand on his shoulder and told him to get rid of that coat and stop drinking whiskey, or he would come to him again. Dayls says he tried to take hold off-his accester, when his hand went right through the apparition, and be knew nothing more.'' He also avers that it told him something else, which he would not tell except to a priestly confessor. Dayls has heretofore taken his grog regularly, but since then eschews it altogether,—Harre (Ky.) Republican.

THE MEXICAN BORDER OUTRAGES.—The Brownsville (Texas) Sentinel, in mentioning the various cattle robber-les committed this month by armed Mexicans, places the number stolen and crossed into Mexico, within a radius of sixty miles of the city, at not less than one thousand head; while higher up the river a proportionate number has been driven across the frontier. The reported raid of Col. Me-Kenzle into the Kickapoo camp in Mexico, and the pupish-ment of the Indians, has caused very general satisfaction here, and will tend to lessen the depredations if this policy

"PARKER MEMORIAL."

The memory may not die
Of him who wakened thought and led its march
Through Truth's resplendent arch!
Dispelled the hindrances, however high,
Impeding love and-law, whose liberty
Is doubt, belief and search!

Whereunto do we build
But to a mind congenial with the stars!
Whose teaching all was filled
With gems like them: Humining the bars
Of all enclosures that old customs glid:
And every faith reselved, opinions willed,
And that their fencing mars!

— Commonwealth.

It was in April, 1861, that the secession war opened, at Fort Sumter; and it was in April, 1865, that that war was brought to a close, by the fall of Richmond and Mobile, and the surrender of the armies of Lee and Johnston; and President Lincoln was shot on the 14th of April, and died the

France and Morogo have made up their differences through the mediation of England.

TO THE SPIRIT OF SLANDER. TO THE SPILLT OF SLANDER.
Thou foul-inouthed demon with bilstering breath.
Whose tongue is pollution, and scorpion-sting, death,
Back to thy hands, and bary thy name!
In the sea of oblivion, through waters of flame.
Top long has the earth with thy presence been cursed,
Too long in the boson of its children been nursed.
Foul demon, go back to the bottomless deep,
Let thy name in oblivion forevermore steep.
—Mrs. Jennie II. Foster.

James W. Wallack, the celebrated New York actor. whose name and fame are familiar to hosts of our readers, recently passed behind the screening curtain of physical change, having attained to the age of 55 years. He was born in London. England, was brought to this country and ma<u>de hi</u>s first appearance in America as the child in at the Chestnut-street Theatre, Philadelphia, in 1822. His career as an artisté has been one of brilliant suc cess. He died in a steeping-car, while on his way home

You can use a postage-stamp twice. The first time it will

cost you three cents, the second time fifty dollars. Kate Stanton will lecture next season on "Uncrowned

overeigns" and the "Abolition of Poverty."

high trust imposed upon them, on Saturday, May 24th, in consequence of the radical difference of opinion held by themselves and a majority of the French National Assemoly, and Marshal McMahon was elected by the deputies Chief Magistrate of the Gallie Republic.

The Library of Congress has twice doubled within twelve ears, and now numbers 250,000 volumes.

A poor blind beggar had his eyesight suddenly restored in East Saglinaw, the other day, by being pushed head over heels into a mud puddle, but showed his ingratitude by chasing the man who did it round half the blocks in the

New York City has 8400 grog-shops, respectable and dis-

Fifteen new papers were started every day of the week, ending March 22d, in the United States.

The Boston Globe begins its brief lottings for "Anniversary Week" in the following sententious manner:

" White chokers,
The tuneful mosquito!
Another French crists,
The Modoc war is ended,
All quiet on the Rio Grände,"

A business man of Covington, Ky., bought a postal card at the time of their first issue in that city, wrote a few lines on the back of it, and putting it in a stamped envelope, mailed it to a friend in Lexington. He says the cards are a great convenience.

Alessundro Manzoni, the celebrated Italian poet and nov elist, filed at Brusano, near Milan, recently, aged 89 years. He was born in the city of Milan on the 8th of March, 1784, studying later in that city and Pavia, and graduating with high honors. From 1806—when his first literary production was placed before the public—to nearly the last hour of his life, he was at work in his chosen field of labor, attaining. in 1800, to the dignity of Senator of the Italian Kingdom

Two ladles have been elected deacons in the Clinton-avenue Church, of Brooklyn, N. Y.

We publish elsewhere in our columns this week the prospectus of the Banner of Light, published by William White & Co., Boston, Mass. The Banner of Light, during the past year, has undergone sever reverses, the entire Banner office with its contents having all been consumed in the late Buston conflagration. But characteristic of the bold, enterprising spirit of the proprietors in the early establishment of the Banner, it has risen out of its ashes as clear-faced and as rudical and as prosperous as ever—emblematical of the spiritual theory it teaches and demonstrates—that of the immortality of the soul and its triumph over the dissolution of the physical organism.—Weekly Ithacan, N. Y.

The Washington Association has called a national con vention of the veterans of the Mexican war, at Washington, Jan. 15th, next, to prepare a memorial to Congress for pensions, and to form a National Brotherhood of the survivors, and provide for a general assemblage of them at the Philadelphia centennial.

Chief Justice Chase left \$10,000 to Dartmouth College. Massachusetts prints half the religious journals in the

country. Asfearfully destructive tornado half a mile wide in its track, passed over Iowa on Thursday afternoon, May 22d. Many persons were crushed by falling buildings, or dashed Hallstones of the diameter of nine inches fell. Only one house was left standing in the town of Lancaster, and all himself. The tendency would inevitably be to capable of physical destruction, shared in the general wreck.

Several of the bulletins displayed by the Boston press conseveral in the innection among the principle below the differ from this conclusion—the life principle belog superior to the shocks of Nature (because higher in its ori-gin), and still existing though the shattered fragments of its late material frame be scattered to the four winds of

Man invests and Congress investigates,

W. S. Barber thought to participate in a boiled egg for dinners recently, and on opening it found a perfectly form-ed egg within its yolk. It was a ben's idea of a prize pack-

The opening of the libraries on Sundays affects each variously according to its *clientib*. At the Cooper Institute Free Reading-room the attendance numbers half as many again as on week days, being at the rate of 1,000 for the again as on week may, sening a feet and of the formal seven hours it is open on Sunday, while it is not more than 1.200 to 1.500 for the fourteen hours of other days. A large part of these are Germans.

The Indianapolis Public Library, opened recently, has been organized and the books selected by Mr. William F. Poòle, formerly of the Boston Athenaeum, and is in charge of Mr. Charles T. Evans, lately the popular assistant librarian of the Athenaum. The Indianapolis library is open in

On advocate of privilege, no apologist for systematized wrong, has ever been able to establish himself as a popular lecturer. The people may listen respectfully once; but having heard him they drop him forever. In truth, a man cannot be a popular lecturer who does not plant himself upon the eternal principles of justice, "Dr. J. G. Halland."

The New York Senate has passed a bill looking to "grapid transit" by means of "Spier's Traveling Sidewalk," an endless movable platform on an elevated framway, the mo-tive power being from large stationary steam-engines underground. The "sldewalk" is to be perpetually moving up one side of a street or avenue, and down the other, at the rate of nineteel/liftles an hour. Passengers are to be taken on or off the platform by means of transfer ears, without stopping the movement of the sidewalk.

Movements of Lecturers and Mediums.

Susle M. Johnson is lecturing in New Orleans, La., to large and interested audiences. The cause is gradually working its way and gaining a place in the hearts of the

Mr. Daniel Caswell of Charlestown, writes Isaac L. Fessenden. "Is about to travel for the benefit of those who wish to receive true and reliable communications from their spirit friends. Allow me to say I know him to be one of the best and most reliable mediums. I have ever known it my twenty-four years' experience of Spiritualism, It being my desire only to say a good word for a good man, and to let the public know that they will receive the truth through him.

Mrs. Clara A. Field will spend the summer in Maine Societies requiring her services as a lecturer will please ad-dress her at Newport, Mo.

Mrs. Dr. Carpenter has commenced a series of Sunday evening lectures on radical and progressive topics at Grow Opera Hall, 517 West Madison street, Chicago, Illi

Prof. E. Whipple is reengaged to speak at Stafford forings, Ct., the two first Sundays in June. He will speak at Portsmouth, N. H., third Sunday in June, Will open for engagements in July and the autumn months in New England, Address until June 20th at Portsmouth

William Brunton.

Mr. Brunton has just finished a very successful engagement at Troy, N. Y., repeating last evening by request a lecture; so rare and beautiful, that the large congregation of the flourishing society of Spiritualists could not forego a repetition.

Owing to lack of funds in the society at Albany, Mr. Brunton's engagements there are for the present closed, and he is consequently free to fill vacancies in other places.

That there are few lecturers in the field with such richness of inspiration and large capacity for doing good, instructing, elevating and enriching any inquiring receptive mind, is the opinion AN OLD SPIRITUALIST. of

Troy, May 26th, 1873.

To Correspondents.

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

JAMES FELL, VICTORIA, VANCOUVER'S ISLAND, -40 eccived all right, May 26th.

Notice.

The Annual Meeting of the American Liberal Tract So-clety will be held in Fraternity Hall, 554 Washington street. Boston, on Monday evening, June 24. Able speakers will, address the meeting. The public are invited to attend. M. T. DOLE. Sec' y.

Spiritual and Miscellaneous Periódicals for Sale at this Office:

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

cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOENNAL: Pevoted to
Spiritualism. Published in Chicago, 16. Price 8 cents.

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

RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the list, and fifteen cents for every subsequent inertion. SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS. — Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

MRS. L. F. HYDE, Medium, No. 203 West 2d street, New York. 5w*.My.3. 22d street, New York.

Spiritualists will notice Dr. C. S. Sale's advertisement in another column. He is a skillful Physician and Surgeon, and is wonderfully successful in curing old chronic diseases. Call on him when he visits your town. 2w*.My24.

J. WM. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents, that he will sail for England the first week in June, accompanied by his Secretary, T. R. Poulterer, and will return early in July. All correspondence must be directed to 404 Dean street, Brooklyn, N. Y., and will receive prompt attention immediately upon return. My.3.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 61 East Ninth street, New York. Hours from 10 A.M. to 4 P. M. 4w*—My17.

Dr. Willis has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue, Chelsea.

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

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

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

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

For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad taste in mouth, Bilious attacks, Pain in region of Kidneys,' Internal Fever, Bloated feel-ing about Stomach, Rush of Blood to Head, High Colored - Urine, and Gloomy Forebodings, take Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated, Concentrated Root and Herbal Juice Anti-Bilious, Granules -- the "Little Giant" Ca-thartic or multum in parvo Physic. 25 cents, by all Druggists.

Kidney Diseases, Dropsy, and all diseases of the urinary organs can be cured by the use of "HUNT'S REMEDY." Thousands that have been given up by their physicians to die have speedily cured by the use of Hunt's Remedy Sent to any address, securely packed, on receipt of one dollar and twenty-five cents (\$1.25). Send for illustrated pamphlet to WILLIAM E. CLARKL. DRUGGIST, and sole proprietor, No. 28 MARKET Square, Providence, R. I.

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

THE WONDERFUL HEALER!-Mus. C. M. Morrison, — Within the past year this celebrated Medium has been developed for Heal-Not a single case has come under the care of her Medical Band but has been cured. the instrument or organism used by the Invisi-bles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. placing of her name before, the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL. DISEASES AND GUARANTEE A CURE in every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME-

DIUM, CLAIRVOYANT AND CLAIRAUDIENT. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power.

From the very horizoniar back is more at the scientific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if KVEA, fallen to the history of any person. No disease seems too insidious to remove,

nor Patients too far gone to be restored. nor rathers too lar gone to be restored.

\$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, between Albany and Lawrence, Oswego, N.Y. Scances for materialization Sunday and Wednesday Evenings. Post Office flox 13w*.My17.

CHARLES H. FOSTER, 19 West 22d st.

BUSINESS CARDS.

BOSTON. In many cities we have been But we no city yet have seen With Boston which will well compare-With many churches she is blest; M In many enurrhes sue is piest;
Of schools she has the very best;
Music the choicest played or sung;
Armsements for the old and young;
And when her BOYS desire new "CLOTHES,"
-Those they can buy at George FENNO'S,
Coat, Pants, Vest, Hat and Shoes complexe,
Corner of Beach and Washington street.

SAN FRANCISCO, CAL. AUNO, 319 Kearney street (up states) may be found on sale the BANNER of LIGHT, and a general variety of Spiritualist and Reform Hooks, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobneco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Ciculars mailed free 23-demittances in U. S. currency and postage stamps received at par. Address, Herman Snow, P. O. box 117, San Francisco, Cal.

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

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the EANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Magic Comb, and Voltale Armor Soles, DR, STORER'S NUTRITIVE COMPOUND, SPENCE'S, POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Statlonery, &c., WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

AUSTRALIAN DEPOT

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

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

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

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

RICHARD ROBERTS,
Bookseller, No. 4626 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BAN-NER OF LIGHT, and a full supply of the Spiritual and Reform Works published by William White & Co.

Bookselle, Arcade Hall, Rochester, N. V., keeps for sale the Spiritual and Reform Works published by Colby & Rich (ate Wm. White & Co). Give him a call.

ADVERTISEMENTS.

PROTOZONE.

CHEMICALLY PURE. Laboratory 17 Campbell Block, D'Toledo, Ohlo. Reing the Physical Base of Nervous Life, is therefore the only perfect Magneto-Vital restorative in existence. It is in its 25h year of American manufacture! Descriptive Circulars sent on receipt of return postage. Its price, 85 per pound. Discount at wholesale. Physicians and Clairvoyants will find it just what they want in 19 cases in every 29. Many in this and other countries can testify that my (P. B. Randolph's) remedial has proved to them the Elizic of Life, as it replenishes the waste of vitality in the human system. Its effect on weak and siekly women, and its power over morbid states of mind and body, are wonderful. It isoffered in the firm conviction that a fair Trial will convince the most skeptical that for the cure of Nervous Diseases. Brain Softening, Consumption, Dyspensia, Epilepsy, Siespless tribability, Vital Prostration, Loss of Magnetism, Insanity from Exhaustion, Despondency, and all Nervous Morbidity, it is FERFECT.

FERFECT.
In preparation, a new work, to be called "Hungry Hearts:
a New Revelation." Published by subscription at \$1 per ⁵⁰Pr. — Committee to Jacobs Name in Ninety Lauguages, ** for believers and infidels to Jacobs to address Delty in many longues. FOR FEAR OF ACCIDENTS, 90,000 copies ready. Free for 2 statups.

ongues, 1998, 1998, 1998, 1999 MADAME FROST.

Positive Trance Medical and Business Medium.

Positive Trance Medical and Business Medium,
451 SECOND AVENUE, thear 23th street.) NEW
WORK. All forms of disease successfully treated.
Invalids will please send lock of their hair, stating name,
sex, age and residence, with One Dollar, when diagnosts of
their disease, with prescription, will be given.
Iteliable information given on all matters of business;
communications in different languages.

Those who may consult her on business will please
enclose \$2,\$ with their questions concise and plainly written.
May 31.—13wis MRS. A. E. CUTTER, M. D.,

MANING returned to Boston, will be at 22 Kirkland street, (near Pleasant.) for a short time, where she can be consulted on all discases, from 10 A.2M. IIII 44 P. M. Cures Cancers without the knife. Her Cancer Pleasant Blood Purifier, also remedies for Cholera Infantum, Cholera Morbus, Dysentery, &c., for sale at her office only, May 31. 4 W. DR. C. T. BUFFUM is now located at 26 Wash-

ington street, Worcester, Mass. Harmonial Depot in New York City. No. 24 East Fourth street, between Broadway and the Bowery.

A. J. DAVIS & CO.

A. J. A JAN 15 & CO.

S. CTANDARD Books on Harmonial Philosophy, Spiritude alism, Free Religion, Science and General Reform, by a list, Free Religion, Science and General Reform, by the American and European authors, at a holesale and retail. All the publications of Wm. White & Co. Lycenia Manuals, Lesson Books, and Illustrated Literature for Children. Especial attention given to the schedion of Liberty Books for Liperuns free from teachings of old the ology. Subscriptions received for the BANNER OF LIGHT, and other journals devoted to Progress and Reform.

Mar. 15, 1stf

MAGNETIC AND ELECTRIC POWDERS!

SOMETHING ENTIRELY NEW

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

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

TMIE MAGNETIC AND ELECTRIC POWDERS are highly Magnetized and Electorized. Combining these great elements with medicine, makes them sarely the Hedray Parer of the age.

Healing Power of the age,

The Magnetic Power The Electric Powders descent call Positive or Leide care all Aggiree or Urroung Instances, such as Neuragia. Diseases, such as Palsy, Parallicimatism. Headache, 84, advss. Doubles Vision, Sunstons, Colle, Cramps, Dyspep Stoke, ait oncestive Fevers, sta, althulanmations of Liv-Chrone Diartycea, Indigeser, Kidneys and Riadder; Betton, Scrotnia and Gandular rock of all kinds, Measles, Diseases, Cataneous Emperes of all kinds, Measles, Diseases, Cataneous Emperons Ingalion, and all diseases thus of the system, as Coldarishing from a disordered ness and Charlingss; Lylaus-Toppel Livery, Penath Disease, Montale Languor, 1988, Netvousnessand Shepe Stupor, Deptession, Netvous lessness, Pathis and Aches of and Museular Prostration, allkinds, Alldresses thrody-General Debrity.

For Chills and Fever, both kinds are needed, and hever

ing Macous Surfaces.
For Chills and Fever, both kinds are needed, and never fall to effect a cine.
Circular, with full directions, sent tree to any address. Special directions given, when called tor, for including, either at office or by letter. Send brief, description of lyingtons and 3-cent stamp for replay.
Each box of MayNellie and Elliering Powinins contains two sheets of highly MagnetZeal Paper, to be used as an outward application, where there is pain or weakness. It helps remove the pain, and effective the sustain. Agents, wanted everywhere, particularly MagnetZeal Euros. A large and liberal commission given. Send for agents be miss.
Mailed, post-paid, on receipt of prices to any part of the United States. Canadam Europe.

PRICE: Pawders
I Box Magnetle
I Box Electric
6 Boxes Send your inoney at our expense and tisk, by Post-offic noney order, Registered Letter, or Diatis on New York,

All letters and remittances must be directed to
HULL & CHAMBERLAIN,
127 East 16th street, New York City,

Annie Lord Chamberlain,
Magnette Physician,
Office, 127 East 16th st.,
(Near Union sp.) New York,
For sale wholesone For sale wholesale and retail by COLIEV & RICH, date Wm. White & Co., at the RANNER OF LIGHT BOOKSTORE, 11 Hanover street, 18th Mac 2.

Would not be Without VECETINE

FOR TEN TIMES ITS COST.

TME great benefit I received from the use of VEGE-TINE, induces me to give my testimony in this favor, believe it to be not only of great value for restoring the alth, but a preventive of diseases peculiar to the spring

Twould not be without it for ten times its cost.

EDWIN TILDEN,
Afterney, and General Agent for Massachuselts of
the Ciaffsman's Life Assurance Company, No. 9.
Sears Building, Boston, Mass;

PURIFIES THE BLOOD AND RESTORES THE HEALTH.

VICGICALNIC

GENERAL DEBILITY.

In this complaint, the good effects of the Vi Gettyke are realized immediately after commencing to take it, as definity denotes deficiency of the blood. There is no remedy that will restore the health from debdity like the XEGE-TINE. It is nourishing and strengthening, purifies the blood, regulately the bowels, quiets the networs system, acts directly upon the secretions, and arouses the whole system to action. It has never tailed in this complaint.

MARVELOUS EFFECT. Mig. H. R. Stevens:

Dear Sir-1 have lised the great blood remedy. VEGE-TINE, and feel if a duty to acknowledge the great benefit it has done mey. In the spring of the year 1882, I was sick from general debility caused by over-work, want of sleep and proper rest. I was very weak and indeb emaelated, altried many remedies without receiving any benefit from any of them, until I was persuaded to try VEGETINE. Before I had taken this one week, my improved condition gave me renewed hope and courage. I continued to take it every day, gaining more strength, and II was completely restored to health. The effect of this remedy, in case of general debility, is indeed mayelous.

ELIZABETH A. FOLEY,

21 Webster street, Charlestown, Mass.

May 3d, 1871.

A PERFECT CURE

MR. H. R. STEVENS:

Dear Sir.-This is to certify that VEGETINE made a perfect cure of me when my attending physician had pronumeed my case consumption, and said 1 could not survive many days.

MRS. LEDSTON, 35 (566) street.

MRS. LEDSTON, 35 (566) street. many days, M48, LE The facts stated by Mrs. Leds by me, and they are true, May 24, –4wis

Should Adorn and Beautify the Home of every Spiritualist.

THE ORPHANS' RESCUE. Engraved on Steel by J. A. J. Wilcox, from the

original Painting by Joseph John. TMIS BEAUTIFUL PICTURE, and one of the most brilling sentiment. Buts the vell of machigality from beholding eyes, and reveals the guardians of the spirit-world.

I thrilling sentiment, Illis the veit of majeticality from beholding eyes, and reveals the guardians of the splittworld.

Fancy fails to obeture what is here made feat by the inspired Arits's hand. We gaze in cestury of soil on the boat with its belpites freight of beautiful and inschaffing children—dashing down the rapid torient, and with rapture glance on the slivery-lighted angels in their descent so soft, their flight of ease and grace, their expressions of love so tender, combined with energy and power, as they hove near with outstretched arms to save.

In a boat, as it hay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the chouls, lightened of their burdens, shifted away before the wind, leaving a clear, kright sky along the horizon. Unnothed, the boat became detached from its instendings and floated out from shore. Quickly the current carried I beyond all cartiby help. Through the foatning rapids, and by precipitous rocks, dashed the tark with its precious freight. As it meared the brink of the foatning rapids, and by precipitous rocks, dashed the tark with its precious freight. As it meared the brink of the foatning rapids, and by precipitous rocks, dashed the tark with its precious freight, As it meared the little gift? Ittskii gave way to composure and resignation, as, with a determined and resistess impulse that thrilled through her whole heing, she grasped the rope that lay by her side, when, to her surprise, the boat turned, as by unseen power, toward a quictedly in the stream a little baveir among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paratyred with fear. But means of saviation lighted the seene, as from summer-land, on gotden waves of love, came the angels of rescue they who had been their earth-parents and firough that affection which trailis alike the heart of parent and child, a power was transmitted that drew the boat as de

Ages, "Professor John's inspiration is radiant with the golden light of the Nineteenth Century, consequently his any be are not deformed by Mythological and Antiquarian

prings!
This work, whether considered in its happy conception and design, or in its fine rendering in line and stipple, is a triumph in Art and exalted sentinent. Size of Sheet, 24 by 30 inches: Engraved Surface, about 16 by 20 inches.

A RHORT 16 by 20 inches.
PRICE THREE DOLLARS, POSTAGE TREE, SENT SP-CURLLY ROLLID.

For sale wholesale, and retail by COLRY & BRUII, (late Win, White & Co.,) at the RANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

MRS. JULIA B. DICKINSON, Medical Clair-M voyant, has returned from Europe, Will be at the Kirkland House, Teyini, Mass., every Tuesday and Wednes-day; at Ayer Junetlon, Mahn street, Mass., Thursday, Fri-day and Saturday. Chres all curable diseases, including Insanity and Fits. LITS POSITIVELY CURED—The worst cases

of longest standing by using Dr. Hebbard's Care.
A free trial bottle sent to all addressing T. H. SAYRE,
Drugglst, \$4 \$1xth avenue, New York, Envis—Apr. 12.

WANTED—A child to board. An infant will
he taken and beauther. W be taken and brought up. For terms address ADD GEORGE, Monitonhoro', N. H. 2w - May 3t.

Message Department.

EACH Message in this Department of the Bau-ner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

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

We ask the reader to receive no doctrine put

forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Free Circles. 127" The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelli-gence by the chairman, are sent in by correspond-

Lear On account of the prolonged illness of Mrs. J. H. Conant, there will be no public seances held for the present. Due notice will be given when and where they are to be resumed.

. Invocation.

things which we in our weakness have need of- | heaven, glory. Amen. Jan. 30.

Questions and Answers.

CONTROLLING SPIRIT. - If you have questions, Mr. Chairman, I am ready to hear them.

Ques - [From E. Wyman.] As there are very many places where mediums are needed as physicians, as public speakers, and as mediums for giving the various manifestations as test proofs, all that you have here we first have there, of the truth of spirit intercourse; and, as is of lonly difference is in conditions. All that is beauten the case in many of these places, the few, tiful and spiritual and lasting in this life, we friends of the cause are not able to procure such have, and that which you, in your life, cannot mediums from abroad, as it is quite expensive to have, which you cannot sense. It is a fruth that do so ; and, as is generally supposed, our spirit, the spirit-world is not what you have supposed it friends see and know all our needs, wants and to be. It is a grand world, and there every soul necessities, then why do they not look out for finds room to move and to progress, to gather to such mediums who reside in our midst, that they may be developed in the different phases of mednimship? If this were done, it would not only prove useful for good, but also one of the very best evidences of the truthfulness of Spiritualism.

Ass; - A strange anomaly of questions; virtually asking us spirits to do that which belongs to of the individual, one with that life, and it grows to full unfoldment in precise accordance with the some of the rarest germs of mediumship that are yet to be unfolded on the earth, but at present they are existing under unfavorable conditions. They are like grains of corn that have never been put into the ground: you cannot expect them to: them the proper conditions. Now, it is not the higher life. Good day, sir. Jan. 30. business of spirits to do this, although sometimes they do: but it is the business of mortals. They when they see these little germs trying under unfavorable conditions to come into life, should nourish them - they should give them proper Sometimes, I know, it is not possible to do this, and then, long years have to be passed over erd through whom I am speaking. Her mediumship was first understood by spirits, when she was a habe in the cradle. Then, some years passed ere it could be, used, and then again, after a brief period, when she was a mere child, spirits endeavored to place favorable conditions around her, so the bud might be unfolded, and it was, to. a very large extent, to the persecution of the child medium. And so these spirits for a time withdrew, but guarded vigilantly their bud. Years passed by ere favorable conditions were again presented. Then, these spirits took advantage of these conditions, and the result is before the world. So it is with all mediumship. Now, they who complain because spirits do not develop their mediums, should learn that fliev have something to do in the matter. Spirits cannot do all. Sometimes othese mediums need homes, need kind friends, need magnetic influences to sustain them, which those who are versed in these matters can provide better than we spirifs can. There is a certain portion of this spiritual work which belongs to you mortals, which you alone can do. There is another portion which belongs to us spirits, which you cannot do. We shall always stand ready to do our part, and we hope you will do the same.

Q.-Why is it that some who have had near and dear friends leave for the spirit-world never hear from them, notwithstanding the long and anxious desire for a message, while others receive messages so soon after their friends' release from the earth-form?

A. - That has been answered hundreds of times. Your correspondent has only to refer to back numbers of the Banner of Light to find perfeet answers, perhaps better than any you can have to-day,

Q.-[From the audience:] What proportion of communications given, purporting to come from spirit-life, do you conclude are genuine?

A .- We will say four-fifths, at least, are genuine, judging from the records in our life. · Q.—To what do you attribute the remaining

A.—To innumerable unfavorable conditions produced by yourselves. . .

Q .- Is it true that the centre of the earth is in a state of igneous fusion? A.—Certainly: Q.—What, then, sustains the combustion?

Whence comes the material? We should suppose it would burn out after awhile.

A.—The material comes from the whole surrounding universe. Now it should be known that the crust of the earth is porous, and that the crust of the earth is porous, and that the einternal fires or magnetic centres are continuous. The whole, than I was here and all the einternal fires or magnetic centres are continuous. The whole, than I was here and all the einternal fires or magnetic centres are continuous. The above entitled by Mrs. II. F. M. Brown. Colby & Rich (late Wm. White & Co.) publishers, Boston.

The above entitled work of 135 pages is adapted to the capacity of children. It treats of this think, on the whole, than I was here and all the endistinct subjects, commencing with "Our the endistinct

these fires will become extinct, then the earth money right away. will be surrounded by a luminous atmosphere, Jan. 30,

Alice Fleming.

York City on the 17th day of November. I have a sister there to whom I ain anxious to send a message. At the time of my death neither of us was anticipating it so soon. We both knew I hadn't many days to stay, but we were not an- 'answered by "Vashti." ticipating it so soon. My sister had sat down by my bedside to read to me. She was reading the Bible, and the last sentence I heard was this: "And there shall be no night there," Now 1 want to fell her, if that has reference to the real conditions of the spirit-world, it is not true, for there is night and day in that life, as here. A continued day would be wearisome to spirits, as Oh thou who guardeth the life of these blossoms, well as mortals, and we spirits are very thankful before us (referring to flowers on the table), and that poor, weak, ignorant mortality did not have guardeth our lives, and art the safeguard of all the arranging of matters in the spirit-world, for I universes, thou ever-present God, our Father and am afraid if would be anything but heaven. If Hoge of Ports our Mother, we come to thee, this hour, in prayer we had, we should have defeated the very condiand praise. We come to thee, praying for those tions we were desiring to secure; hap-iness-

for strength, for light, for wisdom, for charity, I want my sister to know that I have met with for all those virtues that make us stand near to mother, father, brother John and brother Wilthee. And on, our Father and our Mother, pos- liam. They are all happy and doing well. Now, sess our souls, with that Divine Love that shall. Mary dear, don't suppose that heaven is anyfeel all lumianity's needs, and with that wisdom thing like what your pastor has told you it was, that shall know how to deal with them. Thou for you are blind and so is he, and you are both hast brought us into being; thou hast guided us in the ditch of ignorance together. I would not through thany seasons of Time; thou hast given be true to you if I didn't say this, because it is us an elernity in which to come nearer to thee; the truth. You are both in the ditch of ignoso, oh our Father and our Mother, we will praise rance together. Tell him I say so. He knows thee for the gift, and we will strive inightily to as little about the condition of the spirit-world overcome all the evils that last us; and to be as he knows about anything; that he has never come stars of the first magnitude in thy crown of seen and never heard of. I know what you will say, dear Mary-"But we have the Bible," Oh, yes, and yes might as well have the almanae. It would teach you just as much about heaven, perhaps a great deal more, 🔞

Now don't think, dear Mary, that I've degenerated; don't think me wicked, for it is a truth. The spirit-world is a real life. We work and we rest there. We have amusements there-indeed, itself all that it needs to unfold all the germs it may contain-

So, Mary dear, look at your Bible with a differonf light. Read it by the truths that I will bring to you from time to time, and then it will shine like a star. New you will own to me, if you tell the truth-and I know you will-that you are mortals to do. Now, mediumship, if it is true often puzzled by the strange contradictions that mediumship, is a germ that is born with the life the Bible contains. Judge it from a mortal standpoint, dear Mary, then you will see that these contradictions come because they are the conditions under which you place it. There are lideas of different minds who see from different points of view,

Mother wishes me to fell you, Mary-now you will wonder at this, I know-but she wishes me to tell you that she has your beautiful mocking bird that you mourned so much for when he died. bud and to blossom and to fruit, unless you give. It is in safe keeping, waiting your coming to the

Deborah Mason.

It seems very strange to get back here in this life again. I should like to have the privilege of going round, now 100 gothere, and seeing something of how Boston is changed since I was here. conditions; that is if they want to use them. I died in 1825. My name was Deborah Mason, and I used to live pretty near here-pretty-near here. [We are on Washington street, near it can be done, as in the case of the medium Kneeland.] I think I lived on the side from the Common-pretty near here-on Colonade Row. I feel just as I did when I was here. I kind of lost my faculties before I died. I got pretty old, and I could n't see very well-could n't talk very well. I had a kind of paralysis on me. Now. some of the family descendants have been saying things about this coming back that aint true, and I got the idea to come back and upset 'em. Now they know about me, and they know, too, if I am a mind to, I can tell some things that had better not be told, they'd say. I don't know whether I shall see it so or not; that depends upon how they act toward me in this matter.

There's a good many things, you know, in this world, that aint just right-there was when I lived here—that aint just right, and that don't get found out. You know, a good many things aint. Some people get along for years and do what they should n't do, and do n't get found out: then there's others get tripped up the very first thing, you know.

I've got a good deal I might say, in proof of myself, but I don't think it is best; but I'll say just this much i'if any of my descendants here in Boston want to investigate this thing, let 'em come and do it honestly. Do n't try to creep in at the windows, or to climb up on the roof and get down through the skylight-'taint the best

And to the old-man that says the worst things about this thing, I'll just say this: I haven't forgot that you are the scamp that stole my spectacles. They'll serve you a pretty good turn, now, looking into this thing. If you've got 'em, use 'em. 1've never seen 'em from that day to this. I haven't forgotten it-don't suppose he has Good-day, sir. [Come again sometime.] Yes, 1 intend to. Jan. 30.

Martin Foley.

I am a new recruit from the upper regions, so I don't know much about the land I've gravitated to, except that I think it's a pretty good place, and I've got better quarters assigned me than I deserve. My name was Martin Foley. I was n't such a foolish fellow, not in all things, as my name would indicate. I always called it Folly; you should spell and pronounce it Foley. I was on the road from this place to New York, when I took the small pox, I suppose-at any rate I got captured when I landed there, and hustled off to some of their infernal institutions for taking care of such cases, got taken care of, and

stantly attracting to themselves forces upon they've got to do to settle up my business, is just which to live, from other planets, from the atmo- to refer to my friend Baker for anything they sphere, from the crust of the earth, from all the | don't understand. I don't think any reference various conditions in Nature. That is the law of | will need to be made. Everything is pretty planetary life: but all these magnetic and elec- straight, and can be squared up in three hours if tric forces are tending toward the centre. The they've a mind to. I don't want any red tape crust of the earth is thickening. By-and-bye about it, because my wife is sick and needs the

Now, Sam, no red tape about it, unless you and it will be itself the parent of other planets, I want me to call you to an account when you or, in other words, the centre of another solar gome here. I understand it is put into your hands. Straighten it out right away; you'll have no trouble about it unless you make it. Now you profess to believe in these things, so, of My name was Alice Fleming. I died in New course, you'll understand my coming. I didn't, when I was here, but am forced into it now. Good day, Captain-General. Jan., 30.

. Scance conducted by Theodore Parker; letters

MESSAGES TO BE PUBLISHED.

Tursday, Fib. 4. Abraham Lincoln; Thomas Lincoln, Fad.) to his mother; Annie McArsen, of New York City, oher mother; Old Mother Underhill.

Hodinsday, Fib. 5. David Dunbar, of Glasgow, Scottand; Senator Lanc, of Ohio; Ootumwah, to Red Clond, thef of the Slow.

ifield. Tinsday, Feb. 11. – Augusta Clark, of East Boston, to her nother; John Harrington, of Boston, to his wife and sis-er; Sagoyewatha, to Senator Pomeroy; John Bennett, of loston; Eliza Lane, of East Boston; Thomas D. Lane, of Widnesday, Fth. 12,—Deborah White, of Boston; Alfred ovt. of Portsmouth N. H.

H'ednesday, Feb. 12.—Deborah White, of Bostón; Alfred Hoyt, of Portsmouth, N. H.

Thereday, Feb. 13.—Eilhu Trundy; of Portsmouth, N. H.; Ellen Brady, of Boston; William Murdoch; Jennie Arnold, of Chelmatl, O., to her mother, Tuesday, Feb. 18.—Jacob Temple; of Boston, to his sons; Antone Cyrilli; William Harris, of Haverhill, Mass., to his brother.

Widnesday, Feb. 19.—A. B. Whiting; Fanny Fern; Charlle Breed, of Lynn, to his mother; Dan Larrabee.

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

Thesday, Feb. 25.—A. W. Fenno; Phil Carter, of New York (183)

Tussing, rea. 5.—A. Verk City, York City, York City, Watursday, Feb. 26, —Margaret Owen, of Boston, to her brother; Adelaide Porter, of Nashua, N. H., to her mother; William Bennett, to his son. Thursday, Feb. 27.—Emma Freeman, of Boston, to her sister; Polly Varney, of Barrington, Mass.; Capt. John Collin. of New Bedford, Mass.; Harrief Edmonds, of Chilman. 41.

Sister, Formy Arriey, on Barringon, Mass.; Capil., of New Bedford, Mass.; Harriet Edmonds, of Chirago, 111.

Thisday, March 25.—Clementina Van Dorn, of New Orbeans, La.; William Peacemaker, to his mother, of-flamiliton, Canada East; Virginia Walker, of Albany, N. Y.

Widnosday, March 25.—Edwin Forrest; Margaret Sullivan, of Hoston; Frank.

Thorsday, March 27.—Nathaniel B. Shurtleff, of Boston, to his father; Emily Howe Watson, of Norwich, Conn.;

Will, Thackeray: Betsey Cooper, of Boston, Mass.

Tusclay, Aprill.—Effen McAvoy, died at Carney Hostolial, to her mother; Bill Brownlow, of Minnesola, to his sister: Eleanor Kelsey, of New York City, to her mother, Ill-drusday, Aprill. 2.—Emma Sincality of Boston, to relatives; Matthew Kelley, to his brother,

Tusclay, April B.—George W. Nevhis, of Boston; Ann Elizabeth Barnard, of New York City; Henry G. Wright, Widnosday, Aprill 9.—Appeal; Salfy Dodene Redileld.

Thursday, Aprill 10.—Aurella. W. Show; J. P. Deane, of Portland, Maine; Moketavata; Allda Spencer, of Tarrytown, Penn.

Tusclay, April 15.—Charlotte Woods, of Peckskill, N.

Tusclay, April 15.—Charlotte Woods, of Peckskill, N.

of Fortand, Maine; Moscavana, Kronsepency, et al., rytown, Penn.

Tingdoy, April 15.—Charlotte Woods, of Peckskill, N., Y; Philip Crossman, of London, Eng.; Lucy Warrington, of New York City, to her mother.

Hordiosdoy, April 16.—Henry Clayton, of Boston; Lucy Tarbell, of Hoston; to her mother; Joshua Pike, of Hampton, to his children; Alice Stevens, of Bridgeport, Conn., to hes fathor. o her father, Thursday, April 17.—Prof. Alexander Fisher, of Yale dargaret Stillman, of Moultonboro', N. H.; Chirk Brewer of Boston; Daniel McCann, to his brother in Ifeland.

THE HEAVENLY SECRET.

BY GEORGE COOPER.

Does the dark and soundless river Stretch so wide— The homeward rolling tide Over which have crossed Our loved and early lost, That their unscaled eyes may never see

The further side, Where still amid this coll and misery Is the realm of their transition Close at hand To this our living land? Nearer than we dream? Can they catch the gleam
Of our smiles and hear the words we speak?

And see our deeds? And, looking deeper than our eyes may seek,

Do they mingle in our gladness? Do they grieve.
When ways of good we leave? Do they know each thought and hope? While we in shadow grope, Can they hear the future's high behest, To lead us to our ills or to arrest

The hour? When they find us bowed with sorrow Do they sigh? Or when earth passed by For them, do they forget The cares that here beset Their well beloved? Or do they wait (Oh, be it thus!) And watch beside the golden gate

For us?

Shall know."

We are yearning for their secret; Though we call, No answers ever fall Unon our dullard cars. l'o quell our nameless fears. Yet God is over all, whate'er may be; And, trusting so, Patience, my heart! a little while, and we

Ve wait, then, in patience, or "We paint, we strain, like birds against the wires, With beating our bruised wing against the rim That bounds our utmost flying, When we seek the distant and the dim."

OUR OWN PUBLICATIONS.

Opinions of the Press.

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century, with opening remarks by Allen Putnam. Boston: Colby & Rich, (late William White & Co.) pp. 322. The subject of this biography, still living, is well-known in the circles-of-the Spiritualistic faith as the medium through which, or by which, the "Message Department," so called, of the Banner of Light is supplied. The writer of the opening remarks claims that the real authorship of the volume, or the one having most to do with its preparation, was Theodore Parker, or the spirit of that deceased gentleman. We have read the volume with a good degree

of interest. ... It is a compound. Some portions of it are very entertaining, and are finely written; other portions seem out of place. The selections frem the "Message Department" of the paper illuded to, do not, in our estimation, add to the interest of the volume, though others may regard them differently. Mrs. Conant is evidently a remarkable woman in her organization, and the story of her life, stripped of the bathos and stilts with which the narrative is loaded, is interesting. -The Providence Press.

THE SACRED GOSPELS OF ARABULA, by Andrew Jackson Davis. Boston: Colby & Rich, (late William White & Co.,) publishers.

A very pretty blue and gold volume, containing, as the title-page indicates, old and new gospels, derived and translated from the inspiration original saints. The thoughtful reader-will find much to interest him or her in this volume. The seven articles forming the platform of the Church of Arabula, if followed out in every-day ife, would make a paradise of earth. The utterinces of the saints through their gospels, are brimful of love and harmony.—Cape Ann Adver-

OUR CHILDREN," edited by Mrs. H. F. M.

Children." - Juvenile works of a liberal characare familiar with the invenile mind—such as are capable of appreciating their demands for mental and moral food from a spontaneous welling up of love for them in their own souls. will henceforth find a large and wide field for their labors. with a remunerative compensation, — Religio-Philosophical Journal.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. Published by Colby & Rich (late Wm. White & Co.), 14 Hanover street, Boston. For sale by the Ameri-

can News Company.

The author is an advocate and expounder of Spiritualism, and to his many other works on the subject this one is now added. It purports to be "an explanation of modern mysteries." — The Philadelphia Age.

MENTAL MEDICINE: A Theoretical and Practical Treatise on Medical Psychology. By Rev. W. F. Evans, author of "Mental Cure; or, the Influence of the Mind on the Body, in Health and Disease." Boston; Colby & Rich, (late William White & Co.) 14 Hanover street.

* The author of this Treatise is known in the New Church as one who could not retain his compaction with the minister of the control with the con

etion with the ministry of that order on account of his liberal and free tenderleies. Mr. Evans is a scholarly man, and a fluent and a clear writer. The style of this book, like that of the "Mental Cure," is very transparent, frequently running into a clear and unaffected beauty. And it is full of rich and wise suggestions. The aim is, full of rich and wise suggestions. The aim is, not only to present the theory, but to give practical instructions in the science of Medical Psychol-And truly, the author has done it in a foreible and luminous manner. This and the other works on the subject evidently mark a new era in the cure of bodily diseases. We will not say in the cure of bodily diseases. We will not say that the author does not overstate, and in his carnestness disparage other theories of cure; this is frequently the case where one is committed to a favorite theory. But he has shown great insight into the spiritual causes of disease, great knowledge of the anatomy and functions of the human body, and prescribed many very useful means for removing bodily distempers without the aid of any other medicine than "vital magnetism ''scientifically applied, or the psychopathic treatment. This book is no mere charlatan's device, or quackery of common magnetic pretenders, but a really scientific, spiritual, and philo-sophical treatise, worthy of the study of every one who has come to the distrust-of-many material remedies, and who would welcome a more radical. spiritual and Christian method of treating at least many diseases of the human body. "The increased susceptibility and impressibil-

ity to magnetic and psychic influences which mankind now everywhere exhibit, which render them so delicately sensitive to every breath of the spirit that blows upon them above or beneath, must necessarily be attended with more or less disorder, mental and physical, but it is certainly educating humanity to a higher range of life and activity. It is giving rise to a new class of diseases, that baffles the skill of the old practitioners, and the medical science of the past an only look upon the patient in dumb amazement and silent impotency. It is a fact patent to every one who will open his eyes to observe, that disease is now, far more than formerly, mental and nervous in its origin and characteristics. The old works on Therapeutics and Materia Medca are now of little more use in this altered condition of human affairs than is a last year's almanae in navigation. This increased sensitiveness to psychic and spiritual influences, which characterizes and underlies the diseases of the present age, must be met by more subtle reme-dies, on a different application of the principle of Hahnemann, that like cures like. A new school of medicine is slowly growing up to meet this

Mr. Evans is a noble example of this new school, being a scientific, scholarly and Christian practitioner. Read his work, and judge for yourself .- " W. M. F." in New Church Independent.

"LOOKING BEYOND."-The Rev. J. O. Barrett, preacher and poet author, has given to the world of bereaved ones a little volume entitled "Look-ing Beyond," which is brimful of the sweetest sympathies and most precious consolations, and will inspire every mourner with a hope that is tangible and secure. The author's purpose is to show that the belief in immortality—that we are to meet our departed loved ones in the Hereafter, is something more than a sentiment born of the heart's longings, and that it has a solid basis in actual experience, adducing a vast cumulation of testimony in that behalf. To every bereaved one this volume will be a treasure. Published in Boston, Mass., by Colby & Rich (late Wm. White & Co.). Price 75 cents, postage 20 cents; or the same can be procured of the author at Glen Beulah, Wis.—Western Bural.

LESSONS FOR CHILDREN ABOUT THEMSELVES. by A. E. Newton.—This little book gives a description of the human body in a style adapted to the understanding of children under fourteen years of age, and is well fitted for the purpose for which it is written.—Boston Saturday Even-

PUBLIC MEETINGS, ETC.

To the Spiritualists of Massachusetts.

"At the samual meeting of the Massachusetts Spiritual Association held in Eliot Itali, Boston, on the 28th day of May, 1872, the time of the Convention was largely occupied with the consideration of the subject of the present condition, prospects and destiny of the Association, and the duty of the Spiritualists of the State in relation to the same. The following resolutions were introduced:

"Resolved, That we carnestly recommend to all Spiritualists in the State to proceed at once to organize local societies in every city and town, for jiffectical work in Spiritualism, and when so organized, to notify the officers of the Association of their action.

Resolved, That If, in the opinion of the officers of the Association, a sufficient number of local societies are formed to constitute a delegate convention, they shall call such convention, to assemble in Boston, on Anniversary Week, May, 1873, for reorganizing this Association.

Resolved, That for the purpose of carrying out the spirit of these resolutions, we urge upon all Spiritualists here present, who are willing to labor to form local organizations, to notify the Secretary to that effect."

After an animated discussion of the, above resolutions by, soveral members of the Convention, and, an earnest desire expressed by each of the speakers that organizations, as recommended, should be formed in every-city and town in the State, the resolutions were adopted by an unanimous vote. In view of the above recommendation of the Association, and the determination-expressed by many of its members to enter at once upon the work of forming local societies, the board of officers regret to announce that virity pure notices of the formation of local societies have been received. This fact indicates an almost total indifference on the part of the great body of the Spiritualists of the State, to the great and vital demands of the day, while the opponents of men in the country, (the Young Men's Christian Association, by Constitutions, an

compilshed.

With this circular we send a copy of the Declaration of Detrochles Constitution and By-laws of the "Boston Spiralization". Principles, Constitution and By-laws of the 'Boston Spiritualists' Union, 'not to urge it as the form of organization to be adopted by you, but as a help to those who desire to organize. A much shorter form will answer all practical patterness.

organize. A much shorter form will answer an practical purposes.

All societies of Spiritualists in this State are earnestly invited to send delegates to the Annual Convention of the Massachusetts Spiritualists' Assletation, which will be held in Fraternity Hall, 534 Washington street, Boston, commencing on Saturday, May 314, at 10 o'clock A. M., and continuing over Sunday. Let there be a full representation from every town in the State, that we may be prepared by concert of action to defeat the armies of bigotry, who are being marshaled for the contest,

II. S. WILLIAMS, Sceretary.

II. S. WILLIAMS, Secretary, Boston, April 5th, 1873.
P. S.—The Secretary has been unable to obtain the address of any person in many of the towns in this State, which fact will explain the non-reception of the above Circular in such cases. The call is to all Spiritualists, and it in any town thus omitted the friends desire a copy of the Constitution of the "Boston Spiritualists' Union." It will be sent to them by their notifying the Secretary, II. S. Williams, No. 24 Temple place, Boston.

from Bradley Station, on the G. R. and I. R. R., at reasonable terms. Refreshments to be had on the grounds. The meeting to be addressed by Mr. Charles A. Andrus and others.

JOY TERRY, President. G. B. MANCHESTER, Secretary.

Call for Spiritual Convention.

The Northern Illinois Association of Spiritualists will hold their Fourth Quarterly and First Annual Meeting in Rockford, Ill., on Friday, Saturday and Sunday, June 13th, 1th and 15th, 1873, in Metropolitan Hall, East side of the river. The Convention will be called to order at 11½ A. M. Friday, the 13th of June next.

Metropolitan Hall is the largest in the city of Rockford. It has a kitchen, dining-room and cooking utensils, all ready for use.

ready for use.

The Rockford Spiritualists have appointed a committee of live to make all the necessary arrangements for holding the Convention. five to make all the necessary arrangements for noming the Convention.

We want donations of groceries, provisions, bread, butter, milk and labor.

Everybody is invited to come and take part in carrying out the work so nobly begun one year ago at Wheaton, There will be an election of officers, and other important work to be done.

We wish to hear from every County in the State, but especially from the Northern and Western.

We cordially invite the Spiritualists of Wisconsin and Iowa to be present, as well as all who choose to come from every part of the Union.

What we want and must have: Good singers and musterians, good speakers and thinkers, good addiences and attention, and mediums of every type of mediumship, to be present.

be present.

We want men and women to come with soul-thoughts pure and fresh from the founts of life.

Come one, come all, up to this our first annual and fourth quarterly meeting, and let us have a good time.

Will speakers, seers, heaters and medhams, for mental and physical phentomena, signify through the Religio-Philosophical Journal their intention of being present at our meeting?

losophical Journal their intention of being present at our meeting?

The meeting will be conducted on the plan of those held in St. Charles and Belvidere.

We, the undersigned, Executive Committee for the Spiritualists of Rockford, hereby authorize the call for the Northern Hilmois Association of Spiritualists to meet in Mettr-politan Hall, Hast Side, City of Rockford, State of Humois, on Friday, Saturday and Sunday, June 13th, 14th, and 15th, 1873.

Parties coming to our Convention will do well to signify their intention of so doing as early as possible.

D. L. BARTLETT,
JOHN WALLIS,
MRS. P. LILLIBRIDGE,
MRS. P. LILLIBRIDGE,
E. CROWELL,
By order of Executive Committee,

E. CROWELL.

By order of Executive Committee oN Conference,
D. P. KAYNER, M. D., President,
C. K. W. Howard, Societary,
Rockford, Ill., May 5th, 1833.

Indiana State Convention. The Seventh Annual Convention.

The Seventh Annual Convention of the Indiana State Association of Spiritualists will be held at Dr. Pence's Hall, in the city of Terre Haute, Ind., commencing Friday, June 13th, 1873, at 10% o'clock A. M., and continue in session over Sunday. The business will be conducted by delegates and members in attendance. Each Local Society of Spiritualists within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty. Good speakers are expected mattendance.

nce. All friends of the cause are invited to attend. The friends I Terre Haute will do all they can to lighten the expenses at Terre Haute will do all they can to fighten the expenses of those in attendance.

Not the least among the attractions offered to those attending the Convention, will be two resident physical mediums, who are beginning to attract considerable attention outside of the city.

By order of the Board of Trustees, Attest:

Indianapolis, April, 1873, J. R. BUELL, Secretary.

The Central New York Association of Spiritualists.

The Central New York Association of Spiritualists.

Will hold a Quarterly Meeting in Evans's Hall, Peterboro', Madison Co., on Saturday and Sunday, June 7th and 8th, commencing at one o'clock P. M. Mrs. Nellie J. T. Brigham, of Boston, and Warren Woolson, are engaged to speak. Mrs. Kimball, of Sackett's Harbor, will be present and give tests after each lecture. Peterboro' is the home of the Hon. Gerritt Smith, the Reformer, Phitamthropist and Liberalist. Mr. Smith has been invited to speak, Persons coming from the East on the New York Contral Railroad, will stop at Canastota. Teams will be there on the arrival of the Little Falls Accommodation at 0.59 A. M. Those coming on the Midland from the South will find teams at the Morrisville Station on the arrival of the morning train. Friends coming on these roads will please notify W. C. Ives, of Peterboro'. Those having teams should go with them. Friends will entertain as many as fossible. A good time is expected, "A cordial invitation is given to all."

L. D. SMITH, Secretary.

L. D. SMITH, Secretary.

Mediums' and Speakers' Convention. Mediums and Speakers Convention.

A Quarterly Convention of mediums, speakers and others, for Western New York, will be held in Canaseraga Hall, Dansville, on Saturday and Sunday, June 7th and 8th, 1873, commencing on Saturday, at eleven o clock A.M., or as soon as the express train arrives from the North, Good speakers will be present, and a general attendance is solicited. The friends in Dansville will, so far as they are able to do so, entertain all from abread.

Come, friends, with hearts all aglow with love of truth and humanity, and make this reginton one in which our aspirations shall be responded to with the best influences from the higher angelic spheres.

J. W. SEAYER, G. W. TAYLOR, Committee, A. E. TILDEN,

Three Days' Meeting at Sturgls, Mich. Three Days' Meeting at Sturgis, Mich.
The Anniversary Meeting of the Friends of Progress and
Free Thought will be held at the Free Church, in the village of Sturgis, on Friday, Saturday and Sunday, the 13th,
14th and 15th days of June, 1873. A general invitation is
given to all to attend this meeting. The friends at Sturgis
will do the best they can to entertain strangers from abroad
who attend the meeting. A rangements will be made with
the hotels, so that those who cannot be entertained by the
friends, can get board at reasonable prices. Able speakers
will be in attendance to address the meeting.

Sturgis, April 22d, 1873. By order of the Committee,

The Michigan State Association of Spiritualists Will hold their Semi-Annual Convention in the village of Charlotte, Eaton Co., on Friday, Saturday and Sunday, 13th, 14th and 15th days of June, 1873. Let all Spiritualists and friends of liberty consider themselves cordially invited to attend. Preparations will be made by the friends of Charlotte to entertain all strangers from aircad, and should Charlotte to entertain all strangers from abroad, and should the numbers prove too great, arrangements will be made with the hotels for board and lodging at reduced prices. Able speakers will be in attendance. By order of E. C. MANCHESTER, President. Mrs. L. E. Drake, Secretary. Friendly papers please copy.

Quarterly Meeting. Quarterly Meeting.

The Spiritualists of Rockford, Kent County, Mich., will hold their Quarterly Meeting on the 14th and 15th of June—Saturday and Sunday—commencing on Saturday at 1 o'clock P. M. Bro, T. H. Stewart, of Kendaliville, Ind., and Sister Lydia A. Pearsall, of Disco, Mich., are engaged as speakers, and others are invited. A cordial invitation is extended to all. A good time is anticipated. Those from a distance will be provided for free of charge.

— Wm. Higks, President of the Religio-Philosophical Society, Emer Keech, Clerk.

Grove Meeting.

The Spiritualists will hold their second Annual Grove Meeting on Saturday and Sunday, June the 14th and 15th, 1873, at Richfield Centre, Michigan, Mrs. L. A. Pearsall and other good speakers will be in attendance. Dr. W. Jordan and other physical and test mediums will be present. A pleasant time is expected. A cordial invitation is extended to all. Arrangements will be made to accommodate all who come.

Moses and Elvira L. Hull will hold a Grove Meeting in New London, Howard Co., Ind., on June 6th, 7th and 8th, Sphrtmalists of Indiana and adjoining States are invited to be present.

Passed to Spirit-Life \

From his home in Vineland, N. J., March 231, of pneumonia and heart disease, Henry R. Doane, aged 40 years,

monia and heart disease, Henry R. Doane, aged 40 years. The Vinehand Children's Lyceum adopted the following preamble and resolutions respecting the deceased brother, simday, April 20th:

Whereas, In accordance with the unalterable laws of nature, our brother, Henry R. Doane, has been removed from our physical presence into the more enjoyable realms of spirit-life; therefore,

Resolved, That this Lyceum is duly sensible of his valuable and faithful labors, his constant and untiring attendance to its advancement and progress.

Resolved, That we hold in appreciation his many sterling qualities, his love of right, his devotion to principle and his broad and all-embracing charity.

Resolved, That we tender to his wife and children our warmest sympathies and carnest support, trusting they may stiff be guided by his presence and benefited by his counsel.

From her home in Wardwell, Jefferson Co., New York, April 1st, after a brief illness, Mrs. Patience-Mendell, aged

75 years.

Her companion, Isaac Mendell, entered his spirit-home two years previous. They both were earnest believers in the spiritual philosophy, and eagerly watched for the coming of the Banner of Light, which was always read with increasing interest. Their belief gave them true consolation and support in their declining years. They happily anticloated the promise that they would be not on the shore by the loved ones gone before. Their cheerful presence will be ever missed by their friends and neighbors. May the hallowed memories of the departed linger with us to brighten our pathway and give us strength for life's conflicts.

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

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Apr. 5.

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the address, and state sex and age.

3m —Apr. 25. MRS. BELLE BOWDITCH,

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Apr. 19.-7a*

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4w-May 17. H diana place, Boston, Mass.

Aw—May 17.

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SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dlx place). Dr. G. Will attend funerals if requested. 13w -Mar. 15.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, 163 Court street, Boston, Circles Sunday and Tuesday evenings. 4w*—May 17.

MRS. E. L. WETHERBEE has removed to 237 Shawmut avenue, Boston, where she will be happy to receive her patients, as usual. 13w*—Mar. 22. MRS. YORK, Clairvoyant and Business Medium. Examines and heals at a distance. 314 Harrison avenue, Boston.

4w*-May 10.

Miscellancous.

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Boston, May 12th, 1873. May 17.

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"As a tale, this book possesses unusual interest, from its characteristic holds and its such putting our estimate of it too high to say that it will gradually take rank very large and the such as a cheerity positions and purposes, he

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MATRIMONIAL.

It fell to our lot, on Sunday, May 11th, in Chicago, to put the legal-scal of marriage on the joined hearts of two young, happy and handsome persons who, loving each other, have agreed to live and work together through life. Mr. Jeremiah E. Kelley and Miss Alice L. Fleming, both of Chicago. It has seldom been our lot to see a more appropriate match and better promise for happiness, and yet married life has so many trials, and so much is required of each party. that we have often refused to join the hands of parties who sought from us the legal sanction of their contract. The keenest joy and deepest grief and sorrow result from marriage: A few hours after we that joined the happy couple we entered the plain little cottage home of an aged couple of old friends, and in the old lady's armswas a babe only a few days old; its mother, theirdaughter, had left it at birth and fled to the spiritlife, leaving also another, about two years older; and a husband whose heart, if as hard as those of most men, will soon be in pursuit of another LIGHT BREAKING INTO THE CATHOLIC by Prof. Chapman. wife. The scene drew tears from our eyes, as the aged couple related to us the sufferings of the young mother, and we knew she must still be bound to earth by her little darlings. A thoroughknowledge of physiology and the laws of life and health, and the relations of the sexes and "male continence," which should accompany every. marriage, as a condition of the parties, would save many early deaths and a vast amount of suffering: It is a pity we have no schools nor examining committees to give certificates of qualification to parties seeking matrimonial alliances. We examine students for grades in school, clerks for offices, teachers for schools, applicants for membership in churches, and even servants for the kitchen, but the most important position and relation in life-that of husband or wife-is uttrive reglected, and the utter reckless- | muted events from good to bad, and bad to good, ness awith which parties rush into it, and the ter-to suit its purposes.

The sick are healed by spirit power in the greater caution.

We do not say these words for our young friends, for we feel that they are above the old system of trespass on nature and natural laws, and that their blended and barmonial lives may run smoothly along the narrow channel of happiness; 45 unspeakable bliss, blended and blessed by the further notice. law of God written in our nature, but it must be tended and nursed as the most tender and delicate thing on earth, to enable us to derive from nunciation of free love; because they are full of Tollows: lust_and selfishness, seasoned with jealousy, are capable of enjoying marriage or realizing its richness and beauty. Most men marry wives as they buy horses, and for the use and abuse only. From such may the Lord deliver us and ours.

ILLINOIS CENTRAL RAILROAD,

For ten years we have been an occasional traveler on this great main artery of the empire prairie State of Illinois, and we can speak in the highest terms of its management and practical utility to the State. The immense prairies through which its main line and Chicago Branch run - from the diverging point at Centraliacould hardly have been settled yet without this onflet for produce, and inlet for settlers, while or new three are partly covered by some of the largrest and most productive farms in the nation, and the towns along these lines show a growth and thriffingss rarely equaled in any part of the West, while the Egypt end of the State might have still dwelt-in moral and political darkness but for this road and others since built to connect with it and stimulated by it. The finest winter wheat region in the State, and among the best in our country, lies across the State on the north border of Egypt, and where the timber and prairie are interspersed. Below, in the fruithills and timbered bottoms, are now many rich and elegant farms, and room for thousands more within shipping distance of this road and its

The connections of the road at Cairo with constant navigation on the Mississippi and with other railroads to New Orleans, Mobile, Charleston and Galveston, make it a most important outlet for grain, and inlet for the products of the tropical regions, which can thus be exchanged all over the State, while its connections with roads penetrating Iowa, Wisconsin and Minnesota giveit also the southern trade of these vast regions of thriving agriculture. There is no one road in the valley States that would be so much missed by the people if taken from us as the Illinois Central, and yet many who have felt its benefit and uses, manage to get up prejudice against it as a monopoly, because its business is managedlike that of our best houses, farms, or merchants, and it prospers.

The legislature two years ago attempted to enact a law to regulate the business of railroads in the State, but the courts set it aside as unconstitutional, and the last session has tried its hand at another, in which it has escaped the other bar. There may be a necessity for legislative regulation on the railroads throughout the country, and it may be that, at no very distant day, State or national governments may control and own all the roads: but our extensive acquaintance with the Western roads enables us to say few roads are as important or as well managed as the Illinois Central.

THE POLAR SEA.

One more of those unfortunate expeditions in pursuit of the north-west passage through interminable banks of fee to a Polar Sea has terminated like the rest in gaining nothing important, and the loss of valuable lives and much money and time. We predicted, as did many others, the fate of Dr. Hall's expedition, and as any one may every expedition that is directed by the old navigators, by rules that attempt to force ships through. cebergs, and sledge crews over solid ice, to find in open sea which could be reached by a natural channel in the Gulf Stream, as the expedition was urged to do by Capt. Silas Bent, of St. Louis, who has much experience and knowledge of the Vorthern waters and icebergs.

There is the same dogmatic spirit among these icebergs, and sledge crews over solid ice, to find an open sea which could be reached by a natural channel in the Gulf Stream, as the expedition. -was urged to do by Capt. Silas Bent, of St. Louis, who has much experience and knowledge of the

Northern waters and icebergs.

old navigators that control the Arctic expeditions, that there is in our old churches that have been foundering expedition and losing lives for centuries in pursuit of heaven and hell, by pursuing the wrong course in searching, when they could have found both long ago if they would have fol-

If Capt. Hall and the Polaris had pursued the Gulf Stream, or kept in it by way of Spitzbergen and Nova Zembla, as requested by Capt. Bent, the fate of Franklin and Kane might have been lege for women in this country, and numbers. avoided, and at least some new facts ascertained | at present, forty-three matriculated students, bein the surveys of those polar regions. No ship sides many who attend lectures on special subthat we have ever read of has gone with the Gulf | jects, and possesses a staff of thirteen professors Stream as far as it could be accompanied, even in and six lecturers. The trustees have purchased open warr. We know no reason, except that a large building, conveniently located, and fitted geographers determine that the compass must be up a fine dissecting room, and commodious lecthe guide to the pole and open sea, if there is ture rooms! one, instead of Nature's currents of water which are constantly flowing from the tropics to somewhere near the north pole.

Grone? theory, but it is quite certain that two ling, P. M. Smith, and Mrs. R. C. Marten, G. M. rapid channels are open from the tropic to Crosby and H. S. Warren. Miss LaSalle's vale dantic and one in the Pacific—and that the one in the proceedings. The evening was enlivened by the Atlantic is thrown across and tempers the Pacific coast, both to very high northern latitudes.

CHURCH.

Modern miracles are now of almost daily occurrence in the Catholic institutions of our country. Many of these are related and get out before the people by newspaper reporters or by verbal relation, and more would, were it not that, as soon as told, they are at once recognized by the Protestant pulpit, the press and the outside world as identical with the spiritual phenomena which have been so emphatically condemned by the authorities in the Roman Church Of course the Protestants take advantage of this. and accuse the Catholics with dealing with the devil. It is difficult to make a holy miracle of one occurrence, and a devilish transaction of another exactly like it, even by the magic power of the old-Mother Church, that has so often trans-

church-somewhat as they are by our mediums and many other similar phenomena occur, and when they cannot be denied successfully they are turned to account as miracles, and attributed to their younger God and his Mother, the Holy Virgin Mary.

130 Warren Chase will be at the Sturgis Conbut we cannot touch the subject of marriage vention at the Free Church in Sturgis, Mich., without bringing up much of sorrow that we have same 13th, 14th and 15th. For engagements to witnessed, which has arisen from it and made a decture he may be addressed at his office and deep impression on memory. True marriage is store, 614 North, Eifth street, St. Louis, Mo., till

New Jersey State Convention.

We are in receipt of voluminous notes from the if the divine richness with which it is endowed. Secretary, D. J. Stansbery, of Newark, N. J. None of the gross, sensual and licentious one of the proceedings of this Convention, which, mies of woman, who are usually loud in their defor want of room, we are obliged to condense, as

Tollows:

The New Jersey State Association of Spiritualists and Friends of Progress convened at 2, p, m, at Franklin Half, dersey City, May 0. The attendance at the opening of the Convention was small, and while there were representatives from various parts of the State, and from Indiana. New York, Maine, Pennsylvania and Olife, there was not a soul from Jersey City, except a newspaper reporter. The President, Dr. Coonley, opened with a strong speech on organization, and recommended cooperation in the great work in which we are engaged. He regretted the slim attendance, but hoped for better things on the morrow, Last year we had a fine meeting here, which accomplished great good; but since that time some advanced liberal thoughts had crept in, and some of the more conservative could not keep up with the tide of progresss and free thought, and had failen behind and had make a splift in the ranks; this is but a repetition of what had transpired all over the country; but the time is coming when Christian and Infidel Spiritualists will clasp hands and form an organization that will carry on the newwork, leaving behind the dibris of tradition. The people will become disenthrabled by the infigences from the spiritsworld to that extent that their will be no demand for fool in the Constitution. We shallevent and make a spiritualism is broad enough to embrace all reform, and strong enough to face the world

Miss Northe M. Pease said Spiritualism is broad onough to embrace all reform, and strong enough to face the world in defense of humanity.

Mr. E. P. Brawster, of New York City. made some re-marks, followed by Mr. Hall, of Newark, N.J., who speke

Mr. E. F. Brawster, of New York City, made some remarks, followed by Mr. Hall, of Newark, N. J., who spoke on individuality as a science.

The afternoon session closed with an original poem by Mr. D. H. Hamilton, of Maine. Adjourned to 8 F. M.

The evening session was opened at 8 o'clock by the President, who then introduced Miss Nettle Pease as the speaker of the evening. She began by reciting an original poem entitled "Immortality," which she announced as her subject. She then continued her remarks with much force and cloquence. In closing, she enforced the beauty of our Spiralial religion, which alone demonstrates the fact of immortality.

President Coonley made some well chosen remarks, and then introduced Mr. Hamilton, who closed the evening session by reciting selections from an original poem entitled

President Country made some were eneven recovered then introduced Mr. Hamilton, who closed the evening session by reciting selections from an original poem entitled "Common Sense Theology."

Sunday, 102, 4, M.—The session opened with music, and remarks by Prof. Mocke, of Boston.

Mr. A. E. Carpenter then made a telling speech, which was well received.

Mrs. R. W. Scott Briggs, of New York, followed on the question of Labor Reform, touching also on the Temperance Reform. She closed by offering the following resolution:

squestion of Labor Reform, touching also on the Temperance Reform. She closed by offering the following resointion:

Resolved, That we recognize too. Francis Train as one
closen by a higher power to be a prominent actor in the
resolution to advance the cause of right and justice in all
departments of life. The bigots will-find that he, Mrs. Victoria C. Woodhulf and others they have so persecuted, are
far superior and are doing more good than all religious or
political inovements of the ageThis resolution so paralyzed the audience that none dare
more its discussion.

The resolution so paralyzed the audience that none dare
more its discussion.

Mr. Carpenter was opposed to passing resolutions endorsing anybody. He had no prejudice in the matter. He
admired many of the traits of too. F. Train. He padd a
tribute to Mr. Train's mental capacity. He has been pronounced sane by an intelligent jury. Me has now got the
Young Men's Christian Association just where he wanted
them. They have got to try him on the charge of obscenily
in publishing extracts from the libbe, which is practically
placing the Christian libbe on trail, and they have got to
acquit Train or indict all the publishers of the Bible in the
country!

Mrs. Briggs followed in a speech in fayor of the resolu-

ountry! Mrs. Briggs followed in a speech in favor of the resolu-on, showing the great reform which they are inauguion, showing the great reform which they are inaugu-airing. Ar. P. P. Good, of Plainfield, spoke at conviderable eight on the resolution. While he admired the energy, which characterized the leaders of any reform, he was op-osed to idolizing those leaders. We come here more to ook into the principles of Spiritualism and its kindred sub-cets than to hold up to public gaze any individual of set of additionals. Train is doing a noble work: his is of a pub-ic character, but no more to be honored than the humble worker that is sowing the good seed among the lower ranks of humanity, which shall become the leaven to leaven the whole lump.

Mr. Looke, previous to adjournment, related some of his experiences, which were highly annising and sent everybody out to dinner in the best of humor.

At an executive session of the officers this morning, the following were appointed a Committee on Revision of Constitution, to report at the August Convention: Dr. Stansbery, Newark: J. F. Chew, Canden: Ellen Dickinson, Jennie Dixon and L. K. Coonley, Vineland.

Afternoon Session, Music by a quartette. The resolution of the morning was read, and taken up for discussion, The following substitute was offered:

Resolved, That we heartily endorse George F. Train, Col. Blood and Victoria & Woodhall, for their noble endeavors to vindicate the right of free speech, free press, free men and especially free women.

The substitute was accepted, discussed, and then laid on the table.

After music by the quartette, the following resolutions were offered:

Resolved, That whoever make the people think, are qurgratest benefactors: hence we sustain those who speak their highest convictions of right. Mr. Locke, previous to adjournment, related some of his

Resideed, That whoever make the people think, are qurgratest benefactors; hence we sustain those who speak their highest convictions of right.

Adopted without debate:

Resideed, That the convictions of the individual are the only true basis of religion, and that this position is sustained by the libbles of all people, and when the individual lives up to his convictions be is doing all that is essential to his present or fature welfare.

Passed, after some discussion.

Mrs. Dr. Hallock, of New York, made a few remarks on the partiality of the press of our age, and suggested the propriety and feasibility of starting a woman's daily paper that shad give the news in an impartial way. Dr. Hallock also spoke on the subject.

The meeting closed with the singing by Mr. Locke of his beautiful song entitled "Journeying on to the Summer-Land."

Woman.

The first Annual Commencement of the New York Free Medical College for women was held at Steinway Hall, on the evening of April 12th. Professor Paul W. Allen delivered the customary address, and Rey. Mr. Powers, of the Church of public. James Parton continues his course of historic lowed the natural channel as the Spiritualists the Messiah, discoursed upon the desirability of woman's medical education. Professor F. R. Marvin then read his Segretary's report, in which | Date Owen discourses on "A German Baron" and English a brief sketch was given of the origin and success; of the College. It is the only free medical col-

Prof. R. A. Green offered remarks to the graduates, after which the President, Mrs. Hester Pendleton, conferred the degree of M. D. upon We have not much faith in the "Hollow six graduates: Misses C. A. LaSalle, L. M. Flemomewhere near the north pole—one in the At-dietory, an earnest and worthy address, closed some excellent songs from Professor Charlotte climate of Northern Europe, and the other our V. Winterburn, and Miss L. Granville, and by recitations from Miss Griffin, one of the students in the Medical College, as well as by organ music

> Miss Ellen M. Coulton, the daughter of a Southern gentleman, took the prize medal in each of her classes, at a recent examination at the Convent of the Sacred Heart, in Rome. This entitled her to the grand gold medal of the conventan honor so difficult of attainment that it has been conferred only twice during the past ten

years, and never before to an English-speaking On the first of May, the question of extending the privileges of citizenship to women was debat-

ed in the British Parliament, after which the bill was rejected by a vote of 222 to 155. How strange that a nation ruled by a queen, and which acknowledges that one woman is born to rule, and through her seed a generation of family rulers are born, will not also admit that the law of limitation should extend to all females born in Her Majesty's kingdom. If all such cannot wear crowns, justice and consistency will demand that all must be equally endowed with citizenship.

WOMAN SUFFRAGE ASSOCIATION. — At the meeting of the Woman Suffrage Association on Tuesday evening last, an excellent essay was read by the president, in which the necessity of moral courage, especially in the advocates of all reforms, was strongly urged. The essayist dwelt particularly on the themes of equal rights and temperance. The subject for discussion at the next meeting, Monday evening, May 19th, will be, "Effect of the agitation of woman suffrage on the educational privileges of women. Has it been favorable or unfavorable to the extension of those privileges ?"—Cape Aun Advertiser, Fri-

The St. Louis County (Mo.) Woman-Suffrage Association met, May 10th, in the Director's room of Mercantile Library, President J. B. Case in the chair. After an address by Mr. Case, and an essay by Benjamin Hunter, editorof the Law News, Isaac H. Sturgeon, Treasurer, made his report, and the following resolution, offered by Mrs. Henry Stagg, was passed:

Resolved, That the Association has heard with deep sorrow of the death of John Stuart Mill, a resident of England, the field of his labors. His great thoughts belong to the world-a profound philosopher and the friend of universal freedom and education. Especially would we speak of him as preeminently the champion of the rights of woman. The cause everywhere has lost an advocate of great power and ability; and, while we mourn our loss, we are proud that the name of John Stuart Mill adorns the list of those who are seeking for woman a higher condition, in which is inseparably involved the good of humanity.

Mrs. W. T. Hazard then read an address upon "The American Republic-Shall Women Share Its Benefits?" and an interesting discussion closed the session.

Spiritualist Lectures and Lyceums.

METINGS IN BOXTON.—John A. Andrao Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7/5 p. M. The audience privileged tonsk any proper questions on spirituality. Excellent quartette singing: Public invited. The Children's Progessive Lyccum, No. L, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chaunec' and Essex streets, every Sunday, at 10/2 o'clock. M. T. Dole, See'y.

Temple Hall, 18 Boyliston street.—Every Sunday; Morning, free circle-safternoon, and evening, conference, Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 1 p. M.

every Sunday at 1 P. M. ''
Test Circles are held at Nassau Hall, corner Washington and Connuon streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. 17, W. Litch and others, mediums. Scats free.

Boston.—John A. Andrew Hall.—The Children's Progressive Lyceum opened in the usual namer at 101% o'clock, on Sunday, May 25th, Conductor D. N. Ford presiding. Declamations were given by Misses Edith Packard, Cora Stone, Ella Carr, Lizzie Thompson; songs by Mrs. Ella W. Ford, Mr. Chas. W. Sullivan, and Misses Etta Bragdon and Martha Saunders; a duet was executed by Susic and Agnes Conley; reading exercises were participated in by Messrs. Alonzo Danforth and William A. Dunklee, Jr.

Mrs. Sarah A. Floyd lectured on the after-noon and evening of Sunday, May 25th. The answers to questions and scaled letters offered by the audience were unusually interesting, and good music was afforded by the fine quartette regularly retained at this place.

Old Folks Concert. This hall was the scene, on Eriday evening, May 23d, of the second benefit concert, held for the assistance and encour agement of that earnest worker for the cause, Charles W. Sullivan. An orchestra of thirteen-pieces, selected from T. M. Carter's band, and ed by Mr. Carter himself, vied with the clear voices of some fifty singers in reproducing "the songs our fathers sung." The hall was crowded, by an audience, which evidently enjoyed the treat afforded. Various "worldlie" songs were executed with fine effect by Mrs. Ella W. Ford, Mr. Mitchell, Mary A. Sanborn, and Hattie C. Richardson, and the song state of the s ardson; and the impersonation, by Mr. Sullivan, of an "old ladye" in the rendering of a "revolu-tionary song," was received with applause of the most spontaneous character, as also were the efforts of "Mr. Baldwin, (?) [said to be] ninety-cight years old," in his mirth-provoking essays to play the clarionet as "the did when he was young." The exercises closed, as they began, by a triumphal march by the old folks, in column, to the music of the orchestra. The costumes worn were eminently ancient in style, and the march afforded a fine spectacle. The most per-fect order and decorum ruled the hour, and the hushed stillness which followed the rendition of some of these harmonies of long ago proved that they awoke in many hearts the memory of some sweet-voiced Asrafel "now gone to life's evergreen hills, whose worshiped strains made glad the morning of their youth.

Charlestown. - Evening Star Hall: - The egular conference was held at this place on the evening of Sunday, May 25th, under direction of C. B. Marsh. Remarks were offered by Dr. A. H. Richardson, Messrs. Thomas, and Comstock, and Mrs. Abbie N. Burnham. Singing by Blanche Foster and the regular choir. The meeting was well attended and replete with interest.

While a Millbury man was reading his paper, the other evening, some careless fellows firing at a target near his house puta rifle bullet through it. He said he did not like to see a paper "leaded" quite so much.

New Publications.

THE ATLANTIC MONTHLY for June-James R. Osgood & Co., Boston, publishers-has come to hand. Its familiar verse, which, from their variety and (comprehensiveness sketches, in this case "The French Imbroglio of 4798" be ing his text; Charles Dawson Shanley offers a highly en tertaining article on "The Hare and Many Foes;" Rober Reformers; " T. B. Afdrich furnishes a short story; J. T. Trowbridge, G. P. Lothrop, Constance F. Woolson and Christopher P. Cranch contribute poems; and other arti-cles from prominent writers, with the regular departments. make a royal number, fitting for the close of volume XXXI of this standard publication.

LIPPINCOTT'S MAGAZINE - J. B. Lippincoti & Co., Philadelphia, Pa., publishers—is received. The Hustrated article on ** The Roumi in Kabylla, ** which concludes the series of the same name which has been continued for some time past in this spley periodical, is highly interesting, and someof its passages concerning the life and experiences of Abd-cl-Kader are dramatic and touching in the extreme. Other articles and continued stories from Lady Blanch Wirt Sikes, et alls, a poems by Emma Lazarus and Kate utnam Osgood: "Monthly Gosslp" the Day" complete the number, and with it Vol. XI of this universal favorite.

THE NURSERY FOR JUNE-John L. Shorey, 36 Bromfield street. Boston, publisher—is out in its usual attractive fashion. A picture—"The Children at Grandmother's," defineating an occurrence which the coming summer will bring into an actuality for many happy "young-folk," leads off a list of contents which it is worthy to follow it.

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am Clarke, Mary Fletcher, Newman, Tyndall, Max Mueller, Temple, Woolman, Ellas Hicks, Channing, Phillips, Garrison, H. C. Wright, Lucretia Mott, Higgir son, Starr King, Bushnell, Emerson, Parker, Davis, Mrs. H. B. Stowe, Tuttle, Denton, Abbot, Frothingham, and others.

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