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### From the London Fortnightly Review, May, 1874. A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., &c.

[Continued from our last issue.] DEDUCTIONS FROM THE PRECEDING SKETCH. Before proceeding to a statement of the evidence which has convinced the more educated and more skeptical converts, let us consider briefly the bearing of the undoubted fact, that (to keep within bounds) many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilized nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong and apparently so well founded a conviction that phenomena of this kind never have happened and never can happen. It is often said, that the number of adherents to a bellef is no proof of its truth. This remark justly applies to most religions whose arguments appeal to the emotions and the intellect but not to the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the pervading scientific spirit of the age, that they cannot and do not accept them on second hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, there fore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit could be true, they have at last been compelled to acknowledge is true. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince one solitary believer of his error. The exposers and explainers have never got beyond those first difficulties which constitute the pons asinorum of Spiritualism, which every believer has to get over, but at which early stage of investiga tion no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper was touched by any one; or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words: " And is this world of strife to end in dust at last?" Thus it is that there are so few recantations or perverts in Spiritualism; so few, that it may be truly said there are none. After much inquiry and reading I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the "explanations" and "exposures" were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anythingbut they find it not. As an eminent example of this class, I may mention Dr. J. Lockhart Robertson, long one of the editors of the Journal of Mental Science—a physician who, having made mental disease his special study, would not be easily taken in by any psychological delusions. The phenomena he witnessed fourteen years ago were of a violent character; a very strong table being, at his own request and in his own house, broken to pieces while he held the medium's hands. He afterwards himself tried to break a remaining leg of the table, but failed to do so after exerting all his strength. Another table was tilted over while all the party sat on it. He usual phenomena occurring with that extraordinary medium -such as the accordion playing "most wonderful music without any human agency," "a shadow hand, not that of any one present, which lifts a pencil and writes with it," &c., &c.; and he says that he can "no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact-as, for example, the fall of an apple to the ground of which his senses informed him." His record of these phenomena, with the confirmation by a friend who was present, is published in the "Dialectical Society's Report on Spiritualism," p. 247; and, at a meeting of Spiritualists in 1870, he reasserted the facts, but denied their spiritual origin. To such a man the Quarterly Reviewer's explanations are worthless; yet it may be safely said, that every advanced Spiritualist has

seen more remarkable, more varied, and even more inexplica-

ble phenomena than those recorded by Dr. Robertson, and is therefore still further out of reach of the arguments referred to, which are indeed only calculated to convince those who

know little or nothing of the matter.

EVIDENCE OF THE FACTS.

The subject of the evidences of the objective phenomena of Spiritualism is such a large one that it will be only possible here to give a few typical examples, calculated to show how wide is their range, and how conclusively they reach every objection that the most skeptical have brought against them. This may perhaps be best done by giving, in the first place, an outline of the career of two or three well-known mediums; and, in the second, a sketch of the experiences and investigations of a few of the more remarkable converts to Spiritual-

Career of Remarkable Mediums .- Miss Kate Fox, the little girl of nine years old, who, as already stated, was the first 'medium" in the modern sense of the term, has continued to possess the same power for twenty-six years. At the very earliest stages of the movement, skeptic after skeptic, committee after committee endeavored to discover "the trick;" but if it was a trick this, little girl baffled them all, and the proverbial acuteness of the Yankee was of no avail. In 1860, when Dr. Robert Chambers visited America, he suggested to his friend, Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without prearrangement with the medium, took with them a powerful steelyard, and suspended from it a dining-table-weighing one hundred and twenty-one pounds. Then, under a bright gas-light, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over but-not-touching the table, it was made lighter or heavier at request, so as to weigh at one time only sixty, at another one hundred and thirty-four pounds. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive. Mr. Owen had many sittings with Miss Fox, for the purpose of test, and the precautions he took were extraordinary. He sat with her alone; he frequently changed the room without notice; he examined every article of furniture; he locked the doors and fastened them with strips of paper privately sealed; he held both the hands of the medium. Under these conditions various phenomena occurred, the most remarkable being the illumination of a piece of paper (which lie had brought himself cut of a peculiar size, and privately marked,) showing a dark hand writing on the floor. The paper afterwards rose up on to the table with legible writing upon it, containing a promise which was subsequently verified. ("Debatable Land," p

But Miss Fox's powers were most remarkably shown in the scapees with Mr. Livermore, a well known New York bank er and an entire skeptic before commencing these experiments These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's being both changed during this period), under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and againvanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently gauzy material texture, yet in a short time meltwere also given. These phenomena occurred best when Mr. L. and the medium were alone; but two witnesses were occasionally admitted, who tested everything and confirmed Mr. L.'s testimony. One of these was Mr. Livermore's physician, the other his brother-in-law; the latter previously a skeptic. The details of these wonderful scances were published in the Spiritual Magazine in 1862 and 1863; and the more remarkable are given in Owen's "Debatable Land." from which work a good idea may be formed of the great variety of the phenomena that occurred and the stringent character of the tests employed.

Miss Fox recently came to England, and here also her powrs have been tested by a competent man of science, and found to be all that has been stated. She is now married to an English barrister, and some of the strange phenomena which have so long accompanied her attach themselves to her infant child, even when its mother is away, to the great alarm of the nurse. We have here, therefore, a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result-that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists.

Mr. Daniel D. Home is perhaps the best-known medium in the world; and his powers have been open to examination for at least twenty years. Nineteen years ago Sir David Brewster and Lord Brougham had a sitting with him-sufficlently acute and eminent observers, and both, of course, thorough skeptics. In the "Home Life of Sir David Brew-ster," we have, fortunately, his own record of this sitting. made at the time, although six months later, in a letter to the Morning Advertiser, he made the contradictory statement: rose from the ground when no liand was upon it;" and "a small band-bell was laid down with its mouth on the carpet, and it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It subsequently had a sitting with Mr. Home, and witnessed the | did the same to Lord Brougham." And he adds, speaking for both, "We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism." Coming from the author of "Letters on Natural Magic," this is pretty good testimony.

These and far more marvelous phenomena have been repeated from that day to this many thousands of times, and almost always in private houses at which Mr. Home visits. Everybody testifies to the fact that he offers the most ample facilities for investigation; and to this I can myself bear wit ness, having been invited by him to examine as closely as I pleased an accordion, held by his one hand, keys downward, and in that position playing very sweetly. But perhaps the best-attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire-test. In a state of trance he takes a glowing coal from the hottest

once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons. Mrs. Hall, in a communieation to the Earl of Dunraven (given in the Spiritual Magazine, 1870, p. 178), says:

zine, 1870, p. 178), says:

"Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minate at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot?' Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of oyramid, the coal, still red, showdrew the hair into a sort of pyramid, the coal, still red, showing beneath the hair.'

When taken off the head-which it had not in the slightest degree injured or singed the hair-others attempted to touch it, and were burnt. Lord Lindsay and Miss Douglas have hours before the flowers appeared. The essential fact is, that also had hot coals placed in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn any one else, and even search the face of the holds er if approached too closely. The same witnesses also testing as a few minutes before. They consisted of anemones, turify that Mr. Home has placed red-hot coals inside his waist-lips, chrysanthemums, Chinese primroses, and several ferns. coat without scoreling his clothes, and has put his face into All were absolutely fresh, as if just gathered from a conserthe middle of the fire, his hair falling into the flames, yet not being the least shiged. The same power of resisting fire can petal was crumpled or broken, not the most delicate point or be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states ("Human Nature," Feb., 1870) that, in his own house, in January, 1870, Mr. Home placed a red-hotfelt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then have concealed them so long, to have kept them so perfect, and, took a fresh and blazing coal and laid it on the same newsthe paper was found, this time, not to have been the least burnt. Lord Lindsay further declares-and as one of the few hot day. noblemen who do real scientific work his evidence must be of some value—that on eight occasions he has had red hot coals in many houses and under various conditions. Sometimes H. Harrison ("Spiritualist," March 15th, 1870) saw him take ble. Often flowers or fruits asked for are brought. A friend a large coal, which covered the palm of his hand, and stood; of mine asked for a sunflower, and one six feet high fell upon threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat.

The powers of Mr. Home have lately been independently ested by Serjeant Cox and Mr. Crookes, and both these gentlemen emphatically proclaim that he invites tests and courts examination. Serjeant Cox, in his own house, has had a new accordion (purchased by himself that very day) play by itself, in his own hand, while Mr. Home was playing the plano. Mr. Home then took the accordion in his left hand, holding it with the keys downwards while playing the piano with his right hand, "and it played beautifully in accompaniment to Debision it cannot be, for the flowers are real and can be prethe plane, for at least a quarter of an hour." ("What Am served, and imposture under the conditions described is even 1?" Vol. II., p. 388.)

ed away and became invisible. Flowers which melted away trick, if further evidence than their mere statement be re- tions" do not know of the various classes of phenomena that quired, we have the following by Mr. T. Adolphus Trollope, have now been indicated, and the weight of the testimony in who says, "I may also mention that Bosco, one of the great, support of them, they are palpably unqualified for the task est professors of legerdemain ever known, in a conversation with me upon the subject, utterly sconted the idea of the possibility of such phenomena as I saw produced by Mr. Ifome being performed by any of the resources of his art."

Mr. Home's life has been to a great extent a public one. He has spent much of his time as a guest in the houses of people of rank and talent. He numbers among his friends many who are eminent in science, art, and literature-men certainly not inferior in perceptive or reasoning power to those who, not having witnessed the phenomena, disbelieve in their occurrence. For twenty years he has been exposed to the keen scrutiny and never ceasing suspicion of innumer able inquirers; yet no proof has ever been given of trickery, no particle of machinery or apparatus ever been detected. But the phenomena are so stupendous that, if impostures, they could only be performed by machinery of the most elaborate, varied and cumbrous nature, requiring the aid of several assistants and confederates. The theory that they are delusions is equally untenable, unless it is admitted that there is no possible means of distinguishing delusion from reality.

The last medium to whose career I shall call attention is Mrs. Guppy (formerly Miss Nichol), and in this case I can give some personal testimony. I knew Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for experiment in my house. This was in November, 1866, and for some months we had constant sittings, and I was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off, the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads or thin strips of paper underneath the claws, so "I saw enough to satisfy myself they could all be produced that they must be broken if any one attempted to raise the taby human hands and feet." He says: "The table actually ble with their feet, the only available means of doing so. The table still rose a full foot off the floor in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper, in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvelous was the placing of Miss N, herself on the table; for although this always-happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a centre table, under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows: First, Miss Nichol's chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me." A light was at once struck, and we found Miss N. quietly scated in her

still, when in this state he can detect the same power in other dark, noiselessly, and almost instantaneously, with five or share persons, or convey it to them. A lump of red-hot coal was persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible.

Another very curious and beautiful phenomenon was the production of delicate musical sounds, without any object calculated to produce them being in the room. On one occasion a German lady, who was a perfect stranger to Miss Nichol; and had never been at a scance before, was present. She sang several German songs, and most delicate music, like a fairy musical-box, accompanied her throughout. She sang four or five different songs of her own choice, and all were so accompanied. This was in the dark, but hands were joined all the time

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid winter, and she had been with us in a very warm gas lighted room four upon a base table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the lips, chrysanthemums, Chinese primroses, and several terns. vatory. They were covered with a line, cold dew. Not a pinnule of the ferns was out of place. I dried and preserved the whole, and have, attached to them, the attestation of all present that they had no share, as far as they knew, in bringcoal in the hands of a lady and gentleman, which they only ling the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to above all, to produce them covered throughout with a most paper, carrying it about the room for three minutes, when beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a

Similar phenomena have occurred hundreds of times since, placed on his-own-hand-by-Home without injury. Mr. W., the flowers have been in vast quantities, beaped upon the tasix or seven inches high. As he walked about the room it the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Blagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and redressed by Mrs. Trollope, every of witnesses. They are facts, of the reality of which there article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while at the table. In about ten minutes all the party exclaimed that they smelt flowers, and, on lighting a candle, both Mrs. Guppy's and Mr. Trollope's arms were found covered with jonguils, which filled the room with their odor. Mr. Guppy and Mr. Trollope both relate this in substantially the same terms, ("Dialectical Society's Report on Spiritualism," pp. 277 and 372.)

Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? less credible. If the gentlemen who came forward to enlight-As to the possibility of these things being produced by en the public on the subject of "so called spiritual manifestathey have undertaken. That they do know of them, but keep back their knowledge, while putting forward trivialities easy to laugh at or expose, is a supposition I cannot for a moment entertain. Before leaving this part of the subject, it is well to note the fact; of the marked individuality of each medium. They are not copies of each other, but each one develops characteristic set of, phenomena-a fact highly suggestive of some unconscious occult power in the individual, and wholly opposed to the idea of either imposture or delusion, both of which almost invariably copy preexisting models.

[Continued in our next.] An Athenian Funeral Monument.

An Athenian Funeral Monument.

There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pentelican maribe, carved to commemorate the death of a Greek girl named Americachia. It is a modest and safe judgment to d-clare that among all our British funeral monuments there is none, not excepting Chantrey's, so lovely, cloquent and fitting, as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous fea urns, the broken columns, and the other ugly or foolish symbols of sorrow which fill our cathedrals and cemeteries. This Athenian undertaker, when he got his order, cut for the family a beautiful bas relief, simply representing Ameinocleia, sweet and graceful as she lived, putting forth her sandal to be tied by her favorite slave, upon who e head she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he cannot share. The surpassing beauty of the work cannot be conveyed by description; but the soft and restrained fancy which inspired it is in as sharp a contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab,—London Daily Telegraph.

-A Dangerous Paper.

The green paper used to wrap about lozenges, sold in shops, railroad cars, and on street corners, has long been suspected to contain arsenic, and with the view of ascertaining the facts by analysis we recently purchased a roll of lozenges covered in the contains and contains a cont with this paper.

A qualitative examination of the paper afforded all the

characteristic reactions for arsenic and copper. The wrapper contained twenty square inches of paper. Of this sixteen were taken for quantitative analysis. The result of the ex-amination showed that this portion contained .1516 grays, or 2.34 grains of metallic arsenic. This is equivalent to 2.94 grains of mediane arsena. This is equatively sufficient to destroy life in an adult person. Children in all parts of the country are allowed to purchase the lozenges covered with this poisonous paper, and the rolls are often put into the this poisonous paper, and the rolls are often put into the hands of infants as playthings. As everything goes into the mouth of a young child, it is easy to see that no more dangerous substance can pass into a family than these packages of confectionery. It is quite probable that instances of poisoning have occurred from this cause which have been of a serious or fatal character. There should be a law prohibiting the use of poisonous papers for any purpose.—Journal of Chevisten.

Poe's GRAVE.-We are informed that Mr. George W. Childs of Philadelphia, whose attention has been attracted by the statements of the neglect in which the grave of Edgar Allan part of a bright fire and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jeneken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange and to get her chair on the table, to get upon it herself, in the state of table, and to get her chair on the table, to get upon it herself, in the state of the means of the neglect in which the grave of English Albin Poet has so long been suffered to remain, has taken may see and feel that it is a real one. This is testified by Mr. H. D. Jeneken, Lord Lindsay, Lord Adare, Miss project in which the grave of English and the grave of English and the grave of English and the preserve the monument and grave in order.—New York Post

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## The Rostrum.

### MRS. TAPPAN AT CLEVELAND HALL, LONDON.

Sunday, May 10th, 1874.

MEMORIAL DISCOURSE ON THE LIFE AND WORKS OP JUDGE J. W. EDMONDS, BY SPIRIT THEO-DORE PARKER.

After the opening fiymn, a selection was read, by Mr. W. Glynes, who occupied the chair, from work written by Judge Edmonds in 1853. Mrs.

a work written by analyse reasons. .... Tappan then rose and gave sutterance to the fol-

Our Father and our Mother God! Thou Light and Life and Love! Thou Father of all benefi-cence! Thou Mother of all kindness! Thou Parent of all souls. We come to thee in thanks-giving; we uplift our hearts in praise; we ap-pear before thee with all our thoughts and medi-tations, that thou, oh loving Soul, mayest know and understand us. We praise thee for the blessings of all times for the earth fraught with its manifold beauties, adorned with grace and love-finess, yielding the fruition of ages in the lap of the present. We praise thee for all things that thou hast made—the universe fraught with beauty and bearmons. ty and harmony; the starry firmament adorned with splendor; the earth, the night, and the day; the seasons with their varied changes and beau ties; the spring with its bursting loveliness, the summer with its bloom and warmth, the autumn with its rich freasures, the winter with its peace ful repose. We praise thee for the sunlight of day, and the starry glory of the night. We praise thee for the daytime of man's knowledge, when thou hast given with inspired voice, and through seer and prophet, the artterance of thy wisdom. We praise thee for the history of man, that has revealed in every time and place the ut-terances of thy spirit, and upon Sinai and Cal-vary has given a token of thy spiritual power. In other places and among other nations thou hast spoken, and in all time thy voice has been heard among men, kindling everywhere the flame of immortal life. We praise thee for science, for the particular philosophies of human knowledge. and Judgment, whereon men have builded up the tablets of law, and have made grand structures of government and power; but more do we praise thee for the latest and sublimest thought the first and last in the kingdom of knowledge— the thought of immortal life; for this all nations have expended their thought and power; for this all brains have delyed deep into the mines of knowledge, and have sought, to find out the secret of time and eternity; for this men have confixed themselves to dungeon cells, and have lived the life of hermits to know more of thee; for this the sacrificial flame has been kindled; for this men have become martyrs; for this the nations men have become martyrs; for this the nations of the earth have uplifted their voices in songs and hymns, of praise and adoration. On thou Spirit that dost live in all things! that hast abode with seer, and prophet, with man of Gud, and with hermit in cave! Thou that hast spoken through the lips of babes, and made then utter oracles and songs of praise! Thou, oh God, forever dost kindle the fire of genius upon the brow of mortals, and place the wreath of thine infinite glory about their heads, be thou our Crown and Strength! Let us turn to thee! Let us be and Strength! Let us turn to thee! Let us be-hold thee! Let all thy children know that thou art mnifest in every living soul? Let them turn away Let their know that, life is forever from death? Let them know that hie is foreyer kindled in the human soul, and that the image that is like to thee cannot perish. Lef them no longer fear death? Let them see with the eye of soul, and understand with the comprehen-Jeath, fear, terror—these all give place to life and love and immortal peace. Let thy childrenturn to thee, oh Infinite Father, with loving thoughts and kindly rejoicings! Spirit of Life! Spirit of Immortality! Spirit of Peace and Goods pass! abide with use and lot us remembers of ness! abide with us; and let us remember; oh God, that thou art everywhere. Our Father who art in heaven, hallowed be thy name; thy king-domeome; thy will be done on earth as it is done in heaven ; give us each day our daily bread, and orgive us our trespasses as we forgive them that trespass against us; and leave us not in tempta-tion, but deliver us from evil; for thme is the kingdom, the power, and the glory, forever and

ever. Amen.
Lesson of the evening: Part of the 15th chap ter of Corinthians.
The great man dies not die. He passes away

from earth; his memory may not even be cherished; but the thoughts that he has gathered the deeds that he has performed, live for eternity I hold it to be a truth, friends, that one soul is not greater than another; that God rears up, for each time and generation, a special instrument of his work; and that, whether it be for revolution or for reformation, whether it be for the revela-tion of the spirit or for the redemption of nations and the disenthraliment of slayes, there are al-ways instruments ready to his hand. Had not the time been ripe for revolution, Napoleon would never have excelled in the greatness of his conquests. Had not the earth been fond of war, Casar yould have been as naught. Had the Reforma tion not been already sown. Lather and Calvin and Melanethon and Knox would not have yielded to the powers of the new dispensation. And is it not true in human history that wherever a great deed is to be done, or a great reformation wrought, there is always some instrument ready at hand?—otherwise we might deny the existence of a divine purpose, and say that haman greatness is but chance work.

All souls possess the germs of greatness, Prophets, seers, sages, leaders and sayiours are slumbering in your midst in embryo; but there comes a time when, by some wave of circumskince, or some great effort of revolution, a sin-gle soul stands up in front of his kind, and they inust follow where he moves, and he must lead where the voice of the spirit calls him." Such men are heroes; such men are the leaders and teachers of their kind. But the world to day is changing its form of hero-worship. Now it is no longer physical strength or skill in the use of weapons, but it is spirit itself. It is not the man who slays millions of his fellow-men, but he who leads millions to freedom and the disenthrall-ment of their souls. They are your greatest men to-day who, on the battle-field of life, wage war against error, against aggressiveness of past ages, against the encroachments of the all-per-vading spirit of conquest. These are the heroes

of today.

The subject of my present remarks was not born in past ages when martyrs suffered for the cross-not born when battle-fields formed the subject of human interest—not born when state warred against state for the supremacy of a petty kingdom-not born in a state or kingdom where the most valiant at arms is the highest in wisdom: he is not a hero of the past. But of such substance was his soul made, and so his body shaped and organized to fit that soul, that, as I shall presently show you, he, in the hands of the Infinite Mind, and through his all-pervading purpose, has perhaps been one of the instruments to work as great a revolution as any in history, Had it been my province to stand in my usual place and accustomed land to teach those who were wont to hear me, I should have spoken some months ago concerning the departure of one of America's statesmen and heroes upon the battle field of life, one of those who led the slave from bondage to liberty. Timean Charles Sum-ner. Had it been mine to stand in my usual place, I should have looked across the ocean and statesmen—not one who had gained laurels at home in letters; but one who, in the depths of distant forest and among the savage nations of the earth, worked out the way to greater knowledge and enlightenment. I mean Livingstone.

It is now my province to point to another hero great as these, having achieved as great won-ders, having striven for as lofty purposes and endeavors. The spiritual hero is greater than the physical. He who encounters the Gorgonheaded eagle of popular superstition at its sacrificial shrine is a loftier hero than the one who has not such high and noble purpose.

present century, or, indeed, before the last century had fairly closed; reared in a nation where ordinary culture is given to all children; born ordinary culture is given to all children; born not of high position, but winning that position by his own ability. I understand that his early life was a succession of those arduous studies and gradual conquests that win, in the New World, early promotion. As a student of law, he became immediately a successful practitioner; from a successful practitioner he advanced to positions of trust; he sat in the assembly of his native county, and finally as representative in native county, and finally as representative in the State Senate.

He early evinced those sterling powers of mind-integrity, steadiness of purpose, fidelity, and that unifinehing adhereive to his convictions—that made for him a place among the judicial minds of his native State. He did not take so active a part in the reforms of that times he took no part in the exciting political topics of the day; nor, later in life, did he enter into that conflict in connection with the subject of human slavery; but, during the period that he represented his native county in the State Assembly, and afterwards when upon its judicial bench he presided over the destinies of individuals in connection with law, he evinced singular and profound judgment, singular and impartial fideli-ty to truth, singular and unswerving integrity of purposel but tempered with that degree of humanity that made justice the handmaiden of mercy. I may further state, that during his eather years he was a strict religious zealot. He had something of that haughtiness of spirit which, as I shall proceed to show you, was mellowed in the performance of a loftier mission and work.

In 1851 he attained the position of Chief Jus-ticeship of the State of New York. It might have proved the stepping stone to a still loftier ambition. There was no direct obstacle in the way between him and the Chief-Justiceship of the United States- the Supreme Court. But pre-vious to that time he had evinced many evidences of humanity, such as, in his mission among the Imlians, the recommendation of more merciful measures, greater acts of justice between them and the United States Government, for the wards of the Government to receive more protection and less unkindness, and other merciful measures that were not considered worthy of adoption war upon the natives of the American continent. war upon the natives of the American continent. He introduced the reformatory measure of not chastising with the physical blow the prisoners and felons in convict cell. This practice, he contended, robbed the prisoners not only of their last ray of hope, but also of their last spark of manliness. He considered that it was enough that the felon should receive the entire punishment of the law-that which justice requiredinstead of having added to that the ignominy of physical chastisement. A man could stand the dungedn cell, he thought; but when it comes to blows it is the most humiliating of all possible

These reforms were gradually introduced, and not only this, but the sufferings and penalties of felons were mitigated during the time he was in-Spector of prisons. But when he accepted the office of Chief-Justiceship of the State of New York, in the year 1851, he was just entering upon the full prime of life and the full honors of his career. He had marked out a course in early life, and followed that to its ultimatum. He here lieved he had reached the goal. Depressed with a singular feeling of despondency from the loss of the companion of his life, he thought nothing more was in store for him in this world. I will hot say that had he then died he would not have been numbered amongst the greatest men of America. I will not say that had he then gone up from that position of judicial eminence to the still higher one that he might have attained, he would not have carved out for himself a splendid history in connection not only with the political questions of the hour, but with all those subjects that were afterwards called into existence in connection with slavery, with the march of the rebellion, with the enfranchisement of the Negro, with the citizenship of the enfranchised race, with all, in fine, that pertains to the new form of freedom that lias dawned in the western world. That he took an active interest in these things is evident, although that they were not the absorbing topic of his life I shall show. In consequence of his depression his mind received another turn; and though great as he was in the province, of study and thought that he had deoted his life to, impartial, too, as he was in his ecisions, there was a lingering-and lurking spirit of haughtiness, sometimes of arrogance, that his friends and those nearest to him had thought would be overcome. There was also too great a degree of clinging with tenacity to the law, that is, in all his decisions. But he came to that point in life that all persons sooner or later arrive at, when, instead of human law and human affairs, they wish to know more of the future state. The loss of dearly-loved friends drew him to this topic, and it is of this third of his life that I most especially wish to speak.

lf he had been suddenly transplanted to an other planet, or if he had in the pursuit and investigation of his ideas discovered an entirely w method of human existence, or if anothe aw to supersede human, law had been placed in is hands by absolute revelation, it could not have wrought a more distinct and palpable change. Nor was this wrought in a moment or hour. I have, myself, when standing in my usual place, envied this man of judicial mind and careful investigation the glorious truth he claimed to have discovered. "I, myself, speaking from my own accustomed pulpit, would have given worlds own accustomed purpt, would have given works had that revelation come to me that I knew had come to him. I looked upon him as a man removed from common mortals, who could calmly, and in the midst of the skepticism of the nineteenth century, say that he had found out the pathway to the other world. I did not find it out when I was upon the earth, not in that way. I did not know that which he knew. I say I would have given worlds had it come to me as it did to him. I now see that had I pursued the investigations he did, I, too, could have gained that knowl-

With a longing to know where, his loved one had gone, he came then upon the newly-discovered manifestations of modern Spirit alism. This was in 1851, before the subject had reached its present gigantic proportions, and when the few who dared to investigate for themselves were scorned, ridiculed, and treated with the greatest contumely. He formed one of a bright galaxy of minds, among whom were Professor Hare of Philadelphia, Governor Talmadge of Wisconsin, a few of the leading physicians of New York, among the number the veteran Dr. Gray, who still lives, Professor Mapes, Dr. Wilson, and many others not known except locally, who joined in the investigation of this subject at that early date. He was a most tenacious skeptic he was a most inveterate disbeliever; he was a little bitter in denunciation of pretended spirit intercourse. He sifted testimony with all the avidity of a mind intent upon discovering a fraud. He was accustomed to weigh human exidence, to study every possible human avenue, to discover the source of this new imposition. He even dared to question the truthfulness of those who were nearest to him ere he fully be lieved. He studied testimony as only a legal and logical mind could do.

You are aware that in presiding over courts of justice or in the practice of law, the discipline of the mind is such that it cannot by any possibility accept as testimony that which other minds ar accustomed to receive with unquestioned readiness. You are aware that a mind trained to jujoined England mourning her son-mot one who dicial practice is accustomed to judge not by aphad spent his lite amid the hurry and bustle of pearances, but by probabilities of human thought and human action; and you are also aware that a mind, unless strongly tempered by mercy, is a failed, utiless strongly tempered by marry, is liable to be very severe in its judgment concern-ing human testimony. Such was the mind of Judge Edmonds when he commenced his inves-tigation of Spiritualism; such was his mind when, with the full honors of his career upon him, at the age of fifty, he entered upon this in-vestigation; such was his mind when, in the fullness of his prime, he set himself to answer the question-Where have my loved ones gone? There came to him, as those who are interested will find upon reading his published testimony, Worth Edmonds, one of these men, is he of whom unqualified evidence in many forms and in many zation would be of any use or effect in control-lapeak. Born in the very beginning of the ways. This evidence convinced first his judg-ling mankind; but he was of opinion that all be-lapeak.

ment, then all his intellectual faculties, and finally his very senses were called in as adjuncts to his belief. In pursuance to this investigation, and in consequence of it, and I may add in which his life and purpose and being culmiconsequence of its having tempered his mind more to merey than to justice, he pronounced a decision from the bench of the State of New York contrary to popular prejudice. It had already been whispered abroad that he was a Spiritualist; it had already reached the ear of the caviling multitude that he held communication with spirits. When this decision was rendered there was a great outery against it. Taking advantage of his temporary absence, the whole Press of the country denounced the decision, and declared that the judgment ought to be annulled, as he had taken the counsel of disem-bodied spirits in that decision. He said no counsel but that of his own judgment and his heart had been brought to bear on the case; but the cry went, and he accordingly resigned his office and retired from the Chief-Justiceship of the state of New York, and became the leader in the movement of Spiritualism. Instead, of being vanquished he gave to the world in 1853 the work from which the extract has been read this evening, in which he gives his reasons, together with the why and wherefore of his accepting the new belief; and takes as his motto—" Truth against the world."

Instead of an advocate he became a champion, instead of a champion he became an apostle of the new dispensation of faith that had been given to the world; instead of the calm judicial mind weighing the testimony of doubt and disputing every footstep, he was driven by persecution to the very front, and he said, "I will show why I believe in these wonders." He was accused of violating his eath of office, because he dared to proclaim himself a Spiritualist. He devoted his attention to proving that Spiritualism was not contrary to the peculiar teaching of the book on which he had taken his oath of office. A long discussion ensued, in which he brought evidence from the Scriptures to support his posi-tion. He did more than this: he devoted himself night and day, weeks and months and years to the study and investigation of spiritual pheto the study and investigation of spiritual phe-nomena; and he carefully noted down every-"thing that transpired at every scance and every private circle, wherever he came in contact with mediums. Many of those records have since been given to the world. More than this, he became himself—and this is a point in this history that is of importance—he became himhistory that is of importance—he became him-self a recipient of spiritual ministrations and messages. His inner sight was opened, and he was made to converse with angels; he was made was made to converse with angers, he was made the mouthpiece of those beings whose presence he had before, for so many years, questioned and doubted; and he found that the friends he loved still lived and were restored to him by these

noverstiff recording were restored to min by these messages and communings of the spirit.

During more than twenty-years of his life he lived not so much in your world as in ours, not so much upon earth as in spirit land, not so much in contact with mortals as with immortals; and yet-bear this in mind-it in no degree impaired his legal judgment or his ability to continue his practice at law; it in no degree interfered with the avocations of his daily life; it in no degree militated against the soundness of his intellectual efforts in any respect. Those who claim that Spiritualism unfits mortals for contact with daily life and for fulfilling their duties, would do well to remember that in all this record of, twenty-five years the legal opinion of Judge Edmonds was sought for a reagerly, as constantly, and with as great tenacity of faith in its judgment and purity, as ever before in his life.

Yet by far the greater portion of his later years was spent in converse with spiritual before a reach the property of the property of

ryears was spent in converse with spiritual oc-lings. By far more time was spent by him in ad-ministering and receiving spiritual knowledge than was spent in material affairs. When the first flush of calumny was over, when the first opprobrium had spent its fury, and when those who had been the foremost to censure and calumilate had gone back to their accustomed places, and the sensation writers of the press and those who pronounced judgment when not called upon to do so had retired to their usual obscurity, he continued to shine on just the same in his accustomed sphere of life. This I regard as one of the strong and singular points con-nected with his early education and life. When you consider the greatness of the powers with which he must have been endowed; when you consider the time in which he lived, and the strong temptations that most men yield to to bury their belief for the sake of policy, I consider it as a greater act of heroism than that which prompted the Spartan Lycurgus to forsake his native land for the good of the people, greater than Solon who gave them laws, greater than Regulus who was tried by fire, or Cato who suffered death. I regard him living as a greater martyr than most martyrs who died for the truth. I regard him in the bold and fearless and un-flinehing way of meeting contunely and scorn is greater than those who have been made heroes of their belief; and I regard his labors in that direction as among the immortal works in the records of inspiration.

When the bibles of the ages shall be written; when the worth of revelation of the Divine Mind shall be compiled; when all nations and all records shall be searched to find out the intrinsic and absolute merit of inspiration—among those records will stand, sublime and pure and high, the testimony of this one man who, in the midst of a world of skepticism and doubt and bigotry and prejudice, dared to speak the truth and live up to it, whatever consequences might come. I do not say he stands alone in this respect; I do not say that he alone is deserving of all praise in the world that to day is full of he roes. You are accustomed to respect dead men you rear monuments and build wonderful memo rials to those who have passed away in ancient times; you search now all history to do honor to the great of past ages—yet, believe me, you have living martyrs greater than those! I beleye the present century has brought forth those who have encountered greater terrors than those of the Inquisition; I believe the Inquisition of modern popular opinion to be just as severe a terror to the shrinking spirit as anything past bigotry has invented to coerce mortals; I believe there are these in this room who have suffered there are those in this room who have suffered endured more for the sake of the new truth than those, who have died, and having died become immortal; I believe the wave of modern thought he increase of modern freedom, the liberation of the slave, the outgrowth from religious bigoty and darkness, have developed rare and living martyrs. They are here in your midst; they re-ceive the petty shafts of calumny and hate, and bear them bravely and boldly. I have myself sometimes seen this..

In our conflict with slavery, in the conflict with the Church and State to overcome the de-mon of human bondage, I have myself seen it. I refer to Lloyd Garrison, Wendell Phillips, and others. You have had great men in your nation and age who have alike suffered from calumny and scorn. John Stuart Mill, great in his majestreef y of thought, would have been named a martyr had he lived in past ages. You have others that, emulating the fire and fervor of past generations of inspiration, strike out the pathway in which

he people shall go. Spiritualism is not centred in this one man. It does not revolve around this one great mind. There are twenty, thirty, a hundred that shine forth alike in the same way, each in their appointed place, and each one has aided to build up the vast structure of spiritual knowledge that is one day to take the place of all other knowledge that is in the world. Judge Edmonds did not believe in a new Church; he believed that all Churches would be revivified and reinvigorated by this new dispensation. He did not believe in displacing old forms of government; he believed all forms would be made new and good by this abiding spirit. He did not believe in pulling down Churches and Church organization; but he believed that into their lifeless forms this new spirit would come as a baptism of fire, purifying and uplifting, making all of one spirit, one form, and one body. He did not believe that old customs and usages should be cast away, but rather that a new life should spring on their decaying forms. He did not believe that popular organi-

The last quarter of a century was the quarter in which his life and purpose and being culminated; in which, as now and as heretofore, God spoke, and has spoken, with a new voice of revelation, and with a perfection, purpose, and spirit that has never been known. He believed this to be one of the cycles of inspiration in which, like the voice that came to Moses, like the revelations in the time of the Saviour, like all past inspiration. God powed out his gairt all past inspiration, God poured out his spirit anew on the earth, making man to converse with angels of truth. He believed—and it absorbed his thought, and governed his actions, and con-trolled his wishes and desires—that the living souls of all men were immortal, and that all are destined to pass through death to the gateway of life. He believed, and it changed his life and modified and made more gentle that austere Judg-ment—he believed all living souls were endowed with the image of the Creator, and that howso ever deeply immured in crime and misery, their spirits would sometimes be made glad, and free, and pure by the living consciousness of life itself. He believed death would enfranchise every one in degree, and all would enter upon their new found existence as they left it upon earth.

He lived in the spirit-world largely through its

various forms, upon its great and beautiful slopes, in its gardens; and in its valleys, in the abodes of the happy and enfranchised, in the spheres and councils of wisdom that commune in the world of souls, he was familiar. His face was known, his spiritual form was recognized while his body was slumbering or recumbent; then it was that his soul would leap out into our world; and he became as one of us. For twenty years he has been with us. We have known him in our councils. He has been with those he loved, and whom he supposed long years ago were lost. He has sat with us in solemn debate over the affairs and governments of earth. He has sung with us the songs of the Spirit. He has recognized the wonderful perfection of the laws of life that control and govern the soul when freed from mortal raiment. We did not welcome him to our land as a newly-risen spirit, but as one liaving been previously prepared by long years of educa-tion and knowledge, and has entered our life in the full fruition of his existence, with every fac ulty'ripened, with every quality of mind rounded and perfect, with a full grown harvest, with a fully-ripened sheaf, prepared and perfected for spiritual existence. Not, as a babe in swaddling clothes, not as a soul dazzled by its new-found existence, but as one having long waited and ex-pected, at last receives the intended severing of is life. So has he come amongst us. The place: earth that were familiar to him, the friends he has loved, the faces whom he has known, are not strange to him. And instead of the earth having lost a great and wonderful mind, he will have gained in this degree: that he is now freed from physical suffering, freed from a painful and lingering illness, freed from an accumulation of years that whitened his locks and bent his form that in one way destroyed the fire and fervor of his mind; and we gain in spiritual life the value of that mind that long has waited to become one

Could you behold the welcoming angels; could you see the friends that gather near; could you now, with uplifted eyes and minds that are not clouded with earthly sense, see where, above your heads and beyond your thoughts, the myriads of angels dwell that have received him to their councils; could you see also where he, free and disenthralled, strong and glad, pronounces anew the praises of life and the song of immortality, you would not stay here with blind, closed eyes, but rise as with one voice and praise the Infinite God who has given in this day to all mortals: full, entire and complete evidence of spiritual existence; who has opened the eyes of the world to behold, not that death is a living monster, but that all forms of death are but life renewed, ected, revivified, and that he has risen from the full marsh of time to the has risen from the dull marsh of time to the bright, beautiful atmosphere of spiritual existence, wherein there is no stain of earthliness and no shadow of decay Shelley says in "Adonais"

Peace, peace! he is not dead, he doth not sleep—
He hath awakened from the dream of life—
'T is we who, lost in stormy visions, keep
With phantoms an unprofitable strife,
And in mad trance strike with our spirit's knife
Invaluerable nothings—We decay
Like corpses in a charnel; fear and grief
Convulse us and consume us day by day,
And cold hopes swarm like worms within our living clay.

He has outsoared the shadow of our night;
Envy and calumny, and hate and pain.
And that unrest which men miscall delight,
Can touch him not and torture not again;
From the contagion of the world's slow stain
He is secure, and now can never mourn
A heart grown cold, a head grown gray in vain;
Nor, when the spiftt's self has ceased to burn
With sparkless ashes load an unlaimented urn.

He lives, he wakes—'t is Death is dead, not he; Mourn not for Adourts. Thou young Dawn, Turn all thy dew to splendor, for from thee. The spirit thou lamentest is not gone; Ye caverns and ye forests, 'cease to mean! Cease, ye faint flowers and fountains, and thou Air, Which like a mourater will tree.

The splendors of the firmament of time
May be eclipsed, but are extinguished not;
Like stars to their appointed height they climb,
And death is a low mist which cannot blot
The brightness it may vell. When lofty thought
Lifts a young heart above its mortal lair,
And love and life contend in it, for what
1 Shail be its earthly doom, the dead live there
and move like winds of light on dark and stormy air,

#### GROVE MEETINGS-GET THEM UP EVERYWHERE

The summer season is in some respects peculiarly favorable for mass meetings. The days are long, thus furnishing ample time for people to come from a distance, and there is no mud or snow to obstruct the roads. It is a season of the year when there is a partial relaxation in business, and thousands seek relief from the dullness and ennui peculiar to it.

Hence it is that "picnics" and "basket meetings" are becoming more and more common and more and more frequent throughout the country, and many thousands attend such meetings who attend meetings of no other characterthat is, open air grove meetings. This is at least specially true of spiritual meetings. Many who can never be got inside of a house to hear a lecture on Spiritualism may be seen wending their way to a spiritual grove meeting when the opportunity is presented. Let Spiritualists derive an important hint from these facts, and get up meetings and conventions everywhere. The most important consideration connected with this matter is that there are thousands of localities which furnish favorable opportunities for grove meetings where no building could be procured for spiritual meetings, or, if there could, it would be but poorly attended compared with the grove meeting. Get up meetings, then, in God's green temple, which, thanks to Nature, has no locks and keys, and where the sweet warblers of the forests will join in the chorus of the singing choir, and the overhanging branches of the greenrobed trees nod their smiling assent to the glorious truths which issue from the lips of the speakers. We have attended and addressed meetings of this character, which had the effect to rouse every impulse of our emotional nature, and pray inwardly for the repetition of such meetings We recently attended a gathering of the people

we have the tenter that again, and several are now reading spiritual papers.

We here give notice that we will attend grove meetings or any other kind of meetings, when not otherwise engaged, by merely having our expenses paid. Other speakers will doubtless do likewise. Then don't neglect to get up grove meetings crerywhere.

K. GRAVES:

where the woods were lined with horses, wagons, buggies, carriages, &c.; and yet there were no Spiritualists living in the neighborhood, and but few of the immense audience had ever heard a

lecture on the subject before, and many of them

been invited to lecture there again, and several

listened with the most intense interest.

Richmond, Ind.

## Foreign Correspondence

ECHOES FROM ENGLAND. NUMBER SIX.

BY J. J. MORSE.

The summer season having now set in, speakers are migrating countryward. Mrs. Tappan is making arrangements for a provincial tour, and her Sunday meetings in London are now over. The success attending her ministrations has been excellent, her quiet but carnest delivery and the eloquence of her teachings appealing to the feelings and sympathies of her hearers. Mrs. Tappan has been reëngaged by her London committee for a course of lectures, commencing in October next and extending to May 31st, 1875. Their public spirit and energy in thus securing the useful services of an agreeable speaker are worthy of great praise. Mrs. Julia B. Dickenson is returning to your shores. She carries with her the prayers and aspirations of all who knew her for her welfare and progress. Many have much to thank her for, all much to respect her

The British National Association of Spiritualists is growing. Maturing its plans and objects with care and intelligence, it will yet vindicate its utility. It now numbers on its muster roll many of our most influential Spiritualists, and material aid is being liberally advanced to it. A few weeks since the members celebrated a soirée and conversazione. A numerous company assembled, and a most enjoyable evening was spent. The B. N. A. S., however, meets with no small amount of opposition. It will, I am confident, survive the unkindness of its foes and the over-zealousness of its friends. If it gets into working order we may then see how much it will do toward organizing the business machinery of our cause.

We have a very fine medium, strictly private, Miss Showers. The London Spiritualist contains very good reports of the excellent manifestations through this young lady's mediumship. Materialization of the spirit form, voices singing in unison with the medium's voice, and many other experiences, some of a novel and remarkable character, are the features of Miss Showers's mediumship. Moving in a superior position, there can be no inducement to practice decep

Miss Florence Cook still continues to afford most satisfactory phenomena. The calumniatory attack upon her reputation has been completely disproved, and she now, having passed the ordeal of scientific testing by Messrs. Crookes and Varley, stands forth as a trustworthy medium and a real agent for the invisibles. Mr. U. E. Williams and Miss Cook, in company with some other well-known Spiritualists, have lately had a trip-to-Paris, their presence in that capital being the signal of much inquiry for them on the part of Parisian Spiritists and Spiritualists alike.

Spiritualism in our provincial cities still maintains its wonted life and energy, Glasgow, Neweastle, Darlington, Leeds, Manchester, Birmingham and Liverpool being in full activity. The meetings in Birmingham have, however, been suspended for the summer season. Mr. J. Collier, who is the directing genius and regular speaker for the Birmingham Spiritualists, is making arrangements to land on your shores about the end of August next. He is an able and efficient platform advocate, possessing a clear and sonorous delivery, and is decidedly radical and progressive in the sentiments he expresses. If he comes he should prove useful.

The smaller towns, Halifax, Bradford, Heckmondwike, Osseth, Batly, Bishop Auckland, Nottingham and others are by no means behind their larger fellows. The movement thrives, much to the disgust of alike the creedist and the materialist.

Your correspondent has been traveling since the last week in March, and his time has been fully occupied, as also it is up to the end of August next. The meetings he has attended and which, through him, his spirit-guides have addressed, have been among the most successful events connected with Spiritualism in the provinces.

Your correspondent, Mr. Editor, has a further word to say on behalf of himself, as follows: In the first number of these papers he intimated the possibility of his visiting your land. His spirit-guides have now impelled him to do so this fall. Accordingly I now (to speak for myself) hope to arrive at the end of October. In the meantime I shall be glad to make arrangements, or to hear from any of the Boston Spiritualists in regard to my intended visit. I shall hope for your kindly offices and advice, Mr. Editor, which I shall esteem it a favor to receive.

Much has the Spiritualist to thank his angel friends for. Our faith, so sublime and beautiful, is not a delightful dream, but a delicious and glorious reality, the foundations whereof are facts, and the superstructure experience. By it we know that all men are brothers. It teaches us, from facts, that the gone before are not lost, but that they are living still. When the heart is wrenched with pain and anguish at the loss of a loved one, how precious and blessed is our angeldescended gospel. Then we are conscious of the value of certain knowledge, and see the hollowness of a belief, without proof, in the soul's existence and future career. England has heard the glad tidings. Thousands of hearts have received the glorious truth, and to-day Spiritualism in Great Britain is a striking fact, with a startling significance attached thereto. It means, here as everywhere, the overthrow of ignorance, tyranny and superstition. - From a Crookes downward the mighty tide of Spiritualism rolls grandly on, permeating all classes of society alike. Our mediums are the priesthood of the modern order of Melchisedec.

Your correspondent is hopeful for good results to our cause, alike in the present, the near future, and the times yet unseen, in this his native

Warwick Cottage, Old Ford Road, Bow, London, E., England.

Jefferson Co., N. Y., Liberal League.

Jefferson Co., N. Y., Liberal League.

The Annual Meeting of the Jefferson Co., N. Y., Liberal League was held May 12th, at which time officers for the ensuling year were elected. President, I. D. Omey: Yleo President, Mrs. W. Q. Smith; Treasurer, J. W. Nott, Recording Secretary, W. M. Howland; Corresponding Secretary, L. M. DeLano; Executive Committee, W. C. Smith, Mrs. M. S. Day, E. D. Morse, Mrs. Aspinwal, O. T. Greene.

Our League has proven a success beyond our expectations, and has been the means of calling out a good deal of latent talent. We have held regular meetings every alternate Sunday p. M., having lectures, escrys, and discussions on religious, scientific and reformatory subjects, and have been well sustained, financially and intellectually, by voluntary contributions, and the new year opens with fair promise of increase in numbers and usefulness. Being the first liberal association ever organized in our very conservative little city, of course we have met with the usual optical contribution but feel that we have commanded the respect of the best minds in the community, and furnished an opportunity for some of them to give expression to their pro-

gressive views.
LAURA M. DELANO, Cor. Sec. Lib. League,

From the Home Journal. IN THE POLICE COURT.

Call the next? said the Justice; and up to the stand stepped a ruddy-faced woman, who held by the hand A bright little girt of some six years or more, well ciad in bine frock and white plinafore. Said the applicant, bowing and courtesying low. "If ye plase, I would like from your Honor to know Can I send this, my child, to some decent retreat Where she "I get a bibliofiging and something to eat? The Protectory, now, I was thinking of sure; They say that 's a place that is safe and secure; And I thought if yer Honor would give me a bit Of an order, I'd like her protected in it."

Said the Judgo Justine kindte at mother and child, c

Of an order, 1 'd like her protected in It.'

Sald the Judge, looking kindly at mother and child, '''ls your little one there disobedient or wild?''

\*\*Bioologydient, is it? Why, Lord love ye, no!

She is the willin'ist darlin' be ever could know!

She is the willin'ist darlin' be ever could know!

Sure yer own little child, If ye have one, can't be More better behaved or more lovin' than sho.

But the times is so hard, and ye see, sir, the rent Can't be paid any more, for the money 's all spent, And there's mone but meself now to carn't be know, For Mike -that's my husband—was took years ago From like -that's my husband—was took years ago From like -that's my husband—was took years ago From like some hard, in this cold time of year, Cold year, in this cold time of year, To give up my place and to part from the dear; Most like sho 'll get better and constanter care From the people in that fine Protectory there. Than she could from meself, since I must be away Now at washin' or house-cleanin' list the whole day; And so, if yer Honor would please be so kind As to give the bit writin', 't would comfort my mind; And''—here came a sob—the lists she had given—'''' ye can—if ye can, for the dear love of Heaven, Lat me go with the darin' quite up to the door, For we've never—oh! never been parted before!'

The Judge turned aside. He was young and unused as yet lease the second of the execution of the context of the execution of the context of the execution of the context of the execution of the executi For we've never—on: never been parted before;

The Judge turned aside. He was young and unused
As yet to such scenes, and might well be excussed
If he lingered a moment, ere venturing to speak,
While he passed his hand slowly o'er eyelid and cheek;
Then his voice, like a woman's, was tender and mild,
As he told the poor mother he 'd care for the child;
And that night, in his home, oh! how warmly he pressed
His own little baby-boy close to his breast,
And prayed he might ever be kept from the pain
And the sorgows that follow in poverty's train.

## Banner Correspondence.

#### California.

STOCKTON .- M. A. H. writes, May 22d, as follows: Things are moving in the liberal line well with us, but the flood of lecturers now crowding to this State—and some of them not gifted with the faculty of creating a great interest in their audiences—must lead to some disappointment. California is not New England. We require novelty and energy more than dry reasoning. C. Fainle Allyn closed a month of successful labor here in April. Although ill, she created quite an interest in her manner of handling ated quite an interest in her manner of handling ated quite an interest in her manner of handling an unstudied subject, and her improvisations caused great speculation. Denton has closed a second course of lectures with us, and Prof. Chaney is now here. I presume Ada Ballou, who is now at Sacramento, will be here in June. Mrs. F. A. Logan is lecturing upon temperance through the mountain towns. Mrs. Allyn is at San José. There are but few places in Califor-ries where lecturers can be suctained and the san Jose. There are but few places in California where lecturers can be sustained, and the great number now drifting this way cannot all hope to be successful. California wants test mediums—mediums for physical manifestations. Argument is of but little avail, unless the evidence can be seen. Money-making and gold-lighter have been too learn the received of our digging have been too long the passion of our people to give way before any mere theory. They must see for themselves, and doubt and see again. No one will yield to the first evidence offered, unless it be a stroke of lightning which strikes down their doubts.

SAN DIEGO.-Mrs. H. C. Nichols writes, May 22d, as follows: We, as a people, are alive, and have been stirred into action by the labors of Mr. J. L. York, from San José. He is an effective worker, a forcible speaker, and has done a good work here. He has spoken but three Suna good work here. He has spoken but three sundays, and has effected an organization of the liberal element with encouraging prospects. We are poor financially, and can seldom pay for lectures. Mr. York came without the prospect of receiving a dollar; and to our hungry hearts his lectures have been a "feast of reason and flow of sout." He leaves here next week to work in other places on this lower coast. May good an. other places on this lower coast. May good angels attend him, and his years be many, to accomplish the good work that his whole heart is

SAN FRANCISCO.—A correspondent writing thence under a recent date, speaks in most unreserved terms of praise concerning the Banner of Light and its course, saying that "ever since the issue of the first number" he has been "a reader of its pages, filled with interesting and instructive matter on all subjects," and that he has received from it a great deal of light and satisfaction, its tone being always of the highest moral and spiritual order, and its course impartial toward all. He is pleased with many of the correspondents, where writings add variety to the columns of the He is pleased with many of the correspondents, whose writings add variety to the columns of the Banner, and among them he mentions "the fine poems of William Brunton," "the entertaining Letters of Travel, by Brother Peebles, whose sweet, peaceful nature pervades all his writings;" "Brother Wetherbee's 'Night Thoughts," on earth, if people would be kind and affection on earth, if people would be kind and affection. ings;" "Brother Wetherhee's 'Night Thoughts,' which are always of interest to read, given as they are in his own peculiar way;" and he specially desires to commend "the ever-attractive and instructive 'Message Department,' which can never be read without profit." The main points of his communication—concerning the Oakland phenomena, and the ministerial and scientific ebullition called forth thereby—have been anticipated in another form, so that we have the following from his letter:

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shall give only the following from his letter:
"The cause here is continually growing; the
Spiritualist's Union, which occupies Mercantile
Library Hall, had Prof. Denton speaking for them during May, (who has always something to say and knows how to say it); C. Fannie Allyn is to speak there during June, and others are looked for. The society's meetings are well at-tended. The Independent Spiritualists, at Charter-Oak Hall, have also good houses, and all reason to hope for success; and why not? San Francisco has thousands of liberal minded people who belong to no creed or sect, who could fill half a dozen halls. The 'Independents' have organized a readiance meeting for every Studge at 2 o'clock, which, according to reports, as well as the city press, is a success, as I hear most excellent city press, is a success, as I hear most excenent tests are given, and it therefore will do much to convince people of the positive communion of spirits with this mundane sphere. It is also thought that the society at Mercantile Library Hall will organize such a medium's meeting to further the cause.'

## New York.

RANDOLPH.-Dr. Harvey Morgan, inspirational speaker, writes, May 27th, as follows: During the past winter I have been in the Western States, holding meetings in different places. I find the people of Illinois and Indiana quite interested in the Spiritual Philosophy. The Banner is read with interest by the hundreds who ner is read with interest by the intanteus with take it, and its steady, straightforward course is fully appreciated by all of its intelligent patrons. It is eminantly successful in containing no abusive words for the unfortunate; but in ever striving to elevate the lower and weaker ones physically, and the erring ones mentally, into higher and better conditions, it is gently leading them toward the "better way" and the higher life. A defective method of education, coupled with surrounding conditions, often lead into many or core and then the physical wedgingless. many errors, and then the physical predominates over the spiritual nature; hence the display of so much worldly selfishness—living mostly for the present enjoyment of our physical being, while the spiritual is uncultivated and neglect-

The New Gospel is arousing the world from its thoughtless condition into activity, and re-deeming the human family from the bondage of error and the evils of superstition and ignorance. The new and beautiful philosophy of Spiritualism embraces the elements of rationality and reason that will harmonize with our high-

er sense of justice and goodness.

When we cease to regard the Old for more than it is worth, we shall be in a condition to receive the New, with its living inspirations and living of its life, growth and prospects.

WEST ELLERY .- H. L. Raynor writes that "Mrs. H. T. Stearns spoke here the first Sunday | ing.

in March, and her two excellent lectures were listened to with great interest. There are not many Spiritualists in this place, but we do what we can to have speaking occasionally. The in-terest in the subject of Spiritualism is growing

#### Massachusetts.

SOMERSET.—G. P. Andrews, the medium and healer, briefly narrates a case of spirit return and identity as follows: Mrs. Margaret Allen, and identity as follows: Mrs. Margaret Allen, one of our neighbors, passed to spirit-life just before three o'clock Saturday morning, May 30th, at the age of 61 years. She had been sick about six months, and suffered severely. Of late years we have held many conversations respecting Spiritualism, immort dity, heaven, hell, &c. But she apparently did not accept my ideas of the other life, but promised me that if she passed on first and found Spiritualism true, she would return and demonstrate to my consciousness the fact, and she was permitted to fulfill her promise. When I arose in the morning, I said folium wife, Mrs. Allen has passed on. Dressing immediately, I went out into the street, and there met Mr. Allen, who at once corroborated my statement. len, who at once corroborated my statement. Mrs. A. had lived & good Methodist, but returned from spirit-life to inform me that she is now converted to Spiritualism, as all must be sooner or

## ITEMS OF TRAVEL.

### BY WARREN CHASE.

SHIFTING QUARTERS. - "Northing," as the sailors say, from the busy streets of Cairo and the strawberry beds of lower Egypt, we passed by the luxurious wheat-fields of Southern Illinois, and, touching at St. Louis and Alton, ran up the Rockford and Rock Island Railroad to Henry County, one of the best agricultural counties in the State, and visiting old friends in Geneseo and Cambridge, filled our engagement at the court house on Sunday, May 24th, by adcrowding to this State-and some of them not dressing two excellent audiences, some of whom -came twelve miles, while some few old Spiritualists near the place of meeting did not put in an appearance, fearing the social question might be touched upon; but they were not missed, as many new faces, even some from the churches, took their places, and we had the best meetings held there for a long time, as we were assured, and we engaged to return at our earliest conven-

> Passing over some of the finest farming lands of Illinois, and also of Iowa, between Davenport and Des Moines, gave us a good opportunity to witness the prospects for crops, and we never saw them more favorable at this season of year; both winter and spring wheat are in good condition, and a large breadth of Indian corn is planted and being cultivated by the first plowing. It is delightful to travel over these broad prairies, now mostly fenced into lots, and cultivated or grazed by stock which may be seen often in large droves near the railroads.

> The more we see of Iowa, the better we like the State, soil, climate, productions and the people, the latter, kind, hospitable, intelligent, temperate, industrious and liberal in sentiment. Schools flourish-better than churches, and-farmers better than speculators. We have just engaged to address a meeting of Grangers at a festival, and as we are not a preacher, we may be initiated by them, and get our hands again hard ened by the plow and hoe while we spend the hot summer months several miles from the village and railroad at Colfax, in Jasper County. We are, however, engaged for all the Sundays, and have calls for many more than the Christians have put into the weeks of the year. We are writing this at our home in the large farm-house of brother and sister Turner, the air of the whole house fragrant with the flowers of the native and cultivated trees and shrubs. It was built in an orchard of native crab apple, elm and wild cherry trees, which have been carefully preserved, and the maple, apple, &c., with flowering shrubs added, so it is an oasis in the rich prairielands that surround it, and now mostly covered with crops and herds. It is a most blessed re-

in his elegant church, where he preaches each alternate Sunday, that we would occupy his pulpit and teach Spiritualism, on Sunday, the 31st, and requested his hearers to come and hear, which many did and were pleased, while some, through Tear, stayed away and felt worse than those whoattended. Newton is a little city, and the county seat of Jasper Co., well supplied with churches, among which is the liberal Universalist Chapel, sustained by the most liberal and charitable Christians in the place. Our friends assured us that we had a good share of the most intelligent and influential families in the city to hear us. We left with the promise to return and give a full course of lectures, and then we expect to furnish backing for those who need something substantial to lean

Newton is a pleasant town, and once came with in a few votes of being selected for the State Capital instead of Des Moines, which has now many advantages over it. Like most of the county seats, it has much wealth, and a good share of bigotry and ignorance on religious matters, which we always find to be greatest where there are most churches and preachers, for they are mainly engaged in keeping "clean the outside of the cup and platter," attending to fashions, dress, manners, pride and sectarian respectability, which require little general or religious intelligence. We are often astonished to find how ignorant of the stature of Spiritualism the popular church members, even preachers, are. Many of them are not aware that we have any literature beyond a dozen or two small and one or two large books, and a paper or two; and when we tell them of the Banner, and its circulation around the world, everywhere our language is read, they stare as if we were not telling the truth, and still more when we assure them of the extent of our literature, and constant issue of new publications. We occasionally find a dunce who heard and believed that Spiritualism was exploded, exposed and died some years ago, and occasionally one that has heard of its being killed several times, and is not aware of its resurrection; but these are not the shrewd-and intelligent readers of the daily and weekly papers, which of late keep it before the people with abundant evidence

Be slow in choosing a friend, slower in chang-

## Spiritual Phenomena.

### THE FIRE TEST MANIFESTATION, &c.

Having heard of the astonishing Fire Test witnessed at the séances of Mrs. Suydam, and being in Chicago, I thought I would like to be a witness also, and having dope so will raport briefly for the Banner. On the evening of May ed to me would make deception impossible. 29th attended a scance at the residence of Dr. Bells were rung, the guitar thrummed, and raps There were twenty-five persons present, among nent Orthodox elergyman and wife. The room was well lighted. Mrs. Suydam, the medium, after becoming entranced, took her position directly in front of the audience. She progreded to roll up her sleeves and wash her arms in cold water, then poured out about half a pint of alcohol into a large saucer, set it; on fire, and then held her arms and hands in the flame for more than a minute without apparently feeling any bad effects from the heat!

Another test was given by the medium holding her bare arms and hands in the flame of a kerosene lamp long enough to have burnt the skin and flesh off! Still another and more astonishing: She went to the grate, and with her bare hands took up several red-hot coals, and held them some time for inspection by the audience! I will not attempt to describe the effect these extraordinary manifestations had on the company. Skepticism vanished at once in the presence of such tests.

The same evening, at the same place, Mrs. Parry gave a cabinet séance for materializations Hands, arms, and faces were seen very distinct

I have also attended the scances of the Bangs children. In the light circle an empty chair would move around, dance and waltz to music without contact with any visible thing exrept when it touched the floor. In the dark circle the usual ringing of bells, floating of musical instruments, speaking audibly, &c., &c., took place. These children are excellent physical mediums, and well worth visiting. Chicago is pretty well supplied with mediums, and they are dogmas are fast toppling over and spiritual truths taking their places. SIDNEY HOWE.

Chicago, May 30th, 1874.

### MRS. MILLER'S SEANCES IN MEMPHIS.

Mr. Louis La Grille, Jr., Secretary of the Liberal League of St. Louis, recently visited Memphis, Tenn:, and while there he attended one of Mrs. Miller's séances for physical manifestations. We extract the following items from his letter. He ays: The evening was dark and rainy, consequently we did not expect many manifestaions. Mrs. Miller went into the cabinet at eight o'clock. Two chairs, a market basket, two tambourines, two bells, a clarionet and an accordion were in the cabinet, which was made of cloth, covered with paper, having a curtain in front that could be opened and closed with great rapidity. The curtain was no sooner closed than the word "ready" was given, and it was immediately opened, and the two chairs and the basket were found swinging on the medium's arms! She had previously been securely tied and the knots sealed so that it would be impossible for her to move the rope without breaking the wax, which was stamped with a private seal. All the instruments were also played at once, and a voice sang new and beautiful songs. The accordion was thrust from the opening in the curtain and held by two hands with the arms showing above the elbows; not more than half the size of the medium's; children's hands and arms were shown, of various sizes, all of which they allowed us to take hold of and examine! The room was well lighted, and the different phases of physical manifestations were shown with the rapidity of lightning. While the singing was going on, Mrs. Miller was talking from her cabinet to some one in the audience.

The Memphis dailles have given accounts of Mrs. Miller's scances, and although they said nothing against Spiritualism, they had nothing to say in its favor. But "Truth is mighty, and will prevail."

#### PHENOMENA IN PRESENCE OF MAUD E. LORD.

Mrs. Maud E. Lord held a scance here, May 19th, 1874, at which there were some twenty persons present. The manifestations which were produced on the occasion probably not one pres ent will doubt the spiritual agency of, Hands of all sizes were felt and shaken; faces were patted familiarly; voices heard-one, in particular, saying aloud "The veil is lifting." Other voices whispered loud enough to be heard distinctly through the room, "I have learned the way to return, '\"The mystery of death is removed." Flowers were brought, unlike any in the house, and given to persons in the circle; one gentle man's neck was encircled by the spirit arm of a loving sister, and a small vial, similar to the one sho, used morphine from when in the earth-life. was placed in his hand-no vial of the same de scription being in the house. The guitar and music box gave forth strains under the touch of unseen fingers. We were all repeatedly fanned when requested. Parents were there who were called "papa" and "mamma" by the infant darlings gone before. Other manifestations were given, proving without doubt an existence beyond the grave, as I believe any one would admit after an hour's sitting with Mrs. Lord. · Peabody, Mass.

E. I. KIMBALL.

## PHYSICAL MANIFESTATIONS.

DEAR BANNER-I have often wished for an opportunity to test so-called spiritualistic phenomena, but, until recently, such an opportunity has not been presented to me. I have been inclined to believe that these phenomena were such as might be explained by reference to laws and forces already familiar to us; but I am now satisfied that facts such as I have witnessed must be referred to powers other than those we are familiarly acquainted with.

By the kindness of Mrs. Stoddard I was permitted, not long since, to witness some manifestations through her son, DeWitt C. Hough These manifestations were given in daylight, so that I feel competent to say that there was no deception in the matter. Among the phenomena witnessed were the following: A guitar was lifted from the floor, and thrummed on while in view. Knockings proceeded from the footboard of the bed on which DeWitt lay, while both sides of the board were in full view. A slate and penof DeWitt were in my sight and Mrs. Stoddard child's head and shoulders by the side of Mrs.

cil scratching on the slate, and, on taking it from under the bed, writing was found on the slate. The slate and pencil were then pushed under the bed again, and the pencil disappeared and could not be found, and so, as Mrs. Stoddard assured me, was dematerialized. The same thing occurred when the slate and pencil were put in a box, after I had taken such precautions as seem-S. Maxwell, 409 West Randolph street, Chicago. heard all at once, while both Mrs. Stoddard and her son were in such positions that it would be whom were Dr. Lord, Dr. Haskell, and a promi-impossible for them to have accomplished it. These occurrences were all in daylight, and under such conditions as to make any deception apparently impossible. A thorough investigation of the apartments still further assured me that there was no machinery or deception in the production of these phenomena.

At present I merely wish to give statement to these facts without going into details, and, through your columns, return my thanks to Mrs. Stoddard for her kindness in affording me the opportunity of 'testing the reality of these phe-

Opportunities have been given me to further investigate these phenomena, and I hope at some future time to make known the results of my investigations. I feel assured that the candid investigation of these facts, in a true scientific spirit, will reveal new forces and new laws that spirit, will reveal new forces and new laws that above name was organized last summer, which has received new little dreamed of. What is needed is to end the salection of a large number of our most influential

bear on these facts, and new light will be thrown on the subject. Whether they are the manifestations of spirits or the product of a new force, they are evidently controlled by laws, and Spiritualists should give scientific men an opportunity to discover and study these laws. D. S. S. Boston, Mass.

BINGULAR MANIFESTATION.

DEAR BANNER—As you have recorded so many remarkable phenomenal manifestations lately in your valuable paper, I thought it likely that the following would be acceptable: A scance for physical manifestations was held at my house on the evening of May 9th, Mrs. Lizzle Davenport Blandy, medium, when, in addition to the usual results, such as playing on a variety of instruments, conversation with the audience by the spirits George Fox, Belle Wide Awake and John Gray, the following geremarkable circumstance occurred:

President Wibon and the whole of our Congressional delegation, as well as fetomers and philanthopists in general, Duning the what as fetomers and philanthopists in general, Duning the year an extensive correspondence has been opened with citizens of every period of the Vide tales and encouraging letters from all parts of the compatible via been opened with citizens of every period of the Vide tales and encouraging letters from all parts of the compatible via been opened with citizens of every period of the Vide tales, and cheouries and encouraging letters from all parts of the compatible via been opened with citizens of every period of virgints, and encouraging letters from all parts of the compatible via been opened with citizens of every period of virgints, and cheouries and encouraging letters from all parts of the constant period virgints, and encouraging letters from all parts of the constant period virgints, and encouraging letters from all parts of the constant period virgints, and encouraging letters from all parts of the constant period virgints, and encouraging letters from all parts of the value virgints and encouraging letters from all parts of which are an encourage of v loing their work so successfully that theological | Blandy, medium, when, in addition to the usual stance occurred :

Whilst Belle Wide Awake was adjusting the rubber cord on her castanets, which had been previously handed to her by a gentleman present, who also lent her his knife with which to remove any superfluous cord, she exclaimed, "Oh, I have cut my finger." One of the company inquired if the finger would bleed. Her reply was she did not know if the wound was deep enough; The gentleman to whom the knife belonged asked. her if she would have his handkerchief, with which to stanch the blood. She said yes, went to him, took it out of his hand, and returned it.

At the conclusion of the scance, when the gas was turned on, the handkerekief was examined and blood found iron it; a drop of blood was discovered on the table, also stains on the eastanets; and I would remark here that Belle plays the castanets with remarkable vigor and skill.

In the course of the evening she patted and soothed my little boy, who was sitting on my lap, until he went to sleep, and I, with other members of the company, was-the favored recipient of her friendly manipulations. Of course everything occurred under conditions perfectly satisfactory. Mrs. Blandy's hands were examined, but no cut, not even the least abrasion of the skin, could be detected.

It is Mrs. Blandy's intention to give circles egularly each week.

Yours fraternally,

## MATERIALIZATIONS, &c.

This last phase of spiritual manifestations at-Hibbard, of Watkins, N. Y. Mrs. Compton, of Havana, three miles south of this place, of whom I wrote you a few weeks since, is developing finely, and is already a success as a medium for materializations, not withstanding the usual tirade of abuse and cry of "exposure" that all medlums have to encounter. Her control is excellent, and her spirit guides seem determined to hold her at all hazards. The materializations thus far have been remarkable. Faces and hands have been shown repeatedly at the cabinet window, with the room sufficiently lighted to distinguish faces; books (glit edged) and flowers were also shown, though we knew no such things were in the cabinet; and voices are heard. At times, some spirits are able to sing loud enough to be heard even above the voices of those singing among the audience. The medium has submitted to-the most rigid test conditions, with satisfactory results. Clairvoyance is also a phase of Mrs. Compton's mediumship:

Havana, N. Y., is easy of access, situated on the N. C. R. R., eighteen miles north of Elmira, and three miles south of the famous "Watkins Glen," at the head of Seneca Lake.

## A HAUNTED BAWMILL.

The sensation of Muskegon, Mich., at present is a haunted mill. They are offering ten dollars per night, it is said, for night watchmen in Hackey's mill, and cannot get any one to take up offer. It seems that the restless ghost of old Mr. Hackley takes possession of the premises after twelve o'clock, and amuses itself by running the mill. It is actually told, on pretty good authority, that considerable humber has been found cut one or two mornings. Six men went there to watch the other night; they waited till twelve, when all at once the mill was filled with a supernatural light, the engine commenced to work, the gang and circular saws were set in motion, the sawdust began to fly; a shadowy form was seen at work handling logs and lumber. The men say they were so startled at first that they could do nothing; but presently one rallied to the extent of firing a pistol at the phantom, which dissolved the charm and left the mill in darkness. It is said that Mr. Charley Hackley are the beginning his father sayonal times since says he has seen his father several times sinc his death.—*Cass Co. Republican, Downgiac, Mich.* May 28th, 1874.

## ANOTHER SPIRIT ARTIST.

A friend of ours writing from Clyde, O., says "Mrs. J. H. Randall (wife of the well-known lecturer) carried on a tintype photograph gallery, last winter, on a small scale, while her husband was away on a lecturing tour. Sometime in De-cember, Mrs. Mary Ann Jackson, of Ithaca, N. Y., while visiting in Clyde, called on her to have some pictures taken, and after the sitting and

was some distance from the bed, I heard the pen- | Jackson's head, and in the foreground a monnment. Mis. Jackson was a perfect stranger to Mis. Handall, also a stranger to the subject of Spiritualism, but she recognized in the picture her deceased child; and the monument she do-

her deceased child; and the monument she do-chared an exact picture of that standing over the child's grave in Ithaca! Since that time, and up to March 9th, Mrs. Randall has taken several photographs under similar circumstances, and equally extraordinary. At first she was not aware of sensing any pe-culiarity attending the appearance of these pic-tures, but after a time she discovered that ex-haustive nervanishess increded them and stomhaustive nervousness preceded them, and stoms ach sickness tollowed. It is evident to all who know anything about these pictures, that they are genuine spirit photographs. On the 11th of March hergallery and all the apparatus were destroyed to tire; but we hope she will-be suc-cessful in getting reestablished in business."

#### Report of First Annual Meeting of "Laborers' Homestead and Southern Emigration Society."

The First Annual Meeting of this Society was held May 27th, afternoon and evening, in Park-street Church and (vestry. In the absence of other officers, from all health, the Corresponding Secretary and Coneral Agent, Mr. C. Steams, presided. After prayer and singing the Report of the Conecial Agent for the past year was read, from which it appeared that, two and a bail years ago, some New Englanders rest ling in Goorgia conceived the present plan of revolutionizing the white and colored pop-ulation of the South, and lifting them to a higher moral, intellectual and industrial plane, by establishing all over The South industrial colonies of the best class of Northerners and foreigners. As soon as was practicable these persons came North, and after some delay a Society with the bring trained minds, such as Prof. Crookes, to cuttens. Among this number may be mentioned Vice bear on these facts, and new light will be thrown resident Wilson and the whole of our Congressional delay the control of the whole of our Congressional delay the control of the whole of our Congressional delay the control of the whole of our Congressional delay the control of the whole of our Congressional delay the control of the whole of our Congressional delay the control of the whole of our Congressional delay the control of the con

telligent labor and enterprise that have made the North so prospectors.

Resolved, 9th; That we disapprove of all attempts to array, against each other the two necessary elements of Labor and Capillal, but would callon both classes to respectate is introducing into the South that form of labor best calculated to seem the eligibits of all, and thus carry out the designs of the founders of our Government.

Resolved, 19th, That it is the dictate of common sense for our mechanics and farmers to lessen the supply of labor here, by emigrating to those places where the demand extends the supply, and thus produce an equilibrium of labor throughout the country.

Resolved, 13th, That the condition of Southern colored workingmen repolers it absolutely increasive to their well-being that they should become the owners of the soil they cultivate.

Resolved the solutions were sustained by speeches from

being flat they should become the owners of the soil they cultivate.

These Resolutions were sustained by speeches from Mr. N. W. Stoddard, of North Bridgewater, Hott. E. Mr. Cambertain, Mr. Longley, Serviciny of Labor Founcil; Miss Jennie Collins, Messis, Gillespie, Jones, Gav. Moody, Giussenor, Rames, Steanes, Warniwelt, Mrs. J. Van Benthuysen, and Rev. W. F. Malanien, of Boston; Jicking of whom dwelf on the advantages of the South, in 1ch and glowing language, calculated to arouse in the miner of whom dwelf on the advantages of the South, in 1ch and glowing language, calculated to arouse in the which, in spile of all of 1s morial drawbacks, was emphalically "a land of sun and bloom," and a most desirable place of residence. He speek from observation, having recently returned from an extended from through the South. In the evening Ealwin Motton, Esq. presided, and entertained the audience with a fine dissertation upon the theory of our Government, and the means pecessary to unite its diverse interests on common ground; as laught by our fathers. Almong those means he unbestainingly ommended the plans of this Society, as emboutly conducted to the promotion of the welfare of all classes North and South, their better understanding of cachother, and thereby the restoration of 22a more perfect union." between them.

Dr. Dio Lewit, Dr. B. M. Lawrence and others, spoke

no and restoration of 22a more perfect union? between them.

Dr. 10a Lewb., Dr. B. M. Lawrence and others, spoke in corroboration of the same sentiments, and Mrs. P. R. Lawrence read a beautiful noeun on the subject a description of a Northern colony receivity established in Musiassipi by Gen. McCoomb, and made a few remarks; after which the Corvertion adjourned, its vessions, having been characterized by the utmost hannon; and deep interest in the proceedings.

(STEARS, General Agent, at Cong. Heady'rs, corner Reacon and Someral streets, Roston.

## Mediums' and Speakers' Meeting.

The Spiritualists of Western New York held their Quartorly Convention in Good Templars' Hall, Lockbort, M. Y., May 24 and 3d. There are but a few known Spiritu-alists in the city of Lockport, but they being of the true stamp, invited the Contention to meet with them. The meeting before its close, was large and appreciative large numbers from adjacent countles, whilst many of their own citizens dropped in to hear truths eminciated from a free platform.

The meeting was called to order by Geo. W. Taylor, and conference was held until teess. The committee in whose rare these meetings are entrusted, were all present but our carnest co-worker, J. W. Scaver, who was prevented by

At the opening of each session conference was held for an hour, after which addresses were made, and listened to with interest, by many, among whom were Geo. W. Tay-

hour, after which addresses were made, and listened to with interest, by many, among whom were Geo. W. Taylor, Mr. and Mrs. Woodruff, Mrs. Hazen, Mrs. Parkhurst, Mrs. Clark, of Saginaw, Mich., Mr. Highey, Miss Dr. Harmon, and others.

Committees were appointed on finance and on order of business; also the combittee to atrange and call theometings at such time and place as the friends desite were then reappointed, vizzed. W. Scaver, of Byron, Geo. W. Taylor, of Eric Co., A. E. Tiden, of Dansville, and S. A. Buntis, of Rochester, Secretary, for one year.

The sessions were harmonized and inspired by sweet music from the Clark Quartette, of Yates, and from the magnetic voice and spilitual songs of our unfortunate billind brother, Thomas Anderson, of Rochester.

Resolutions were introduced by the committee touching upon the social and marriage relations and kindred feforms, each advocate bearing testimony in their own way from their own status of development and shades of opinion. A few in number claimed that Mrs. Woodhuil was the representative and exponent of Spiritualism, while others ignored the claim, though her right to the freest ulterances was admitted, but repudiated her as in any sense a representative of Spiritualism and its early advocates for many years; that the monogamic relation, founded on love, was the only time marriage. The resolutions, after some feeling and excitement, were passed.

Resolutions were introduced by B. M. Lawrence on temperance and crusale movements, also for wom suffrage. The closing sessique was occupied by Geo. W. Taylor in a brillian and eloquint speech of an hour's duration, in the course of which he pertayed the Philosophy of Spiritualism, extra except of the richest of the period of the way the high course of the sentiments advanced.

An invitation was received from May Humtington on behalf of the friends of East Randolph, Cattarangus Co., N. Y. to meet at that place. The needing adjourned after singling 'Old Hundred,' in which all present four of tail who attended the mee

## "THE BIBLE AND SPIRITUALISM." \*\*\*\*

An article in the Banner of May 23d, entitled 'The Bible and Spiritualism," by F. C. Lewis, reminded me of a view I had taken, from the account given in Genesis, of the order of creation, and the position that man and woman occupy in

it. That history exhibits a complete order of progression. First chaos; then light, then vegetation; then the lower order of animated beings; then the quadrupeds; next, man is introduced, and lastly, to crown all, woman is presented to us as the "last, best gift," not to man alone, but to the world. As Adam says, "the mother of all living;" thus she is the mother of immortal being, and the highest representation of the image of God, the great first cause. But by brute force she has been degraded and enslayed, and the crown of creation has been trampled in the dust. God be thanked that the signs of the times indicate that she is to be reinstated as the crown of creation, and then we may hope for a better race.

J. A. Willard.

#### To Book-Buyers.

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building. where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully declare all business, operations looking to the sale of Books or commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

In questing from the BANNER OF LIGHT, care should warled shades of of thien to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, JUNE 13, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street Lower Floor.

OKSTS FOR THE BASSER IS SEW YORK THE AMERICAN NEWSCOMPANY, 119 NASSAUST.

COLBY & RICH,

LETHER GOLRY EDITOR BUSINESS MANAGER Takters and communications appertaining to the Editorial Department of this paper should be Addressed to Letther Goldy; and all BUSINESS LETTERS to ISAAC B, Breil, BANKEDS LIGHT PUBLISHING HOUSE, BOSTON, MANNE.

#### A.General Ferment.

We have never ceased, since the plain truth of Spiritualism began to make themselves manifest, to comment on the multiplying proofs about us of a general stir up and ferment of the publie mind in relation to religious faith and the laws and methods of religious growth and development. And not in religious matters only, but in those also of social and moral progress. The infecting influence shows itself not less emall the classified pursuits of men. As has been aptly said of this uphraval, "If the press, the pulpit, trades unions, granges, labor struggles, temperance and woman's rights movements and other signs of the times be of any value, they appear to show an universal social ferment, seeking and demanding reforms everywhere. The whole social fabric seems to be rotten, and falling to pieces. Nothing is held to be sound. From our various standpoints we look at this or that individual measure of reform as the one thing needful. If we have, as yet, accomplished no reforms, we have at least excited thought and prepared the way for them. As we progress further we shall cease to regard these innumerable social principles; but shall look interthy constitution of society uself; here is the source of all our troubles." The affliction, therefore, being radical, the remedy must be radical also. If it is in the very structure of our society that the difficulties lie, it is plain that our efforts, if we would not see them misapplied, must be directed to the reformation of that. The work of mere repair is not the thing-will not answer-is temporary patching-and must be repeated many times, and each time to less profit. Even when the prevailing temper of reform is positively conservative, it will be best to strike straight for the marrow of the complaint; instead of treat-

It is to be expected that in such a widespread ferment of thought over what are conceived to be abuses, wrongs and priors in the social state, a great deal of worthless seum and froth should come to the surface. As human nature, or the human mind, is constituted, it could not be otherwise. There can be no upheaval of the ocean without the disclosure of the wrecks and the waste that lie buried in its bosom. The sign is a good one, because it betrays the fact of a general in- clare that they were not dead, but merely gone quiry. Better Mis, though accompanied with before; that they come back for a holy purpose; untold forms of mischief than no movement of the though at all. It simply signifies that peo- to regard such sayings as proofs of devilish spirits ple are lystinctively or contagiously becoming about him. Spiritualism, he confesses from out tired of their former ways of life and labor, of a full heart, has come home to him, and he not thought and belief, and, are resolved to break up lonly believes, but he knows. How many others, or burst, the old forms in order to see if there who never reveal their profound experiences of may not be found something better, with more a similar character, have been made believers meaning in it, more thoroughly calculated to de- and are in the enjoyment of sincere happiness, in velop the undefinable reality there is in them. very much the same way. These cases are all of It is the truly divine instinct in man, and let us | deep interest to the public, and we publish them all be duly grateful for its presence. If this up-that the precious truth may the more rapidly be heaval were to begin from without, instead of spread abroad. from within, it would never begin in the world. The true forces in man, like those in Nature, reside at the centre. They boil and boil, until the bands of form which are riveted with such patience to make their authors think themselves and bursts of martial music, visional strewflowmasters of all (that is hidden within, are rent lers upon the lowly mounds which are supposed asunder with a sort of indignant contempt for the puny power that would fetter them with its battle or otherwise offered up their lives on creeds. As the free circulation of the air is a either side in the civil struggle which, ten years necessity for the general health, and as the mo- ago, convulsed America, for a closer cementation of the sea is better than everlasting tran- tion, let us hope, of its union in the future. And quility and stagnation, so is the unfettered spirit | while we would not lift up one word of complaint of inquiry and criticism essential to the wellbeing and progress of the race. And let us be thankful that we live in an era of living motion.

## That "Enfant Terrible".

Of Orthodoxy, Henry Ward Beecher, is "talking out in meeting" again, and we doubt not his words will create a decided flutter, in certain quarters where the plenary inspiration of the scriptures is held to be the corner-stone of the arch of salvation. He is reported to have said, in a sermon delivered Sunday, June 7th, that the story of the Garden of Eden was a parable, and the view that we are held to eternal penalty for what Adam and Eve, did is so contradictory of God's justice that ho man should regard it but with repugnance; also that the men who believe the world was made in six days are brothers of Egyptian mummies, and the mummies are the best men of the two. Bold words these, from a Congregational pulpit, but Henry was somehow born with no fear of "Councils" before his eyes:

## The Banner-Circle Public Meetings.

Which have been suspended on account of the illness of Mrs. J. H. Conant, will be resumed on Monday afternoon next, at the usual hour. The public are freely invited.

1-7 On our second page will be found a fine memonds, which was procounced through the organism of Mrs. Cora L. V. Tappan, by spirit. Theodore Parker. We are indebted for the same

#### Message Corroborations.

The instances are fre uent in which test anwers are furnished to sealed questions offered in the Banner Circles, and it is doubly satisfactory when such tests can be corroborated by additional evidence. It gives us sincere pleasure to furnish the facts of another case of this character, which are fit substance as follows: Richard Kerr, Hanover street, Boston, writes us that about two years ago, and soon after his wife had passed away, he his ame an investigator of the phenomena of Spiritualism. For a whole year atterwards he received numerous spirit-letters from his wite, as well as from other individuals, through the medium-ship of his own niece, completely convincing him that no being living on earth could be the author of the communications. In this way becoming impressed with the truth and reality of spirit messages, he was induced to go further and extend his knowledge. One day he attended the Banner Free Circle, and, having a certain business trouble weighing on his mind. it occurred to him that he would solicit his wife's advice upon it. He accordingly addressed her in a scaled letter through the Banner medium, and soon received the reply on the envelope- "I want to speak to you. Go to Mrs. Hardy's and I will tell you all about what I want."

The same night he went to Mrs. Hardy's, who granted him a sitting and gave him such information concerning his business matter as fully satisfied him. His wife, however, had something additional to communicate. Did he recall certain circumstances, she asked, which occurred before they both left. Scotland, thirty, years before? She reminded him of her having been extremely ill at that time. He answered that he did remember all about what was suggested. she said he would remember that she had a little baby at that time, and that when she entered spirit-life a baby kept elinging fondly to her. She could not comprehend the meaning of it until some spirits from a higher sphere came to her and told her all the circumstances. His wife then told him that she had a favor to ask. Would he give an earth-name to their baby? He gave it his mother's name, Ketty. And, at the present time, Ketty manifests to him through other sphatically in the avocations of industry, and in mediums, who invariably call her by that name. Mr. Kerr states that his children have frequently manifested to him, through Mand E. Lord, at her circles, placing their hands upon him, and compelling his recognition by their own voices. They would pronounce their own names in the broad Scotch accent which he instantly understood. The baby would call, "Pa! Pa! Pa!" A sister of his wife's died previous to his ac-

quaintance with her family at all, and he declares that she has recently made herself known to him in a manner which left him nothing to doubt or dispute. She gives her own name, Mary, and exhibits her arm and face to him at Maud Lord's. He states that she has drawn her arm through his hand up to the elbow. At his mental request he-says-she-has-given-him-water-to-drink-fromher own hands. He has likewise had flowers laid on the table before him by unseen hands, at Mrs. Hardy's light circle. His wife has also exhibited her hand to him, and spoken to himself and to others. But he says that his most remarkable experience occurred on the 7th and 11th of May last. While attending the Banner Circle, he placed a scaled letter on the table, asking his wife to meet him at Mrs. Lord's and manifest herself to him by kissing his forehead. The response came, "Yes, but I need help." He repaired to Mrs. Lord's and found twenty-two persons there, forming a circle. Mrs. Lord said there was a band of spirits around him, including his entire family and two boy grandchildren. They were assisting an old lady to manifest to him. Their hands then clasped him, and her arm encircled his neek in a most affectionate manner. She kissed him on the forehead, as she had been requested at the Banner Circle. Well may Mr. Kerr aver that to his mind this is satisfactory proof of spirit return. He says he has many times heard his beloved spirit friends dethat God is just and true to all alike. He refuse

## The Moral Aspect of Decoration Day.

The season has come and gone wherein neatlyattired bands of men, with waving streamers to contain the mortal forms of those who fell in or of discouragement concerning the course of either Northern or Southern veterans who may feel on that day to revive old memories—temper ed, however, by the quieting influence of time and a wider brotherly knowledge-yet there is an aspect of the occasion which we think has not risen in either section into that full prominence

which it merits before the public eye. It is well known that in all quarters of our country are living, or rather existing, the poverty-stricken families of the young and middleaged fathers who went out to battle alike from the valley of the Connecticut and the banks of the Edisto, in obedience to what was to them the call of duty. It is a lamentable fact that the drum-roll or the musket shot which speaks out the continued-memory-on-earth of the soldier who has passed from the sphere of physical uses, reverberates too often in the want-sharpened ear of those who were dependent upon the deceased

bread-winner" for support. It is true that the Posts of the Grand Army (in the North) are doing all they can in a charitable way to alleviate the suffering of the relicts of their immediate comrades, but of course they find the work is utterly beyond their means—they cannot assist all those who ask of them-in fact, in many cases, the merchants are called upon to ontribute funds toward the defraying even of the decoration expenses. Now, with all due remorial discourse concerning Judge J. W. Ed- spect to the parties concerned, we would query: Which is better to the eye of the recording angel-empty display, with a possible stimulative action upon the minds of the coming generations, to the enterprise of the London Medium and Day- or open-handed, untiring efforts to smooth the rough pathway of those in the present whose all | Spiritual Philosophy.

in life went out with the latest breath of the soldier victim? Which is better-the withering flower deposited upon the cold sod which long ago has given out its trust to be resolved to other forms of beauty and usefulness, or the donation of that which shall feed the hungry and destitute

idows and orphans of our departed soldiers? Cannot some method be adopted whereby, although the custom be not abrogated as a whole, a portion, at least, of the large sums yearly expended in the decoration services held in all sections of the United States can be directed into channels where it will be of practical use in relieving the needy ones of whom we have spoken? successful solution of this problem is worthy the combined effort of the warm-hearted and clear-headed everywhere throughout the nation, and we are assured its accomplishment would be hailed with joy both by these despairing children of want and their ascended relatives in the "bet-

### Gen. Winchester's Spirit Gallery.

We gave notice, not long since, of the existence in San Francisco, Cal., of a remarkable collection of spirit likenesses, executed by Mr. and Mrs. Anderson, the celebrated artists, and exhibited to the public under direction of its proprictor, Jonas Winchester, who had invested in the enterprise all his available funds—some four thousand dollars, in gold. The pictures purport to be those of a number of ancient worthiessome known by name to the inhabitants of earth. and others not so-who have here lived, most of them, remarkable lives, and who are anxious by all means which may fall in their way to enlighten mankind, both as to their own experiences on our planet, and also with regard to the action of the stupefying and blinding dogmas which so widely tend to cloud from human view the beams

of the real sun of righteousness, We have recently received from Mr. Winchester specimens of the excellent card and cabinet photographs which he has caused to be gotten up by Wm. Shew, No. 115 Kearney street, San Francisco, and among them we find the names of "Vermah," chief of the Atlantians sixteen thousand years ago; "Orondo" and "Atyarrah," of the same period; "Catullus," of Nero's time Omar I," 2d Moslem Caliph ; "Pindar!" Greek poet, born 520 B. C.; "Adhel," Hindoo necromancer eight thousand years-ago; "Philippe Quinault," French poet, born 1635; "Hassan al Meschid," Persian astrologer and king, who lived 500 years B. C.; "Arbaces," Egyptian philosopher in the time of Moses, together with those of Vandyke, Abelard and Heloise, Ayotte, Lord Bacon, Confucius, Gautama, and others. The pictures from which these photographs have been prepared are said to be of a high order, and have been well noticed by the local papers, and by members of the press fraternity from abroad who have taken occasion to examine the galfery the San Francisco Daily Evening Post, for instance, saying: "The faces are very different, and present a curious study to an artist. As Pencil Paintings they are worthy the attention of art critics," and the Alpine Miner thus expressing itself:

"Looking at This gallery of pictures as works of art, and setting aside the idea of spiritual as-sistance, they are simply wonderful. No matter by what agency they are executed, or what now er controlled the artist, they will be recognized as WORKS OF ART by all critics, when they shall have been exhibited to the world's gaze."

This effort to give to the mind of the present day a glimpse of a field of art which is as yet almost totally unexplored, has, we are sorry to say, just been called upon to feel the weight of that hand of pecuniary difficulty which has, in all the history of the world, been laid heavily upon the energies of every progressive movement, and is now involved in a trouble from which we hope its enterprising projector may speedily find friendly hands to release it. The circumstances which have operated to produce the pecuniary embarrassment under which its proprietor is now laboring are as follows:

On opening the collection to the public patronage, a place was selected-in obedience to the mandate of necessity-on 16th street, which was so far from the business portion of the city that but few persons cared to so inconvenience themselves as to make a journey thitherward, although all who did were uniformly pleased with what they beheld. In consequence the exhibition failed, in a monetary sense, and, expenses aggregating without corresponding receipts, Brother W. found himself at last face to face with a balance of some one hundred and fifty dollars, which was due to the tradesman who framed the pictures, which balance he was unable to discharge; whereupon said framer issued an attachment against the Gallery, the pictures were removed on the process, and are now held subject to sale on execution, if not soon redeemed by payment of the debt.

Mr. Winchester has issued an earnest call to the friends in San Francisco-and in all parts of the United States-to aid him in rescuing this collection, and in placing it for exhibition in some central location in that city. Any assistance so forwarded will be held by him in the light of a loan, to be refunded to the sender as soon as circumstances will warrant. Such pecuniary relief may be addressed to Judge J. B. Townsend, 636 Clay street, San Francisco.

## The Friends of Dr. Samuel Grover

Celebrated the attainment of his 54th birthday by a happy gathering at his residence, 50 Dover street, Boston, on the evening of Saturday, June 6th. A musical circle, by Mrs. H. W. Cushman, introduced the exercises; remarks followed by Dr. A. II. Richardson, Chairman of the meeting Dr. Grover read an original poem; John Hardy recited "The Meadow Cottage," and John Wetherbee, Mrs. Mary M. Hardy (entranced, and also in a normal condition) and others made remarks. Instrumental music was furnished by Mrs. Emma Fessenden Brackett and Miss Nellie M. King. During the evening the host "surprised" Dr. John H. Currier by presenting to him a finely mounted cane of cedar wood, the material of which came from an ancient house in Florida (over two hundred years old), and Dr. C. made a characteristic speech in reply. Refreshments and social converse closed the pleasant evening. Several presents, among them fifty dollars in money, were bestowed upon Dr. Grover, as testimonials of the good wishes of the

"We are in receipt of a lively weekly bearing the name of "The Stockton [Cal.] Leader,' which carries at its mast head a flag inscribed " Laura De Force Gordon, editor and proprietor." Our readers will remember the lady as a whilom earnest and eloquent platform advocate of the

### Foreign Items of Interest.

The following is an extract from a letter just eceived by Mr. John Collier, of the Midland Spiritual Institute, Birmingham, England, from: correspondent in Cheltenham, asking him for advice under the persecution of his Orthodox manner that he can find the time, he is now friends(!). He says: "Lately my Orthodox friends who have employed me in teaching have discovered that I am a Spiritualist, which I have become through attending regularly the interesting scances held at the Banner of Light office, Boston, U.S., whence I have just returned. It is encouraging to mark this additional evidence of the widening influence of the Banner

Dr. Sexton has been recently elected an Honorary and Corresponding Fellow of the Royal Italian Society of Science, Literature and Art, at Naples. This honor is never conferred upon any man who is not held to possess talents of a rare order. The Society is one of the most learned in the world.

Dr. F. W. Monck, filled with enthusiasm in the lecture work, has issued (in the London Medium and Daybreak of May 15th) a notice that whenever disengaged he will hold himself in readiness to deliver lectures in any locality where societies are not strong enough to make the venture themselves. He says: "I am prepared to undertake the whole pecuniary responsibility myself, and do the preliminary work through my agent, on condition that Spiritualists will cooperate with me to the best of their ability. I shall prefer to labor in towns where there is great opposition to Spiritualism, and particularly where it is attacked in sermons or lectures by pulpit demagogues."

Mrs. Scattergood, spirit medium of Bradford, has been giving well attended and highly successful lectures at Oldham.

The Harbinger of Light (Melbourne, Australia), of a late date, says that the friends of Spiritualism in Sandhurst, who have organized for practical work under the name of the "Progressive Spiritualist and Free Thought Association," are holding fine meetings, and are rapidly broadening the circle of their usefulness.

The same journal states that a social gathering to celebrate the birthday of Thomas Paine was held in the large room over Stutt's Hotel, Bourke street, Melbourne, some two hundred persons being in attendance. Messrs. Tyerman, Cameron, and Staff delivered able addresses. pointing out the good results that had flowed from Paine's labors. The proceedings were enlivened with music and singing and passed off very successfully.

#### The Prisoner's Friend.

As stated by us in a recent issue, John F. Augustus has inaugurated the publication of a weekly journal bearing the above title—his office being established at Room No. 2, 147 Tremont street, Boston. We are in receipt of No. 1, Vol. 1, of -this-new-paper,-and-find-it-to-be-well-gotten-up and filled with much matter of interest and a great deal which is provocative of reflection. That the present prison system is radically wrong we opine the majority of the thinking element of our day will agree, and to all means looking. to the arousing of the public attention toward the accomplishment of the much-needed reformation we earnestly say, "God speed." Parties desiring can obtain full particulars by addressing Mr. Augustus, as above. 🙇

The majority of the Joint Special Committee on Just and Equal Taxation, appointed by the Massachusetts Legislature, reported May 28th in favor of arranging a Commission to sit during the recess of the Legislature, to examine fully into the questions presented for their consideration, especially that of the taxation of church and educational property. A resolve accompanied the report, providing for the appointment of the proposed Commission of three persons, with power to call witnesses. Mr. Whiting, of Pembroke, dissented from the report, and presented a bill providing for the taxation of the property of musical, agricultural and educational institutions after January 1st 1875, all other property of religious and charitable corporations now exempt to be taxed, except five thousand dollars for each religious association, besides the amount actually used by such corporations for strictly religious and charitable purposes, the Board of State Charities and the Tax Commissioners to decide upon vexed questions. Mr. Morss, of the committee, differed from all his fellow-committee men, and advocated referring the question to the next General Court, presenting the arguments at great length.

"Cremation," which subject is now awak ing inquiry in the New as well as the Old World, receives attention in the "Questions and Answers" department this week, as do other matters of interest; Joshua Lewis, of Missouri gives his ministerial brother a friendly admoni tion, which cannot fail of astonishing that worthy; Mary Arkason, of Cambridge, Mass., encourages her son to struggle on in support of his present good resolutions; Levi True acknowledges to having caused physical manifestations in the old house in South Berwick"; John Moran manifests in response to the desire of friends; Nellie L. Thomas, of Alfred, Me., assures her mother that—reports to the contrary notwithstanding-she lived "an honest, upright, truthful, pure life here," and that she now lives in a life beautiful beyond description."

P. H. Bateson's Lyceum - published at Toledo, O.—has come to hand for June, and its session" is of the deepest interest. The stories by Hudson and Emma Tuttle, and "The Chicken's Funeral " by " Calla," are worthy of being put in the hands of every child in the country; and other articles of merit are to be found therein. This little periodical deserves the friendly assistance of all loyers of free thought, that its subscription list be enlarged and its sphere of usefulness become correspondingly extended.

Drs. Gardner and Richardson announce on our 5th page that the 21st annual picnic of the Spiritualists of Boston and Eastern Massachusetts will take place at Silver Lake Grove, Plympton, on Wednesday, June 24th. Those who have visited this fine tract of improved woodland, with its accompanying attraction of water-scenery, will need no urging to improve the day by gathering there en masse.

Lee & Shepard, Nos. 41-45 Franklin street, Boston, have in press for immediate publication a thrilling work of fiction entitled "Lord of Himself," by Francis II. Underwood (of Atlantic Monthly memory). The scene of the story is laid in Kentucky, and life in that State some thirty years ago is vividly portrayed by it.

## Dr. R. T. Hallock to take the Field.

We are in receipt of a note from this wellknown gentleman, wherein it is announced that, owing to the completion of arrangements concerning his business in New York City in such a ready and willing to respond to calls to lecture in advocacy of the principles and revealments of Modern Spiritualism. Here is an opportunity for Societies to engage the services of one of the veteran workers whose reputation for crudition, eloquence and thoroughness of interest was established years ago. We gladly welcome Dr. Hallock back to the spiritual rostrum which he has ornamented in the past, and predict for him greater successes for the future. Parties desiring to know more of him can address him at Milton-on the-Hudson, N. Y.

#### A Wonderful Cure.

The following wonderful cure made by Dr. Urann, whose office is at 743 Washington street, two doors north of Railroad Bridge, Boston, we cut from the Plymouth Memorial:

"Miss Emma Rickard, whose remarkable cure, by Dr. Urann of Boston, was chronicled last week, arrived home on Friday and walked from the dépôt three-quarters of a mile to the house from which she was carried three weeks before. The case of Miss Rickard, (who for nine months had been a constant sufferer, and never during this time able to walk unattended across the room, and becoming so bad that her life was despaired of,) had awakened the deepest sympa thy and anxiety of her friends, who are overjoy. ed at the wonderful cure that has been wrought She was in her accustomed seat on the last Sabbath, and on Wednesday spent the day at the house of Mr. Avery of the Meinorial, through whose solicitation she received the treatment of Dr. Urann, apparently enjoying herself, being in the best of spirits and full of gratitude for her recovery."

#### Minnesota Missionary Report.

That indefatigable worker, J. L. Potter, writes is, under date of June 1st, giving an account of his May labors in the State of Minnesota. During that month he visited York, Etna, Pleasant. Grove, Le Roy, Rose Creek and Lyle, delivering nineteen lectures, adding to the Association five new members, and receiving in collections and yearly unce \$1,78, his expenses being \$1,55. At Pleasant Grove," he says, "the Campbellites let us have their church for lectures, and attended the same, giving evidence that they were not afraid of hearing Spiritualism discussed."

Bro. P. can be addressed Northfield, Rice Co., Minn. He is agent for the State Spiritualist Association, is a zealous disciple, and should be kept busily employed.

## Cabinet-Size Photograph of Spirit "Katie."

This wonderful picture, an account of which has been recently published in the Banner, is on sale at this office. It is different from all other spirit pictures, as it was taken by the aid of the nagnesium-light. Price-fifty-cents.

The Eulogy of Hon. Charles Sumner, pronounced by George William Curtis at Music-Hall, Boston, on Tuesday afternoon, June 9th, before the Massachusetts State authorities, was a grand affair both as to course of thought and manner of delivery; and the beautiful poem, by John G. Whittier, rend by Prof. Churchill, (which poem we shall give to our readers next week,) afforded an appropriate finish to a series of truly impressive exercises.

James S. Dodge will superintend the management of the fifth annual picnic of the Spiritualists of Boston and vicinity at Lake Walden Grove, Concord, June 16th-particulars of arrangements, etc., on our fifth page. This popular place of resort has a strong hold upon the public estimation, and the occasion will doubtless be provocative of a large assembly of the friends of liberal thought.

The Milwaukee (Wis.) Daily Times of June 2d, in a report of something over a column in length, speaks in an exceedingly complimentary manner of a lecture just delivered in that city on the rostrum of the Germania Society, by Cephas B. Lynn, said discourse aiming to present "Young America's" interpretation of the life and labors of Charles Sumner.

Read "Echoes from England," on our second page. It seems that J. J. Morse, the writer, who is a trance speaker of widely-established reputation, is directed by his guides to visit America during the coming fall.

## Movements of Lecturers and Mediums.

N. Frank White has just closed a pleasant and successful ngagement at New Haven, Conn., and will speak again in that city during July. He is ready to arrange with soeleties for the next season, commencing with the first o October, for East, West, North, or South, as the demand well to write him soon, as he proposes to arrange his route through June will be Stafford, Conn.; July, New Haven

The First Society of Spiritualists in Lewiston, Me., have cured the services of Mrs. M. C. Rundlett, for the pres ent, where she can be addressed until further notice,

Laura Cuppy Smith lectures at Harmony Hall, 18 Boyl-

ton street. Boston, Sunday afternoon and evening. W. F. Jamieson has had a pleasant month's labor at Lynn. The Radical Society of Spiritualists, for whom he spoke during the Sundays of May, closed the season in excellent financial condition. He is engaged to lecture in

Salem the two first Sundays of June. Dr. H. P. Falrfield speaks in Putnam, Conn., during

Mrs. Jennie S. Rudd is again in the lecturing field. has resumed her missionary work in Connecticut. nonth she is in Meriden. Her permanent address is P. O. box 514, Providence, R. I.

Mattie Hulett Parry, of Beloit, Wis., during the month of May entertained the Spiritualists of Ottawa, Ill., by a course of five lectures on the Science and Philosophy o states that preparations are making there for again secur ing her services at some future period.

J. M. Allen is busily engaged in Plymouth and neighboring Counties. He speaks in New Bedford, Mass., June 28th. He will accept other engagements within easy reach He will accept other engagements within easy reach of East Bridgewater, where he can be addressed for the

#### **Explanatory Letter from James** Freeman Clarke.

To the Editor of the Banner of Light: DEAR SIR-I see in the "Banner of Light" the question asked why "Spiritualism" was not represented last winter in the course of lectures on the "Universal Church." I had intended, that one of the lectures should be delivered on that subject by a believer in the doctrine, and requested Mr. Robert Dale Owen to give the lecture. The first letter I wrote did not reach him, and by the time I had written a second and received his answer, declining to speak on account of ill health, it was too late to make other arrangements. Yours respectfully,

JAMES FREEMAN CLARKE.

Jamaica Plain, June 4th, 1874.

A correspondent says that those who for any reason flud shemselves obliged to uso, cheap qualities of illuminating oils for lighting their abodes will find a great safeguard against the conflagration which generally follows an explosion, by observing the following plan: If the body o the lamp is fiffed with cotton, such as jewelers use to lay their articles in, after it is stuffed lightly it will still reselve one-half the quantity of oil which it would hold it the cotton were not put in. If any accident happens, the oil cannot spill or flow about, but is, as it were, "stopped ap" in the cotton, which burns like a fagot, but all in one lace, and the fire, thus being unable to spread, can be sown extinguished.

Newspaper advertising is the most energetic and yighant of salesmen; addressing thousands each day, always in the advertiser's interest, and ceaselessly at work seeking customers from all classes.

Gail Hamilton is no fool. On the contrary, she is a pret by clear thinker, although she does fight with her publish-

by clear lithiker, although suchoes again with act phonosiseers occasionally. Hear her:

"The natural sentiment of man toward woman is revertence. He loses a large means of grace when he is obliged to account her a being to be trained into propriety. A man's ideal is not wounded when a woman faffs in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she should be found wanting, he receives an inward hurt."

As the cele rated Mrs. Partington was passing through achool street, yesterday, suffering from an exeruciating toothache, she chanced to look up at the window of Messis, Skinner & Beeman, dentists, No. 30, and slowly affixing Skinner & Beeman, dentists, No. 3a, and slowly amying her fron-howed speciacles to an extensively elongated nosq., she read, Pure orbide gas! "Well, well," she said to herself, (in the presence of "Yone of the best reporters of the Globe,"") "that oxhide gas must be an excellent lough article to militate pain when one wants a tooth exhumed;" and, signifying her desire to patronize No. 50, the aforesald polite Globular reporter escorted the old lady into the dental chair. Here the "interview" ended.

San José, Cal., has just organized a Society for the Pre vention of Cruelty to Animals.

Children under fifteen years of age found playing musical histruments in the streets of New York City, are to be arrested bereafter, in accordance with a law passed by the

You might as well go to the catacombs of Egypt, and scrape up the dust of the mummles, and knead it into forms, and bake them in your oven, and call such things men, and present them as citizens and teachers for our regard, as to bring old time-worn institutions to serve the growth and the living wants of to-day.

Moncure D. Conway says that "the great point that would be gained by cremation would, after all, be a moral one. It would mean that we have arrived at a point of one. It will mean that we have a rectain a point of certification when the welfare of the living can no longer be sacrificed to the dead."

In a public prayer in Freeport, Ill., the other day, Rev. Mr. Proctor made the cheerful and fraternal announce ment that the Rev. Mr. Jenkius, of that city, who had refused to sign the temperance pledge, was "danined not only from all eternity but to all eternity." Mr. Jonkius demanded a public retraction, which Proctor refused to make, and the case has gone to the presbytery.

A French Canadian, unable to speak a word of English. was married at Ottawa last week to a girl who couldn't speak a word of French. They anticipate unspeakable

MADRID, June 8th,-The "Guccta" publishes a circular addressed by the Minister of Foreign Affairs to the diplo-matic representative of Spain. It promises the reestab-lishment of peace in Spain and Cuba, and when the presont exceptional condition of affairs is terminated; the complete establishment of representative institutions will become the guarantee of moral order.

"Common Sense," a new reformatory weekly paper, has been started in San Francisco. "It is designed to be a means of communication between rational thinkers and intelligent, truth seeking readers—an advocate of morality, education, equal rights, labor reform, and all that elevates and henobles the human race; an opponent of class legislation, church creeks, bigotgy, intolerance, and whatever tends to degrade mankfind and retard human progress.

Woman's Journal.

An enterprising superintendent of one of the Sundayschools at St. Albans, Vt., was engaged Sunday before last in catechising the scholars, varying the usual form by begluning at the end of the catechism. After asking were the prerequisites of the holy communion and confirmation, and receiving satisfactory replies, he asked: "And now, boys, tell me what must precede baptism?" upon a lively urchin shouted out, "A baby, sir !"

A Chicago special states that a Catholic priest, named Father Terry, has been removed by Bishop Foley of that diocese, for stating in a recent sermon that the story of Eden and all the book of Genesis were nothing but a grand

> IT NEVER PAYS. IT NEVER PAYS.
> It never pays to frot and grow!
> When fortune seems our foe:
> The better bred will push ahead
> And strike the braver blow.
> For luck is work,
> And those who shirk
> Should not lament their doom,
> But yield the pay
> And clear the way,
> That better men have room.

Late telegrams from Parls report a stormy scene in the political complications to a direct struggle between the

Reds" and the Bonapartists seems imminent. The Industrial Exhibition opened in City Hall, Portland,

Me .. June 9th, to be continued until the 20th.

A Tale of Self-Sacrifice.—Six weeks ago seven male Indians and a young Indian woman started to cross Clear Lake, near the northern end, in a small boat, which was capsized three miles from land. They righted it, but, so the lake was rough, they could not bail it out, and while full of water it would not support more than one person. The men put the girl in and held on to the edges of the boat, supporting themselves by swimming until exhausted and chilled through by the cold water, and their dropping off and sinking one by mo. They showed no thought of disputing the young woman's exclusive right to the boat. She was saved by their self-sacrifice.—Vallejo Independent.

June 21st is the twenty-eighth anniversary of the inau-guration of Plus IX, as Pope, and it is proposed that all good Roman Catholics shall celebrate the day by public prayers and thanksgivings and offerings throughout the

Iowa claims to have twenty-six thousand Spiritualists.

The U. S. House of Representatives has passed a bill where by newspapers of one copy to each actual subscriber residing by newspapers of one copy to each actual subscriper residing within the county where the same are printed, in whole or in part, and published, go free through the mails, though they are not distributed by the letter carriers; and newspapers and magazines, reciprocally interchanged between publish-ers, not exceeding sixteen ounces in weight, to be confined by a single copy of each publication, are also to be transmit-ted free. Other points concerning postage are arranged and affidavits are to be required of publishers or news agents to secure their adherence to the provisions, for the violation of which penalties are prescribed.

The Banner of Light quotes Mrs. Tappan's oration on the anniversary of Spiritualism, and also notices the meeting at the Spiritual Institution, and Miss Kate Fox-Jencken's letter. We thank the Banner for so cordially and honestly crediting us with extracts thus made, an act of courtesy, if not of justice, which should be observed in cases under our own nose,—London Medium and Daybreak.

Benj. L. Brisbane issues at Brunson, (Port Royal R. R.) South Carolina, a weekly newspaper entitled "The True South," which is intended as a missionary enterprise in ald of the cause of education, especially among the colored

WANTED AT THIS OFFICE-The address of Mrs. Lydia A. Hutchinson, formerly of Reed's Ferry, N. H.

An instance of rare honesty, and showing how a dog may desire to pay his board bill, recently occurred in Fitchburg, Mass. A lady saw a dog frequently about her house picking up odd bits which had been thrown out, and one day she called him in and fed him. The next day he came back, and as she opened the door he walked in and laid an egg on the floor, when he was again fed. The following day he brought his egg to pay for his dinner, and on the fourth day he brought the old hen herself, who, it seemed, had falled to furnish the required egg.

The world-renowned WILSON SHETTLE SEWING MACHINE, acknowledged to be the best sewing machine manufactured. The great mechanical engineers and experts gelected by His Excellency, the Emperor Francis Joseph, to award prizes at the famous World's Universal Exposition at Vienna, Austria, in the year 1873, awarded the WILSON SHITTLE SEWING MACHINE the Grand Prize Medal over all other competitors for the best sewing machine for family use, general purposes, and for all kinds of manufacturing.

See the advertisement in another column.

As oysters taken from rocky beds are superior to those on soft bottoms; as apples grown on hard soil and in a hard climate are superior to those on the richer soils and in climate are superior to those on the richer soils and in warmer climates; so it is all through nature, with plants and animals up to man. The best types of manhood came from rough countries and the poor laboring families. Nature has but one law, The rule is universal. Many of the greatest men the world ever produced have sprung the Lyceums. Price 7 cents per copy; 75 cents a year. The Chuch Le. Price 6 cents. The Chuch Le Price 6 cents. The Herald Of Health and Journal of Physical Culture. Published in New York. Price 15 cents.

from the humblest origin. Narrow circumstances are powerful stimulants to mental expansion. This is why the "average New Englander" is "smart," says Quilp Digby thinks it is because he is "sharp," otherwise "keen," especially when he permanently locates on a line with the "setting sun."

OWby does the meadow-flower its bloom expand?
Because the lovely little flower is free
flown to its root, and in that freedom hold,
And so the grandeur of the forest tree
Comes not from casting in a formed mold,
But from its own divine vitality. How THEE IT IS! Robert Hall says: "Wisdom and

truth, the offspring of the sky, are immortal; but cuming and deception, the meteors of the earth, after glittering for moment must pass away." Miss Sarah L. Joy, long and favorably known as a reportotal attachi of the Boston Post, was united in marriage with Henry K. White, Jr., of Boston, on Tuesday, June

2d, by the Rev. Phillips Brooks, THE FIGURES OF THE CRUSADE. The woman's crusade against strong drink has borne two full crops of fruit. The first, better and more important of these is that which has brought so foreibly and vividly before the public unful the almost ridiculous inconsistency of the Christian religious and the second is that which has brought the attention of the women of the country, in an entirely new light, to the overshadowing importance to them of the possession of the right to the ballot. The Chicago Freeman.

At one of the recent Monday meetings of the Methodist clergy of New York City, Rev. Prof. Blyden, of Liberta, created a sensation by pronouncing a enlogy upon Mahom-etan morals. In many respects they transcended the Chris-tian article, he said. Liquor was drank in Liberta; never among the Mahometans. Indeed, it was the Mahometan fielt that, thus far, had protected Central and Pagan Africa from the introduction of Christian rum.

#### New Publications.

PROPHECIES CONCERNING AMERICA, by Charles Sumner, was clearly intended as a legacy from its distinguished author to his countrymen, to accompany the coming Centennial; but his decease compelled the publication perhaps a triffe prematurely, although it is evident that there was If the to be added to the substance from which his prophecles are so industriously woven. It is extremely interesting, as it is scarcely less 'instructive, to go through the series of apt cliations from the far-off past which may be made to do effective service as prophecies of the America that was to be. It certainly seems to be clear that men! thoughts dimly foreshadowed, a something great in a distant quarter of the globe which our own continent now or cupies. There are countless hints of it all the way along the course of history, finger-boards, as it were, pointing the way to a new and a grander future for man. Besides these larger sweeps of human vision, Mr. Sumper has collated felic tons expressions in uninor literature, from philosophy and poetry, and even from the sayings of wise judges and famous lawyers, that unerringly indicate the prevailing current in the general mind, and show how inevitably the future becomes visible as it is needed for man. and no faster than the need is felt, either. This last book from Mr. Summer will undoubtedly be treasured as a sonvenir of his devotion to the country he did so much to ele vate in its character before the civilized world.

-VILLETTA LINDEN, or, the Artist's Bride, by Emerson Bennett, is an American romance by a popular writer, which will be read in certain sections of the country, and by a certain rank of readers, with the same cagerness with his former ones. The publishers (Messrs: Claxton, Rem-sense Haffelfinger, Philadelphia,) preface the story with a personal sketch of the author, with whom they believe his public desire a more intimate acquaintance. This story is in the spirit of his many former ones, of which the list stretches out to above forty. He has proved an industrious writer, and hisplots and characters are said to enchant. If not enchain, those who habitually peruse them. The present volume will no doubt meet wift a larger 'audience than before, as the second of the reprint of its author's remances by the publishers above mentioned. They have performed the inechanical part of the business to the eral acceptance of the lovers of Emerson Bennett's writ-

-PAPA's OWN-Gini-Is a novel by Marle-Howland, hand-New York, and for sale in Boston by Lee & Shepard. It is a thoroughly pleasing tale, with plenty of racy incidents, some tine shadings of character, with a high purpose, and told with an aspiration for excellence in art. The single objectionable feature about the book is its author's, having consented to take almost the name of another very popular writer-Marian Harland. It really cuts too close to be approved even by the consciences of sharp publishers. The author would do better under wholly original colors.

RUTH, a Pastoral Poem, by George N. Fullerton, is a Boston publication, to be found on the counters of William & Co. The Poem is dedicated to the artist Webber, and rehearses the steps in the development of a young girl's character, under the kindly and innogent influence of Nature. She is painted almost as a dryad herself, and the music of wind, water and tree found a ready response in her heart. She experienced the passion of Love, and it was the misfortune of her life to lose the object of heradoration. In her sadness she turned for comfort to Nature again, and, is the seasons make their customary round, her experience is painted with the pencil of revelation. The story is very attractive and sympathetic, and told in flowing and some-times vigorous verse, the tenderer sentiments being faithfully reproduced in corresponding metrical expression.

BEATEN PATHS; or, A Woman's Vacation, by Ella W. Thompson, is a neat book from the pressof Lee & Shepard-It is the fresh product of a girl's diary abroad, beginning with Chester, in England, traversing the beaten paths of travel on the continent, and taking farowell at Paris. The story being old, the chief interest of course lies in the man ner of its telling; and that is fresh, arch, with some pleas ing and gentle humor, a good deal of sharp-edged com mentary and criticism, and, on the whole, a remarkable body of wise reflection and excellent suggestion. To one who has made the tour of England, Germany, Belgium, Switzerland, and the Parisian part of la belle France, this little volume will prove a timely reminder of pleasure which he or she may delight to Beq over again. The au-thor indulges in a sort of foot-note philosophy by the way, which is quite as readable as the vivacious sketching of her

FAITH, as a Distinctive Element ; or, The Philosophy Q Prayer and Woman's Power. By J. P. Root. Washing ton: Glbson Brothers, printers. The substance of this pamphlet is shown in its closing paragraph:

"Great God! Man, alone, as law-maker and executor, having proved a failure, wilt thou not give woman her proper place, with man, in making and enforcing laws winds shut protect humanity from all classes of crimes and wrong-doings? And to thee shall our songs of praise and thanksgiving arise forever and ever. Amen."

THE NEW YORK TRIBUNE EXTRAS-containing volum inous reports of scientific and other lectures, republished from its daily columns—have become an Institution. We have glanced over the announcements in the catalogue of these pamphlets, and are constrained to say that indeed "a library for one dollar" is offered by the sixteen. Such books should be circulated freely among the masses, for learning, it comprehended in its highest sense, is the surest bulwark of individual and national liberty.

A BRIEF NARBATIVE OF THE HUTCHINSON FAMILY .-Those who in years gone by have listened to the sweet strains of the "Sons and Daughters of the Tribe of Jesse," and those also who have at present become interested in the same from liaving frequently heard of the remarkable powers of this family of singers, will find an interesting account of these New Hampshire vocalists in a pample let bearing the above name, which is issued by Lee & Shepard, corner of Franklin and Hawley streets, Boston, and written in taking style by "Joshua." The book deserves to be widely read.

## The Day-Colchester Fund

The Day	-Colchester Fund.
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Blank, Lowell, Mass.	
Lou W. S., Unknown	D
W. A. Fox. Hartford.	. ['t.; 15
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Civilian Morse, Rely	idere, Ill
Henry Randall, Wind	chester, Wis 1.00
M. J. King, William	sburgh, Long Island 2,00
S. D., Erle, Pa	ford, Conn
Laura M. Delano, V	Vatertown, N. Y 1,00
Mary C. Stearns, Ash	meld, Mass 3
Geo. Mathews	1,00
Mrs. Lothrop, Melros	se, Mass

Total \$20,10
Fraternally yours, LESTER DAY,
865 Niagara street, Buffalo, N. Y., June 24, 1874.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

Buittan's Journal of Spiritual Science, Literature, art and Inspiration. Published in New York. Price 8 cents,
THE LONDON SPHRITT AL MAGAZINE. Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOTHNAL: Devoted to
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Mrs. Nellae M. Flant, No. 113 DeKalbayenue, Brooklyn, N. Y., near Raymond street. Cross Fulton Ferry. My.23.

Week's Doings in Wall Studen. Explains stock operations on small capital without risk. Copy sent free! Tumuridea Co. 2 Wallst., N. Y. My.30.—4w\*

STAMER ARRANGEMENT.—Dr. Willis will be at 25 Milford street, Boston, the first Wednesday and Thursday of July, September and November, and at Dea, Sargent's, 39 Clark Avenue, Chelsea, the first Tuesday of the same months.

SEALED LETTERS ANSWERED by R. W. Fli. t. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered, Je.6.—4w\*.

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patient too far gone to be restored

Mrs. Monitison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

. When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they magnetize,) combined with a scientific applica-tion of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give ree and sex.

Ostrego, Ostrego Co., N. Y. P. O. Box 1322. Ap.25.13w\*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A, M, till 6 P, M.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 331 Sixthav. New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR PROPERTY. LETTERS.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the Pavillon, No. 57 Tremont Street, (Room C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic bat-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-He gives close attention to nervous comphints.

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DE. HENRY SLADE, Chirvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. My.2.

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A SOTHER "JOB LOT" OF BOYS' CLOTHING from our New York House, sizes to fit floys from 3 to 9 years of age, which we are selling million regard to cost. There are some very good suits in the lot for \$5,00 each. No deviation from fixed prices.

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OUR EIGHT DOLLAR NEW YORK SCUTS are a great bar gain. Sizes to 9t boys from 9.10.11 years of age. Another invoice of Boys Fancy Waists just received, sizes for boys from 3 to 10 years of age, price \$1,50 each.

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Be, 13-1W

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At No. 319 Kearney street (up stairs) may be found on sale the BANNER op Ltgur, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also Adams & Co. 8 Golden Pens, Pinnelettes, Spence's Positive and Negative Powders, Orion's Anti-Tobneco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free, Fr. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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RICHARD ROBERTS, Bookseller, No. 1023 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Apriltual and Reform Works' published by Colby & Rich.

CLEVELAND, O., ROOK DEPOT,
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.,
All the Spiritual and Liberal Books and Papers kept for
sale,

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, VI., keep for sale.

Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

THILADELPHIA ROOK DEPOT.

HENRY T. (PHILD. M. D., 631 Race afreet, Philadelphila, Pa., has been appointed agent for the Branner of Light, and will take orders for all 67 Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will self the books and papers at bis office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 633 French street, Eric, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Iluii & Chamberlain's Magnetic and Electric Powders.

A. J. DAVIS & CO., Booksellers and Publishers of stand; and Blocks and Periodicals on Harmonial Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 Fast Fourth street, New York.

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D. M. DEWEY, Boakseller, Arcade hall, Richester, N., Keep for sale the Robrithmiand Reform Works published by Colby & Rich. Give him a call.

LONDON, ENG., ROOM DEPOT.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Hotherm W.C., London, Fig., keeps for safe the BANNER OF LIGHT and other Spiritum? Publications.

AUSTRALIAN BOOK DEPOT. And Agency for the WANNAR OF LIGHT, W. H. TERRIY, No. 36 Russell Street, Melbourne, Austratia, has for sale all the Works on **Spiritualism**, LIBERAL, AND REFORM WORKS, published by Cody & Rich, Hoston, U. S., may at all times be found there.

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AMONG THE AT THORS SHE ANDREW JACKSON DAVIS.

Hon, ROBERT DALE OWEN, WILLIAM DESTON, JAS. M. PERREEN. BENRY C. WRIGHT, ERNEST RENAN, GILES B. STERBINS, WARREN CHASE, D. D. HOME,

T. R. HAZARD, A. E. NEWTON Rev. M. B. CRAVEN. Judge J. W. EDMONDS. Prof. S. R. BRITTAN.

ALLEN PUTNAM W. F. EVANN. HUDSON TUTTLE. A. B. CHILD. P. B. RANDOLPH. WARREN S, BARLOW, J. O. RARRETT.

Mrs. EMMA HARDINGS: Mrs. J. S. ADAMS, ACHSA W. SPRAGU BELLE BUSH, MISS LIZZIE DOTEN, Mrs. Maria M. King,

Mes. L. MARIA CHILLID. Mrs. LOIS WAISBROOKER, Etc., Etc., Etc.

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### The 21st Annual Grand Union Picnic

of the Spiritualists of Riston and Eastern Massachusetts, ...

SILVER LAKE GROVE, PLYMPTON, On Wednesday, June 21th, 1874.

On Wednesdry, June 21th, 1874.

A.L. Irthends of Human Preedom are cortilarly invited to spot in us.

Spot lat Italia will leave the Old Colony R. R., Beston, for the Grove at S. Loand Provide & previous R. R., Beston, for the Grove at S. Loand Provide & previous R. R., as ston, for the Grove at S. Loand Provide & previous R. R., as stoned to way stations and brain hes of the Old Colony Radical to way stations and brain hes of the Old Colony Radical & See Barron of Children means with Silver Lake Grove in its adaptation for Photos and Comp. Meetings. During the party can the Old Colony Radical Co., have made large additions to the grounds, exterior of control Phylodonial Speaks et S. stand, formisked with SELTLES and found speaks et S. stand, formisked with SELTLES and found for herein have bout a Dining Hall and Bestaurant forwise for an investor of the province of the Runges and State for the Arther Meeting Hall and Bestaurant forwise for an investor of the Runges and State for the Arther Meeting Hall and Hawing Romer and appetite to reach and bake meal, bread and Drawing Romer (1990) persons dates: a Daniel Blance, Patent Swipes, Listing Houses, etc. They have also had built a spressity for them and pare of the the accommodation state which is sover a mines in a transfer for the accommodation of the most patients. November 2014 and 1991 LL friends of Human Freedom are cordially invited to

## LAKE WALDEN!

The Fifth Annual Grand Combination Picnic

### Spiritualists of Boston,

CHIARLESTOWN, Chelsen, Lowell, Franchelm, Cambridge, Watertown, Wattham, Fitchburg, and arting termediate be attiles on the line of the toad, will take plate at Lake Watden, Concerd, June 19th, All well-dipersons are invited to attend.
Cars heave Fitchburg dipot, Roben, at 84%, (1440 AM, express to Wattham), 245%, M. Return, Colog, M. From Lowell, 75%, A. M., and 215%, Return, 1588, M., Leave, South Frankrigham at 75% A. M. Return, at 15% P. M., All above Concord take accommodation trains, Speakers and Muste, are engaged. No extra charge for dancing, Ticket's at usual Picine priness, For Sale at depot, J. S. 1010 take, Manager, formerly Dodge & Richardson,

The CAMP MELTING at Lab Wealden Grove lids fair sobe larger this year than ever. The terrors was never in better condition than at present, if all particulars in duo season. It June 13.

## DIVINE SCIENCE! NOT SUPERSTITION!!

The Princand Thumano, clab gated ender dreine guid-anet is A. Sachus, 1981 ASEAD STRANTS, TATISMAS, and Preservative CHAIM against Statismas, alternas incluences, and Spirits of Leite.

male preservative CHAIN approach Substaction arms, "male pairs in the mark and Spirits of Lett.

ATHEROPIC PROCEST AND SPIRIT BY AND DAYNAM.

I.C. ATHEROPIC TO A method a mangain in medallion form, in trinsically contribute the cutative three principles of "Libratine," "Megastine" and "Libratine," the particular in the heart constantly supplied by the their managementing, the partential energies of which are constantly supplied by the their moveral and troop the solly with which it is in rapport, forming a battery or the plant for angine athers, its factorial particular and in the heart, neares, gaughouse system and Alfal functions generally, thereby health they be keeper and Alfal functions generally, thereby health they be keeper and Alfal functions generally, thereby health they be keeper and alfal functions generally, existing the role of and health from contaglous illouders and malgo influences of both initial and body. Legendary data of sacred annuled:

The Stellar Hexagon, or Shield, symbolizing the powers by which David and Solemon overtaine demonstand sorreivers, as Moses did the magte late of that on the reverse by the Juniversal Cross surmounded by the late of that on the reverse by the Juniversal Cross surmounded by the Millianial Stan, almost health with the late of the surface of the Makeineth State, in instigal letter Male units for the State of the Alfa minering in the "healing wings" of the transviverse beam the numerical name of the Crisis I God the all langues, supported by the lower limit will be septically mark True see Field W. J. Heaven Male will be septically mark True see Field W. J. Heaven Male will be septically mark True see Field W. J. Heaven Male will be securious. Application, "Televis descriptions," An interference of the Crisis I food the True of Male and the Alfales of Christian Male the with will be secured annually distance of the securious mark True see Field W. J. Heaven Male will be secured annually distance of the secured managements. The Religious of Christ Review of the

June 13; -1w 2

WHITE'S SPECIALITY For Dyspepsia.

TMHS is the only prompt, effectent and suff master of such symptoms as loss of appette, heatform, palpitre tion of the heatf, 30 zince shows the presences, melanchedy, constructes, which, in contact and physical debility, as well as many others, which, if neglected, will soon place "the should not little in" beyond the reach of any remedy. I had "Dyspepsia" twenty years, sometimes able to ent only the plainest food, and very little of that. I tried: physicians and remedies with-out relief until I learned of "While's Speciality for Dyspepsia," which has entirely cared me,

(Signed) MRS. B. L. WEST. Vineyard Haven, Mass., Oct. 15,

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& RiCH, on the direct floor. M. 13. A. SARGENT, Magnetic Physician, June 13, 448.

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Mr. Mountford's style is elegant and energetic, and has now and then the quaintness and beauty of the old Erigish prose writers. A good reader will read Enthancey as wa celestial recreation.

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## Message Pepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it lears 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 carthelite to that beyond whether for good or evil. But those who leave the carthesphere in an undeveloped state, eventually progress into a higher constitution.

ask the reader to receive no destrine put forth by a in these columns that does not comput with his reason. All express as much of truth as they per-menors.

The Banner of Light Free Circle Meetings

The Branner of Light Free Circle Meetings

Are held at N = n M introducty Place, (second story,) corner of Prosince street, every Mossicay. It is play and
Thirispay Ary Lassons. The Hall will be open at two
o'clock; services continuous at precisely three, at which
time the doese will be closed, neither allowing entrance
nor egges matif the conditionated the services, except in case
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Distributed in the explanation of the minutes. Our
feasing for this will be obvious to every reflective infind,
Distributed in the same free, we have no doubt visitors
will readify conform to our request in this particular.

2. The questions answered at these Scances are often
presented by tably duals among the andleine. These read
to the controlling lifetiligence by the Chairman, are sent
in by correspondents.

2. Donathors of flowers for our Circle-Room solicited.

MRS. CONNET receives no visitors at her testilence on
Mondays, Thesslays or Thurslays, until after six o'clock
F. M. She gives no private sittings.

SKALED LETTERS. Visitershave the privilege of placing
scald letters much table for brief answer by spirits. First
with one or two proper questions, addressing the spirit
questionest by his or her full nature; then put them in an
envelope, scalit, and write your own address on the outside. At the close of the scance the Chairman will return
the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengtly repiles, otherwise they will be disappointed.

LEWIS B. Willson, Chairman.

#### Invocation.

On thou whose love beams in upon us through the smile of this handsome day, whose truths constantly beekon us into the future, and challenge our attention, we, for the moment, would lay aside all differences of opinion, and would take sweet counsel with thee. Forgetting that there is any dividing line between us, the living and the dead, we would open the book of thy doving kindness and preach thy simple gospel of truth, and we ask, oh Infinite One, that thy blessing may go out from this place unto all the earth. entering the homes of poverty, of siekness and sorrow, sending out the darkness and flooding those homes with the sunlight of love. And unto thee, oh Soul of Love and Wisdom, be all our praises, spoken and unspoken, scaled forever and ever. Amen. March 2.

### Questions and Answers.

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

QUES.—The subject of the incremation, or burning of the bodies of the physically dead; is, at present; creating much attention among the chemists of England. What is the effect, if any, of this mode of disposition upon the spirit once inhabiting the casket so consumed? inhabiting the casket so consumed?

Ans.'-It is an outrage upon the provisions made by Nature, and an infringement upon nat--ural-law.---It-is-better-that-the-body-dissolve-by slow processes than that it be quickly burned up, for that it be embulmed and subjected for years to that unnatural condition of being. The most proper way to dispose of these bodies, when the soul has no longer need of them, is to lay them tenderly in the bosom of Mother Earth.

Q.-Will the spirits point out what the Spiritualists are doing for the welfare of society, more than the Methodists?

A .- The Spiritualiats are agitating truths, not new ones, but those old as eternity. They are bringing these truths to the surface, while the Methodists are taking just the opposite course. They are satisfied to live in what the past has furnished them, and care not to penetrate into the future; or dare not; so one is a stumblingblock in the way of truth, while the other is an agitator in the atmosphere. We cannot say more for the Spiritualists at the present day than

Q.—[From B. F. O.] Will Mr. Packer kindly inform us how many different floly Bibles and religions, their names, &c. there are, to his knowledge, in this world, and which, in his opinion, is the best, or most useful to the spirit?

A .- No! The Bible of Nature is the best, and the only Bible we need ever consult. It would be time lost, and worke than lost, to gather up these old rellegand fling them into the sunshiny face of the present/ There is no need of it. Consult God's Bible of Nature. That's all you need, all his children ever have needed, or ever will need.

Q./Do spirits hold intercourse by means of an artifulate language?

A .- Certainly they do. The spirit-world is by no means a land of silence. If it were, it would hardly be heaven to most people.

Q. - Can the controlling intelligence inform us who was the author of the "Junius Letters?" A.—The man who stands highest in the American revolution.;

O .- Would a man who, in earth-life, gave his genius to the sensuous, as Byron or Swinburne, possess that genius in spirit-life as fully as he would if it had here been employed in a different

A .- Yes; since that which is genius has a propelling power within itself that will ever outwork its own salvation, under all circumstances. It may be retarded, troubled for a time, but it is sure to win in the end. March 2.

## Joshua Lewis.

Good afternoon, stranger. I am from Missouri. My name was Lewis - Joshua Lewis. have a brother who is a Baptist minister, and he is in trouble about my going out without any pass from the church. Dave, I am better off than you are, because, literally speaking, you are on the road to hell, and I aint. I know, just as well as I know anything, that the course you are pursuing (you are living a lie, you know you are); unless you turn round, will land you in hell; not that kind of hell that you preach so much about, but a worse one! a worse one. Dave, as sure as you live! You know you are living a lie! It's no use for you to tell me you are doing the best you can; I know better. You can't plaster me over; you know you never could, and you can't row. Now I would advise you to turn right square round, and live honest and true, and worship God rationally. You don't believe what you preach-not half of it. You don't live up to your teachings. I know you don't; you know you do n't. Now it's high time you turned round. There's no necessity for your troubling yourself about me. I am well off; I am leading a progressive life in the other world, and doing what good I can, and I am happy in doing it, and I am living thonest. Now, Dave, if you've any regard for the salvation of your soul, abandon that kind of religion, or else live up to it. I know you can't, so I say abandon it, and live an honest, true, godly life, if you want happiness hereafter. Joshua Lewis, to David Lewis. Good day, Captain-General. March 2.

### Mary Arkason.

I wish to send a message to my son William. I wish him to know, if he perseveres in carrying out the good resolutions formed by himself a few days ago, angels will help him; but if he puts his hand to the plow and looks back, as he has done before, he will grow weak and dissatisfied with himself, and will finally go out of this life a drunkard and a pauper. There is no need of it, no need, my dear son. If you will only perseverel know that angels are aiding you, and that the spirit-world is full of love for all such unfortunates as you are. Now struggle on, be true to the promise you have made to yourself, and you will receive perpetual strength from the other life, and will soon overcome your weakness, and rejoice in strength, and will come out and be respected, honored and beloved by those who now distrust and, fear you. Mary, to William Arkason, of Cambridge, Mass. March 2.

### Levi True.

Some of my friends are immensely troubled because of some noises and movements of things that have taken place in the old house in South Berwick, and they want to know who made the noises and moved the things. I did-Levi True.

Well, now, I suppose you'll say, what did you do it for? To call, your attention to something better than you have ever had yet, and I have succeeded so far in calling your attention. Whether you accept it or not, is not yet developed. Now, talk to these sounds, just as you would to an intelligent human being, and they will answer you, and there will be mysteries solvedmysteries to you that will, at least, be very satisfactory to you. Don't be afraid. You was n't afraid of me when I was here. It's a poor story if you're afraid of me now. Fam just the same Levi True. I made the manifestations in the old house in South Berwick. Now, talk to those sounds. See if they don't know more than you do. Good day, sir. March 2.

#### John Moran.

I am here to say that I have received the invitation from my friends, and have responded accordingly; and I have further to say, if they will pursue this subject, I will endeavor to be their humble servant until they are satisfied as to whether it is true or false. John Moran. March 2.

### Nellie L. Thomas.

I died nine years ago in South Margin strot, Boston. My name—Nellie L. Thomas. I was born in Alfred, Me. I wish my mother to know that all the wild stories that have reached her concerning my life in Boston were false-utterly false; that I should have returned long ere this, if I could have done so; or if she had been in a condition to have received me, to have unburdened her soul of that great and terrible weight Mother\_dear, they were false, all, all\_false.\_\_] lived an honest, upright, truthful, pure life here. Before God I say it. And had you asked me, mother, on my death-bed, I should have said the same. Now be happy, on be happy, and think of me with joy, and not with sorrow for I live in a life beautiful beyond description, and I am striving, by my acts in that life, to make myself worthy of many beautiful things. So, mother dear, fear not for me. It is well with me. Good March 2. day, sir.

Séance conducted by Theodore Parker.

## MESSAGES TO BE PUBLISHED.

Thursday, April 30.—Jonathan Hamlin, of Maine; Jane Elliot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N., H.; Senator Lavie; George W. Olney, of Anhurn, to his mother.

Tursday, March 3.—Major Ahbott, of the 20th Mass., Adjutant William P. Mudge, of the 33d Mass.; Thomas Donevan, of the 9th Mass.; Tomme Harris, of the 'Ville du Havre, ''to kis uncle Jot Op-a-wal-lah, to ''Big Eagle.''

## Donations in Aid of our Public Free

		ollowing sums have been re-
		knowledgments are tendered :
A. Gardner	110,9	!Dan'l Wood 50
d. B. Angell	12.5	Walter A. Fox 15
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John Vanderlyn, Jr		1

#### The "Bible Marvel-Workers" in State Prison.

Are not all our Father's children? are not convicts our brothers? have they not within the better nature, the embryo angel? So taught the good man of Nazareth; so teaches the spiritual philosophy. And yet, may it not be said of convicts, passing frowning prison gates-" Who enter here leave hope belind?" Loving my race, saint and sinner, deeply do my sympathies go out to the imprisoned-to all the unfortunate members of a common humanity.

The State, in incarcerating prisoners, assumes the responsibility of *reforming*, as well as pun-Ishing them. And when reformed they should be released, and gladly received back into society as law-abiding citizens, and helped to situations. But let that indefatigable worker in Spiritualism, temperance, and all the reforms of the age. Rev. J. H. Harter, of Auburn, N. Y., tell in his own off-hand way the story of Albert Peace in the Auburn State prison, and Allen Putnam's "Bible

Marvel-Workers:" "I recently lent Putnam's Bible Marvel Workers to Albert Peace, a life convict in the Auburn prison, desiring him to read the book. He has done so. I received it to-day, and find written on a blank or fly-leaf as follows: "To the best rendering of the spiritual evidences of the Scriptures that I have read. It is worth more than a whole library of the evidences of Christian-ity hitherto published. I endorse his criticism of the book. Albert is quite a reader, and some thing of a scholar. He is now engaged in writing a story of several hundred pages, and I hope the story may soon be 'out' of 'prison, even though its author may, by the severity and in-justice of the law, be doomed to stay there till pistice of the flaw, or domined to stay their tin released by death or by angel hands, like Peter, who of old 'was kept in prison' until 'prayer without ceasing' was made till his delivery came. I hope the friends of Albert, on this and the other side of the grave, will 'do likewise' till his freedom is gained. Not that I wish to shield him, nor any wrong-doer, from the just and righteous penalty attached to the committing of crime, but when high officials in governmental affairs commit like crimes with impunity—when ministers of the Gospel are guilty of the same of-fence and yet retain their positions as teachers in large, popular and wealthy congregations, I see little or no justice in sentencing Albert to prison 'for life,' when he has but,' followed' in the sin-ful and wicked 'footsteps of his illustrious predecessors. He has already worked for the State about twelve years, for taking 'improper liberties' with a female, while we have no v in prison a noted character who has not only been guilty of similar deeds, but actually murdered one fe-male, and confessed himself guilty of having killed three other persons; and yet he is sentenced to serve the State for only about six years. Thus you will see, dear brother, that justice in our criminal courts is irregular and uncertain.

Yours truly,

J. H. HARTER.

Written for the Banner of Light. DAWNING DAY.

BY BISHOP A. BEALS.

Oh, the morning, dewy laden, Blushing with a tender grace! Like the presence of a maiden-Seems her shy and loving face. Over thee still softly arching Falls a canopy of gray; From the mountains swiftly marching Comes the herald of the day.

In the valleys, brightly curling Round-the mosses' shady bed, Are the violets, upward turning For the sunshine overhead. Heaven showers all her fragrance Through the golden arch of day, With a sacred, holy presence, Till the shadows wing away.

From the broad and twinkling meadow Pipes the robins' matin song, And their echoes, sweet and mellow, Like a sunbeam float along. In the twilight-meekly bowing, Where the wobing tendrils play, Is the daisy, gently drawing Summer sweetness from the spray.

Through the forest branches quiver Many a lance of silver light, Waking, where the shadows gather, -Blue-eyed beauties, robed in white. O'er the water's laughing tide . Leafy branches idly play; Like a dream they seem to glide . Into heaven's starry bay.

Morning, with a flood of glory, Tafts her banners to the world, And repeats love's wondrous story In the budlets, dewy-pearled. Thus the master hand interprets What our secret hearts would say, And each jewelled virtue sets In the spirit's dawning day.

### Dedication of a Spiritual Hall.

DEAR BANNER-At a recent gathering held at the house of our brother Daniel P. Wilder, of Plymouth, on the 19th, 20th and 21st ult., for the purpose of celebrating the anniversary of his fifty-seventh birthday, as well as to dedicate a beautiful hall in the house to the noble purpose of free speech in behalf of the various reforms, about one hundred and fifty persons assembled to show their respect for our enterprising townsman. Mr. W. has, at a great cost, built a very commodious house for the accommodation of those persons who, with their families, desire to spend a few weeks in the country away from the close and depressing atmosphere of city life during the hot months of July and August, and one where they will find excellent accommodations at moderate charges, with every facility for hunting and fishcharges, with every facility for hunting and isn-ing-which bersons found-of-those sports may de-sire, with very romantic and beautiful scenery, which cannot fail to attract the eye and please the taste of every beholder. There is a post-office in the place, so that mail matter may be re-ceived and forwarded daily.

It was with much pleasure on my arrival there that I met our extensed follows I sage P. Green-

that I met our esteemed friends Isaac P. Green eaf, A. E. Carpenter, with his amiable wife and daughter, from Boston, also my old and valued brother, John H. Randall, of Clyde, Ohio; who, together with Mrs. A. L. Wiley, of Ludlow, Mrs. L. S. Craig, Felchville, A. F. Hubbard, Plymouth, the three days' sessions, so efficiently presided over by our good brother. Harvey Howes, of Bennington, Vt. We held three sessions a day, and the time was fully employed with singing and speaking. Mrs. A. L. Wiley gave the dedicatory address, and said; "In an hour like this, when the sessions and speaking of the sessions and speaking. when I listen to catch the inspiration, there comes to me these words: 'Watchman, what of the night?' It becomes us well to listen to these words, and see, as we gaze around, from what small beginnings come mighty results;" she then briefly reverted to the period when our beloved sister, Achsa W. Sprague, from this her mountain home, first sounded the tocsin of Spiritualism, and uttered those firm, strong words do right," which energized so many to action, and induced them to buckle on their armor in this glorious cause.

The friends have invited me leaf, who said. ' here, not in the interest of any one individual, but in the name of Modern Spiritualism. What does this mean but simply that they have planted the seed of, individualism in the wilderness, that it may grow and make blessed multitudes of lives? And is there one who, twenty-five years ago, could have dreamed of what should follow from those little sounds in Rochester? prophesy rang out through the land that the lit-the thing was dead; but the more they prophe-sied the more it lived and grew. When we ask-ed for the bread of life we were given theological stones. Now then, going back a quarter of a century, who could think that a man would arise and build a hall in this wilderness, and call in the hereics to partake of the bread of life? in-vited here in the name of a common cause, a common humanity, a common love and a common truth? How well may we sink the individ-nal in the glorious weal of humanity. It is for this kind of work that the angel world has been fitting us." These are but a few of the gems of These are but a few of the gems of thought which were given through our brother.

In the time devoted to conference many very

fine utterances were given and grand truths set

John H. Randall in an address said, "We cannot arrogate to ourselves that we alone have re ceived these new truths parse, for others in all ages have had them; we cannot absorb them all; I see that this thing has grown not through our individual efforts alone, but from a power behind the throne. I feel that one common sentiment has preceded our work, and, while we were con-demning the sentiments of the past, yet we could take our brothers by the hand and love them. We want to educate the people from free platforms, in free principles. All science discusses freely everything presented for its thought and acceptance, without being cramped by theological dogmas. These principles underlie all the elements of being, not in our own persons, or in the person of Christ alone, but have run parallel through the eternal ages: in all schools of theological countries. through the eternal ages; in all schools of theology they are to be found. All institutions are

doing a vast work for good.

A. E. Carpenter, in one of his addresses, said I rejoice that our platform is open to receive al persons who desire to express their views, and I would that we were received by all the sects as we desire to receive them. Jesus did the best he could in the age in which he lived, and we would take him by the hand and say, "God bless you, brother, for what you have done for the human race! I would not spend one moment trying to change the convictions any bro-ther entertains that he will be saved. Go on, brother, in that belief and you will be saved, and, what is better, when you get there, you will find that everybody else is saved. Experiment is the means of knowledge. Faith and belief are well, but knowledge is better. People are getting over their superstitions belief in the dogmas of the windshood and cost for the minds of the of the priesthood, and to satisfy the minds of the present age you must bying them what you know, not simply what you believe. Like a night-mare these things have sat upon the human soul until they have well nigh crushed out its vitality.

Mrs. Lora S. Craig gave some good thoughts

upon the need of people thinking for themselves.

1. P. Greenleaf, in another address, said: When you get haptized into the church of your divine selfhood, you find that that church can take in

no more. He related a circumstance of a good Methodist brother who left the church and prayare more. The deacons waited upon him and asked him why he left. He replied: I had a dream, and God beckoned me once, twice, three times; he then called me, and I asked him what times; he then called me, and I asked him what he wished. He seemed to bend down and place his ears between his knees, and I said: What is it? and God said: Put your ear down and listen. And I heard prayers coming up, asking God to do all sorts of opposite things; and God said: What do you make of it? I said: I do 150 know. And he answered and said: Nor I either!

A. F. Hubbard gave a very excellent address upon the subject of "Law," in which he very ably descanted upon the various phenomena which have occurred in all ages, and the peculiar views men held of these things in ancient times, and how much was ascribed to the Lord which

and how much was ascribed to the Lord which was but the result of certain laws in operation. All things occur by law; deny it, ye men of to-day, and you are in the background.

A. P. Greenleaf said, in his closing address: With such a duty and grand privilege asithat of standing between two worlds, with one ear open to the voices of the spirit-land, and the other open to earth's children, we are the appointed messen gers for the promulgation of these great truths Some persons will tell you that Spiritualism will die of its own ugliness; and I expect some day to preach at its funeral, but I have not yet. There is that which scattereth, but yet increaseth; but this brings us to speak of the dear brother and sister whose house we are in; while they say he is spending his money foolishly, we say it will re-turn to you, dear friends, ten-fold. The increase is to come, as sure as: these walls stand a memo-rial of your faith and love. Think you not that the angel-world are scattering the rich truths of soul-life that shall sparkle as diamonds in your crown in the eternal home? Now, as we seatter to our various homes and occupations, we will carry with us the rich memories of peace and

Mrs. A. L. Wiley closed the three days' sessions by some very appropriate words of encouragement to our good Brother and Sister Wilder for their generous efforts in erecting so fine a half, and to the friends who so kindly responded to the call, and came forward to aid in its dedication to the future uses of humanity. The hall is capable of seating over three hundred persons; it has two chandeliers, with lamps on each side of the desk, and was decorated with various mottoes, such as "Welcome to our Guests," on either side of which, was "Eureka Hall," "God Bless our Home," in the centre a picture of our beloved Home," in the centre a picture of our beloved and lamented sister, "Achsa W. Sprague," un-der which were her words, "Dare do Right."

der which were her words, "Dare do Right." During the three days, though it rained a great portion of the time, every one seemed cheerful, and did what they could to make each other happy. The friends had a good social time, and felt better for having come together. I hope our earnest and generous Bro. Wilder and his amiable wife and family may be prospered in their new undertaking, and the Wilder House long be the resort of our Spiritualist brothers and sisters, as resort of our Spiritualist brothers and sisters, as well as others who desire to regain their health by engaging in the recreative and life-giving sports of hunting and fishing which the locality affords, as also by enjoying the romantic and beautiful scenery which everywhere meets the THOMAS MIDDLETON, Secretary. Woodstock, Vt., June'3d, 1874.

### Home.

What emotions fill the throbbling heart of the weary pilgrim as he returns home, and looks again upon the counteances of those-he-loves, and hears the emphatic welcome pronounced by every tongue. What sweet music inspires his soul! He feels and knows that "There is no place like

There is, perhans, no word coming to us which sound ing sensations to pervade the bosom, as the short syllable. "Home, " It awakens the fondest recollections, and re vives the most hallowed and endearing associations,

Father, mother, brothers and sisters, friends and neigh bors, all of them crowd into the memory of bygone years. We can never out-travel nor forget the delights of our early home—the flowery landscape, the leaping brooks and sing-ing birds, that resemble those we saw and loved in early youth. I love to look back and reflect upon the pleasin scenes—the sumy days of cirildhood. I have to think of those hateyon moments spent beneath the similes of parental love and good will. And though these scenes of earthly bits are partially gone, the father that then watched over and protected mo being now in the enjoyment of spirit-life—but none the less luter-sted in my welfare—one of God's ministering spirits to direct the way of life and progress, but my mother, whom I love and esteem, is tood-best with any mother, whom I love and esteem, is tood-best with earthly life, and still with me at home, a present help in love and wisdom, to encourage me in the great spiritual movement of the age in which we live. Well do I remember the golden stores of my mother, whose arms were ever really to receive me, and who pointed me to the path of rectified and virtue.

What tender feelings and contemplate the future. I have been permitted to hall the dawn of a new period in the moral history of civilization. Time has rolled on its rapid course until 1 now number life years; twenty-four of them I have spent in active mediumistic service. I have traveled, preaching the everlasting gospel of Spiritualism, from Maine to Kansas, and from Canada to Georgia. I know of the bitter and sweet experiences the reformer meets with, of the hazy gloom that he passes through, and the golden light that flows in and around him, while spirits minister with heavenly wisdom the eternal truths of God through scenes—the sunny days of cirildhood. I love to think o

of the hazy gloom that he passes through, and the gomen light that flows in and around him, while spirits minister with heavenly wisdom the eternal truths of God through Natine. I am now only in the heart of my medlimistic work, and would not stop if I could. My head is united with the spirit of the age, in the language of earth and heaven. Health, strength, prosperity and happiness attend me in my journey among the sick and suffering. Wherever the work of reform is required I am ready to go as I may becalled.

I have just moved from Ancora, N. J., to my old home with my dear mother near Greenwich Village, Mass., which is my permanent address; but letters will reach me quicker if sent to points where I am lecturing. I speak in Putham, Conn., during June.

DB. H. P. FAIBFIELD.

## New Music.

Songs of Grace and Glory, by W. F. Sherwin and S. J. Vall—New York, Horlace Waters & Sons, publishers—is, to our thought, a decided improvement upon most of the Sunday-school singing books of the day, and after giving it a very careful examination, we commend it right heartily as altogether the best book of its kind with which we are acquainted. Especially in the matter of hymnology is it excellent. From first to last we find in it no trace of the mawkish sentimentality which pervades much of our Sunday-school lyric literature. Its hymnoare genulne hymns, and not mere lingles of fair-sounding words, and many of them are new to American Sunday-schools at least. The muste, too, to which they are set, is of a higher order, more correct, and altogether better than most of that which has been made popular of late years by that class of Sunday-school attractive, have made free use of sensational appliances in overy direction. We are heartily glad to welcome a book of this kind, which certainly comes not a day before it was needed. It is well printed and bound in boards. Price 35 cents per copy, or \$30 per hundred copies.—Hearth and Home.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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### PUBLIC MEETINGS, ETC.

The Vermont State Spicitualist Association will hold its Quarterly Convention at East Middiolury, Vt., on the 20th, 27th and 28th of June, 1874. Good hotel accommodations at the Glen House at \$1.00 per day. Return checks issued to those attending the Convention who have paid full fareover the different branches of the Vermont Central Rallroad. A cordial invitation is extended to all speakers interested in the cause.

East Middlebury is pleasantly located at the foot of the Green Mountains, with an intelligent and hospitable people. It lies four miles from the raifroad station. Arrangements have been made to carry passengers to and from the depot at Middlebury for 35 cents each way. Let there be a generous gathering of the friends from all parts, that the occasion may be both pleasant and profitable.

Per order of Committee,

A. E. STANLEY, Secretary.

Leicester, Vt., May 25th, 1874.

Notice.

Notice.

The Second Quarterly Convention of the Iowa State Association of Spiritualists for 1874 will be held at Berry's Hall, Fort Dodge, on the 7th and 28th of June, commensing at one o'clock A.M.

Believing that the agitation of thought is the beginning of wisdom, we extend an earnest and cordial invitation not only to Spiritualists, but to all, of whatever name or creed, to attend, and join in the investigation of the problems of the age and the search after Truth.

Speakers—Warren Chase, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown and others.

Guests will be entertained as far as possible.

EDWIN CATH, Proc.

MRS. J. SWAIN, Sec'y. Fort Dodge, Jowa, May 19th, 1874,

The Central New York Association of Spiritwill hold their third meeting for the year 1874 on the 27th and 28th of June, at Waterville, Onelda Co., situated on the Utten and Hinghanton division of the Delaware, Lackawana and Western Hailroad. Mr. Austen E. Simmons, of Woodstock, Vt., and others, will be, present to address the meeting. All friends of human progress whe desire to listen to the truths of the Harmonial Philosophy, are cordinally invited to attend. The holes of Waterville will entertain people at the usual reduced rates.

Carries Smith, Secretary, W. H. Hicks, President, Delta, M. I. West Winfield, Herkimer Co., N. I.

Anniversary Meeting at Sturgis, Mich. Anniversary Meeting at Nturgis, Mich.

The Spiritualists of Sturgis will hold their Annual Meeting in the Free Church, in that village, on Friday, Saturday and Sturday, June 19th, 20th and 2lst. A general invitation is extended to all. The friends at Sturgis will do all they can to entertain strangers from abroad, and those who cannot be accommodated, will find board at private boarding houses at a fair price. Ablespeakers will be in attendance to address the people. Mrs. Blair, the spirit artist, will attend the meeting.

Per order of the Executive Committee.

Notice.

The Spiritualists and Naturalists will colebrate the 4th of July at Eden Mills, Vi., as follows: Oration by the gifted orator, Mrs. Emma L. Paul, in the Grove; Dance to commence at 4 o'clock r. M., at Wm. Scott's Hall, who will see that the needful is applied. Brs. Paul will locture at the lialt next day (Sunday). Come all that can.

SARAH M. SANBORN, Secretary.

Allinois-Quarterly Meeting. The regular Quarterly Meeding of the Henry Co. (III.) Association of Spiritualistawill be held in Cambridge on June 27th and 28th, 1874. T. B. Taylor is engaged to speak before the Association. JOHN M. FOLLETT, Secretary.

## Passed to Spirit-Life:

From Geneva, N. Y., May 27th, George H. Griang,

From Geneva, N. Y., May 27th, George H. Griffing, aged 64 years 3 months and 23 days.

The earth-pathway of Bro. Griffing has numerous mements reminding us of his honesty and purity of heart and nurpose. True to the highest convictions of his soil, he delighted in communicating in words and deeds the joy and glory resulting from an exalted faith and knowledge that death is annihilated—life parpetual—the loved of learth related to and watched over by the loved of hearth related to and watched over by the loved of hearth and that angels pass and repass through the "open door that no mas can shut," For his advanced views and sontiments, the communion of the Orthodox Church, to which he belonged, was denied him; but he communed, however, with higher intelligences, calling bread the Church "knew not of," In his various relations to society, whether as citizen, soldier or husband, he exemplified the principles of true manhood, and has passed from earth bearing the exteem of all who truly knew him.

His funeral was numerously attended in Geneva, May 20th, at the Universalist Church, which was freely tondored for the occasion, where a Spiritualistic discourse was delivered by Rev. J. H. Harter, of Auburn, N. Y.—Com.

From Liberty Hill, Conn., April 17th, Channing Bailey, son of Ashael and Eunice Balley, in the 32d year of his

He was highly esteemed by loved and loving relations and friends. He leaves a wife, father, mother, two brothers,

and a large circle of friends to mourn his absence. His disease was consumption, which baffled all medical skill, it was my lot to speak words of comfort to the friends, based on the Spiritual Philosophy. Also from Liberty Hill, Conn., May 12th, Ashael Batley,

He was a firm believer in the Spiritual Philosophy, and passed on in full failth that he would be refinited to the loved ones who had preceded him to the spirit-world. Lung fever was the immediate cause of his dissolution. Again I was called to speak to the mourning friends.

A. G. DOUBLEDAY.

From Batavia, Ill., May 5th, of consumption, Mrs. Adeliza Cornell, wife of D. B. Cornell, Esq., in the 61st year

of her age.

Mrs. Cornell was born in Granville, Washington Co., N., Y., Oct. 10th, 1813, was united in marriage to D. B. Cornell, in Hartford, same County, in 1826, and removed with her family to Batavin in 1862. She had been in ill health for the past twenty years, and during the last four months of her life was a great sufferer. She was perfectly conscions of all that transpired around her, giving to her friends directions as to the disposal of her remains. She was very happy in her last moments, believing she was about to onter a botter world, saying she "stood firm as a rock in her belief," and passed away without a struggle.

From Pittston, Me., May 14th, Lillie Gay, youngest Arom Pittston, Me., May 14th, Lillie Gay, youngest daughter of Albion B. and L. A. Caston, aged 2 years. It was hard to nart with our sweet pet. She was a bright and beautiful child, whom none saw but to admire. Our sweet faith is all that consoles us in the loss we have sustained; while we mourn her absent form, we hope to meet her in the bright beyond.

L. A. O.

From Ashland, Mass., May 23d, after a painful decline of several months, our most worthy brother, Eli Belknap,

He was a remarkably devoted and exemplary practical Christian Spiritualist. Blessed be his memory. A. B. From Stevensville, N. Y., May 6th, L. Maria, wife of Moses Stoddard, aged 59 years.

She was one of the earliest Spiritualists in the country. [ Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted pratuitously. No poetry printed under the above heading. ]

## Mrs. Sarah M. Whipple...

Mrs. Sarah M. Whipple.

Mrs. Sarah M. Whipple, formerly of Worcestor, but latterly of Hopedate, Mass., widow of Mr. James A. Whipple, serenely completed her morial pilgrimage, and passed on with triumphant confidence to the realm of immortality, May 26th, aged 61 years. Her decline has extended through several months, and was at length consummated under circumstances unusually soothing and pleasant. She has been solaced in the bosom of dear relatives and friends, who rendered her every possible ministration of sympathy and comfort. Her mind has only grown more transparent, spiritually lumhous and certain of immortal blessedness. She arranged, with the utmost deliberation and satisfaction, all her temporal affairs, even to the minutest details of her funeral. Her physical sufferings were seemingly mitigated, and tempered as "the wind to the shorn lamb." She retained her montal powers to the last, was oxcoedingly calm and patient, and gratefully appreciative of all the kindnesses that flowed in upon her. The incoming summer smiled all around her, replete with hright rays, beautiful verdure and blooming trees, all significantly pointing her soul to brighter climes, greener fleids, a more beautiful bloom, and the deathless fragiance of those spirit shores, where the loved and dear agod in happy throngs to greet her. So without a fear, or doubt, or struggle, she passed loyously to her heavenly home. There were profoundly tender emotions, interwoven with hallowed memories and bedewed with loving tears: but mourning, the old sad mourning, was atterfy precinded by the maste of these combined consolations. She desired due oblitary notice to be given her numerous and widely-scattered friends through these columns, but no enlogy of her character. We will respect her request, knowing that all who had the pleasure of her personal acquaintance and friendship as a woman in the various relations of life, a moral reformer, a spiritualistic midium, heater and counselor, and above all as a progressive, exemplary and liberal Chris

"Death is a song from scraph lips; The day-spring from on high; The ending of the soul's eclipse, Its transit to the sky."

Hopedale, Mass., June 1, 1874.

Advertisements.

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GREAT NERVINE, REGULATOR,

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For sale wholesale and retail by COLBY & RICH, and May 16.

May 16. Annie Lord Chamberlain,

## EULIST

Dr. Randolph's Masterpiece. Ready in June.

Also a Large and Magnificent Photograph of the Author, by Poole, of Nashville, intended as a Premium to Subscribers to both New Books.

THE First Thousand of EULIS is nearly all subscribed for, and the Second Thousand will follow at once. For synopsis, Table of Contents, Terms and Agencies, for this the grandest of this celebrated author's works, address, with stamp,

K. CORSON, (General Agent for all of Randolph's Books,) TOLEDO, OHIO. May 30.-5w

Dr. Fred. L. H. Willis, Address, after June 20th, till further notice:

Glenora, Yates Co., N. Y.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed.

Send for Circulars and References. If—April 4.

Palmer's Æsculapian Magnetic Remedies, A, B, C, D,

DOSSESS properties more nearly akin to the elements which constitute the nerve fluid (or River of Life) of the body, than any other; hence attract forces closely allied to those which enter in and compose the nerve fluid of the system. No human being can have good health with a deanged circulation of this subtle fluid. The action of these remedies is speedy, beneficial and permanent. Rheumanism, Dyspepsia, Scrofula, Catarrh, Consumption, Hay fover, all Nervous Affections, and all Diseases of the Blood, yield quickly to their influence. Thorough Clairvoyant Examinations made upon receipt of leading symptoms, through the mail, Terms \$2.00.

Address, for Remedies or Circular,

FRED. A. PALMER, Magnetic Physician,
Montmorenel, So. Carolina
Recently of 23 W. 27th street, N. Y. City.
April 18.—10w

## EVER ONWARD.

MRS. DR. A. E. CUTTER is now prepared to teach her Improved system of examining patients by Electro Cranial Diagnosis, also how to treat all diseases successfully by Electricity. A thorough knowledge acquired in a short time, Board and rooms for students and patients while in the city.

Mrs. C, removes Cancers from overy part of the system without the kulfe, Advice by letter \$2,00. Office hours from 10 till 4, at 711 Tremont street. 4w\*-June 13.

SOUL READING,
Or Paychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those inhending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps, Address,

MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets, April 4.—tf

PSYCHOMETRIC AND SOUL READING

RY MRS. II. L. LA PIERRE. WILL give those sending lock of hair and autograph in full readings of character, marked changes through life. Also advice in regard to business. Will diagnose disease and its cause by spirit control. Treatment by lock of hair, \$3,00; Delineation without treatment, \$2,00. He sure and send your address in full. Post-Office Box \$56. May 23.—4w\*

Saint Paul, Minnesota.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, tate age and sex, and if able, enclose \$2,00.

JOHN. M. SPEAR, 1114 Callowhill \$1., Philadelphia.

Jan. 17.—†

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BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. FREE TO BOOK AGENTS AN ELEGANTLY BOUND CANVASSING BOOK A. for the best and cheapest Family Bible ever published, will be sent free of charge to any book agent. It contains Over700 fine Scripture Illustrations, and agents are meeting with unprecedented success, Address, stating experience, etc., and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Philadelphia, Pa. May 30.—iw

A MONTH TO AGENTS to sell the IMPROVED "HOME SHUTTLE" SEWING MASOWIng Machine ever invented, Address Johnson, Clairs & Co., Boston, Mass.; New York City; Pittsburg, Pa.; Chicago, Ill.; Louisville, Ky., or St. Louis, Mo.

PHOTOGRAPHS OF MISS LIZZIE DOTEN. We have received some very fine Carte-de-Visite Photo graphs of Miss Doten, the talented Poetic-Medium, author "Poems from the Inner Life," "Poems of Progress,"

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston,

### B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass. June 13.—4w

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R. J. WILBUR, 562 West Lake street, Chicago, Ill., a Physician of twenty years' practice, heals diseases solely by Magnettsm, applied personally, or by means of Magnettzed Paper. Sent by mail, One Bollar.

April 11, -13w\*

SAVE THE CHILDREN. MRS. DR. CUTTER, 711 Tremight street, has best of success in all diseases, particularly those incident to women and children. Cancers and Tumors cured without the knife. Board and Rooms, if desired. Advice by letter, 6w—May 23.

Spiritualist Home,

2w -June 6.

Camp Meeting.

THE FIFTH ANNUAL CAMP MEETING

SPIRITUALISTS OF MASSACHUSETTS. SILVER LAKE GROVE, PLYMPTON, ON THE OLD COLONY RAILROAD,

Under the management of H. F. GARDNER and A. H. RICHARDSON,

Commencing on Wednesday, the 23d day of July next, and Continuing Three Weeks.

DR. A. H. RICHARDSON, of 95 Main street, Charlestown, will have the entire charge of the tents, and will be happy to furnish any information desired in reference to that subject. Address by letter as above.

All SPIRITUALISTS and friends of TRUE FREEDOM (not Anarchy), under whatever name, are cordially invited to join with us on this occasion.

The Managers reserve the right to expel (rom the grounds any and all persons whose conduct is persistently such as to annoy and disturb the harmony of the "Camp," or who violate established regulations for the Grove, For particulars see Banner of May 9th.

Boston, May 4th, 1874.

H. F. GARDNER, 
A. H. RICHARDSON, 
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June 6.-4w\*

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INNER MYSTERY. AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

THE

This Poem was delivered by Miss Doten at a Festival commemorative of the twentleth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1868.

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Spiritualism Defined and Defended:

Being an ISTRODUCTORY LECTURE delivered in the Temperance Hall. Melbourne, Australia, by J. M. PEEBLES,
The author says: "Spiritualists have no creed to eramp and crush the Intellect. They acknowledge no Infallible to screen them from justice; nor would they low down to pape, cardinat, bishop or priest, though the lagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual-sovereignty toned by education and a ligh moral principle, they consider each man a freeman, inheriting the God, given right to think, see, hear, investigate, and judge of all subjects for himself."

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# Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE.

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

El Criterio Espiratista of Madrid, has its April, number largely occupied with an account of a celebration in honor of Allan Kardee in the queen city of the ever fidele España.

The President of the Madrid Society of Spiritualists, Senor Don Garcia Lopez, opened the session on this occasion by stating the intent of the meeting, which was a "desire to honor the memory of the indefatigable propagator and master Allan Kardee;" recalling, in a brave resumé, his works, his books; inviting all to imitate his virtues and the constancy of his efforts in behalf of humanity, the tenacity with which he combatted the errors and falsehood thrown in his way, and never for a moment doubting, but pushing on-to enlighten the world.

Don'd, de Huelbes followed with some appro-priate poetical remarks beginning with: "Allan Kardee has died, but he lives in us; we are inspired by his benevolent aspirations," etc.

Don Manuel Corchado then gave a biographleal sketch of the distinguished philosopher from his birth, at Lyons, 3d of Oct., 1804, till his death, in Paris, 31st of March, 1869. Here we see the generous heart, the love of learning, the capacity for teaching, the strong convictions, the masterly grasp and elaboration of truths, and the indefatigable worker in the production of books that he felt the world needed and must have.

That this founder in Europe of Modern Spiritnallsm, will be much more appreciated in these United States than he is at present when his works are presented to us in a form that will render then as attractive as they are in their native garly there can be no doubt; and that we nize him as a great exponent of our faith, is somewhat strange.

El Criterio has another article on the phenomena of death, based upon A. J. Davis's work on the Philosophy of the same subject.

By request, the price of El Criterio, per annum is here given : In the peninsula six pesetas (about \$1,50); in the Spanish provinces \$2,00; neighboring countries 10 francs; countries beyoud the sea \$3,00.

Le Messager of Liege opens its May (1st) number with the "Character of Spiritual Revelation," sustained by extracts from the Bible, more particularly from the writings of St. John -several verses from chapter XVI, of this evangelist being quoted. The author of the article shows how difficult it is to examine divine truths, since they come to us often enveloped in pagan traditions; and the difficulty is augmented by the different acceptation of words used in the various versions, the interpretations of different languages, the change of sentiment (we the following synopsis: "Mr. Ford, Hon. Secremight add) regarding the same aspect of events. And how are these to be reconciled without a new revelation—a new one to explain the old?

Several pages of The Messenger are taken up by an article on Force and Matter, gathered from had not been well informed if he brings the Sothe profound, admirable and popular work of Camille Flammarion - God in Nature. A few paragraphs could hardly unravel the mystic mastery of language by which the laws of the material world as manifest in the "music of the spheres," the whispering trees, the songs of the sea, the voiceless radiant flowers, are presented for contemplation. I will, however, essay a sentence or two? "The contemplation of terrestrial Nature offers, without doubt, especial charms to a cultivated mind, which discovers in the organization of beings the incessant movement of atoms of which they are formed, and the permanent change that operates among all things. We admire with justice the manifestations of life on the surface of the earth. The sun's heat, which keeps liquid the waters of rivers and seas, raisheart of the eagle and the dove. The light, which spreads the verdure over the prairies, nourishes the plant with an incorporeal breath, and peoples the atmosphere with marvelous beauties. Sound, which trembles in the leaves, breathes about the bowers of the forest, roars along the sea-in a word, the correlation of physical forces, which reunite the system of life entirely (tout entiere) under the fraternity of the same laws. Or, as fervent as is our admiration of earth's glories, the more is it applicable to all the worlds above our heads in the silence of the night."

The president of the spiritual society, "The Progress," of Liege writes that, in a recent attempt made there to obtain spirit photographs, the result consisted of a very light appearance of a figure This of course gives them, as it should do, large encouragement to persevere.

Not having space, I omitted a notice of an apparition as recorded in the April number of the Revue Spirite. I now give it in brief :

"DEAR MADAM-I comply with the request in your amiable letter, regarding a vision which my father had, and give it as far as I can recall it.
In 1839 or 1840 my father was aboard of the frigate Hermione at the station near St. Jean-de-Luz-a station necessitated by the war then go-ing on between the Carlists and the Christinos. One evening my father went up on the gaillard, a part reserved for the master of the yessel, and saw before him the figure of a man shivering and wet as if just out of the water. He demanded of this figure what he wanted there, but got no answer. Again he asked exith the same result. He then demanded of the guard how long this being had been there, but the guard replied that he saw no one. My, father then advanced, and when near the figure it disappeared. Some days afterwards he received a letter from Brest, in which my mother announced the loss of the transport *in Desiree* and the drowning of his cousin. In comparing the date of the vision with that when the wreek occurred, they were found exactly to coincide."

The Revue for May is crowded with highly interesting matter, though much of it is in relation to events in London and Paris-scances with Miss Cook and Mr. Williams, in the presence of Messrs. Varley, Crookes, and other distinguished persons-with which the readers of the Banner

Messrs. Varley, Crookes, and other distinguished persons—with which the readers of the Banner are already conversant.

Miss Cook, the estimable and distinguished medium, arrived in Paris on the 23d of April. That same evening a remarkable scance was held at the mansion of Mons. de Veh, 26 Avenue Champs-Elysées, where Mr. Williams was the medium. Here, as was recently the case with Miss Cook and the spirit of the beautiful Katie, the medium and the spirit John King were seen at the same time—King illuminating with his wonderful and mysterious lamp the said Williams as he lay entranced in a temporary cabinet formed by a-thin piece of muslin drawn across an alcove in the saloon.

Ming seemed also to float about the room and , at the mansion of Mons. de Veh, 26 Avenue liams as he lay entranced in a temporary cabinet

not to walk; and at one time rose to the ceiling. While at another time he was talking in the midst of the circle of a dozen people, the coughing of the medium, reposing on the sofa, was distinetly heard. All were, I believe, allowed to touch the materialized form, and even his extraordinary lamp with which he illuminated his person. Sometimes he would strike the lamp upon the table, to show that it was a solid sub-

M. Buguet has in quite a number of eases been very successful in the line of spirit photography. With Madame Bose, for instance, the head of an infant remarquablement dessinée was revealed. The Rerue publishes eight letters from as many different parties, certifying to such facts as these "The portrait of my prother in law is a perfect resemblance." ... "It is the shade of my son Eugène." . .. "I recognize my bus. band." . . . "It has a striking resemblance to my brother Charles." . . . "My mother's is good, my little Louis more than perfect." "I recognize my deceased daughter."

"I recognize my mother." The May number of the Review has a handsomely executed photograph of M. Buguet. This magazine proposes to add, each month, to the attractiveness of its pages, a photograph by Mon-

sieur B., which he will generously contribute. The dozen spirit photographs by Mr. Mumler, and one by Mr. Nolan, which I have framed and hung in my sitting-room, have attracted much attention, and been the cause, I doubt not, of no inconsiderable interest in our faith,

In 1870, Gen. Bassols, formerly Minister of -War, with several other notables, established a Society of Spiritualists at Saragossa, Spain: One day a young man meeting there with a writing medium, was impressed with the idea that he, too, could thus write. It so proved, and he scribbled over several hundred pages. Three months afterward, two spirits, under the names of Marietta and Estella, dictated a sad and interesting should be the last among the nations to recog- poem of their existence, out of which he has produced a work (entitled MARIETTA: Pages of two existences and pages from the other world), that in Madrid has had an immense success, even among persons most opposed to Spiritualism.

I received a short time since a neat little bro chure of eighty-six pages, published in Landshut, (Bayaria,) a small town on the Isar, devoted to healing by "health, or animal magnetism"." Heil magnetismus, its theory and practice, by P. B. Kramer. Though I have not the time to examine the merits of the work, the evidence that the practice it clucidates is a success, occurs in the last of the pamphlet, where about twenty pages are devoted to the special cases of cure, certified to by the parties most interested.

The above recalls a statement made through a nedlum, a young lawyer-M. Repos-in Constantinople: "The cause of all curative effects is no other than natural magnetism."

Of the first-article-in-the Psychische Studien for April my friend Mr. Hoffman has given metary of the Dialectical Society of London, writing to the London Times in explanation of an article which that paper had lately published, states that the author of said communication clety in any contact with Spiritualism, because three years ago a committee was formed to examine the spiritualistic manifestations, but it never was accomplished, and here the story ends. Nothing ever has been nor will be said from the part of the Dialectical Society on the theme Spiritualism "

I cannot understand how such a palpable false hood can be promulgated by any respectable member of said Society, for the proceedings of the Society in this matter have been published in book form, and are to be had at various shops in London and the United States.

The next article is by Mr. E. W. Cox, published also in the Times. This is followed by one from A. R. Wallace, Esq., of which we have already had extracts. Mr. William Crookes's more elaborate and scientific observations succeed, of which also your readers have been well

Remarks on the published treatise of Count A. Von Poninski by Mr. G. C. Wittig, of Leipzig, deserve a more extended notice than I am able to give. That such able writers take up the pen in our cause, heralds a glorious triumph sooner or

Albany, N. Y., June 1st, 1874.

## Woman.

Mr. Forsyth is the champion of woman's suffrage in the British Parliament. His bill-now before the House of Commons-gives the elective franchise to widows and unmarried women who are possessed of a certain property qualification. Woman suffrage could have no more persuasive advocate than Mr. Forsyth, who is a queen's counsel in large practice at the English bar, a successful author, and one of the strong-est men in Parliament.

In the recent test vote in the United States Senate, during the "Pembina" discussion, Woman Suffrage received the vote of nineteen Senators; three more were paired in its favor, making twenty-two affirmative votes in all. In 1867, when the question was first discussed in the Senate, only seven votes were cast in its favor. Thus the Suffrage vote in the Senate has increased in seven years from seven to twenty-two, or more than threefold. Senator Stewart therefore had good grounds for his declaration that "Seehety is marching on to Woman Suffrage, and it will not be ten years before there is no voice in this Senate against it."

Mrs. C. W. Haskins has laid the "corner stone" of an Orphan Girls' Free Home, at 385 Warren Avenue, Chicago, where she proposes to take young girls from twelve to lifteen years of age, and provide for them a home, where education and home where education and home where education are the statements. cation and industry may save them from destitution and sin.

The Methodists of Michigan, in annual State Convention assembled (at Jackson), adopted a resolution recognizing "the action of the Legis-lature in submitting a Woman Suffrage amend-ment to the Constitution as a step toward a higher and purer administration of the govern-ment of our country."

The Woman's Annual Peace Festival was held in Boston, on Tuesday, June 2d, at Mechanic's Hall, corner Bedford and Chauncey streets.

LETTER FROM GEORGE A. BACON. The Eighth Annual Convention of the Spiritualists of Indiana-The Barnes Will Case.

Agreeably with the published call, this body of Spiritualists convened at Pence's Hall, Terre Haute, Ind., Friday, May, 28th, being called to order at eleven A. M. by Mr. James Hook, when Mr. Fisher Doherty was chosen temporary President. The initiates of the last semi-annual meeting were read and approved. A Business Committee was then appointed, consisting of Dr. Westerfield, Wm. Atkinson, L. B. Denetrie, Mrs. Westerfield and James Hook.

The afternoon session was devoted to a general conference, speeches being made by Bro. C. W. conference, speeches being made by Bro. C. W. Stewart, in favor of werking in a practical way for the good of all human kind, the key-note to his thought being the inspiring motto of Thomas Paine—<sup>10</sup> The world is my country; to do good is my religion." He was followed by Mr. E. G. Thomas, who, though he did not claim to be a Spiritualist, was an investigator of Nature's laws. He did not believe in a God outside and independent of Nature, —Mr. W. H. Oziar desired to see all classes of liberals organized to gether for the benefit of the whole. The Chairgether for the benefit of the whole. The Chairgether for the benefit of the whole. The Charrman, Bro. Doherty, was desirous of getting at the cause of vice, for the purpose of ameliorating the sufferings of humanity. We are taught that there are two great controlling elements in the universe—God and the Devil. If we want to eradicate vice we must teach that man is not naturally deprayed; that he is not to rely upon the procedural Second Control of Coal for subgration but that he murdered Son of God for salvation, but that he has to depend upon his own merits for salvation has to depend upon his own merits for salvation or damnation. Several others followed in a like strain, when a Committee on Resolutions was appointed, consisting of N. W. Parker, Ernest Date Owen, Mrs. Westerfield, A. C. Hallock and J. W. Westerfield, to whom all resolutions were to be submitted. It was further voted that Messrs. Fisher Doherty, Thomas Atkinson and Henry Butts be a Finance Committee.

The avening assiste was anomed by a song from

The evening session was opened by a song from the choir, Miss Stanley presiding at the organ. Bro, C. W. Stewart was then introduced as the regular speaker of the evening, who announced his cubicot.

"All partial cyll, universal good; All discord, harmony not understood,"

which was elaborated at length and to general satisfaction. Adjourned till nine A. M. Saturday morning session was devoted to the

satisfaction. Adjourned till nine A. M.

Saturday morning session was devoted to the election of officers for the ensuing year, with the following results: Fisher Doherty, President; Thomas Atkinson and Mrs. Louisa Pence, Vice Presidents; J. R. Buell, Secretary; Dr. Allen Pence, Treasurer; AlbertSteinback, James Hook and N. W. Parker, as Trustees.

The Barnes Will Case was then taken up and considered by Mr. Ernest Dale Owen, who recapitulated its history since the decease of Mr. Robert Barnes up to the present hour, and concluded by earnestly appealing to the Convention to help carry forward to a successful issue the litigation now pending. He was followed in a similar strain by Meskrs. Butts, Stewart, Hook, Hallock and Buell. On motion of Mr. James Hook, it was voted that N. W. Parker, Fisher Doherty, Thos. Atkinson, J. W. Westerfield and C. W. Stewart, be a committee to examine all matters pertaining to the Barnes Will case, and report at the earliest hour.

The Treasurer submitted his report to May 29th, 1874.

29th, 1874:

Amount received by contribution...... paid N. W. Parker..... Balance on hand..... 

After earnest remarks from Mrs. Pence, Bros.

After earnest remarks from Mrs. Pence, Bros. Huddleston and Parker, and the report of the Business Committee, the meeting adjuurged.

The afternoon session met at half-past two, being called to order by the President elect, who briefly addressed the meeting, enjoining a continuance of the good feeling and harmony which have thus far characterized the workings of this Convention. On motion of Mr. Hook, it was voted that Dr. Pence, A. C. Hallock and James Hook, be a special committee to report a resolution suitably expressing the sense of the meeting on account of the physical departure of Bro. R. S. Tenney. Bro. R. S. Tenney.

A conference being in order, characteristic re-

A conference being in order, characteristic remarks were offered by Geo. A. Bacon, Mr. Huddleston, J. W. Westerfield, C. W. Stewart, E. D. Owen, Thos. Atkinson, Jas. Hook, Jas. Hudson, Henry Butts, Mrs. Louisa Pencel and others. After certain inquiries had been made and answered relative to future action in the Barnes Will Case the mostling hydrograph.

will Case, the meeting adjourned.

The evening exercises were opened by excellent singing from the choir. Bro. N. W. Parker, of Tipton, was then introduced as the regular speaker of the evening, who proceeded to read a most eloquent and admirable paper concerning "Woman; the causes which retard her progress."

Another song by the choir, a report of the Busi-Another song by the choir, a report of the Business Committee as to the order of exercises for the next day, and the evening services closed.

Sunday morning opened with the warmest kind of weather. The Convention was called to order by the President at 9:30 A.M. Song by the choir. The minutes of the last meeting were read and accepted. After another song the chairman stated the subject to be the consideration of the Barnes Will Case, when remarks pertinent and pithy were made by Mrs. Dr. Pence, Messrs. Doherty, Hallogk, Owen (who presented the legal aspect of the case). Atkinson and Bathe legal aspect of the case), Atkinson and Ba-con. At his stage of the proceedings Mr. James Hook offered the following resolution: "That the Trustees of the Indiana State Association be and hereby are instructed to use all honorable means under their control to obtain a new trial in the Barnes Will Case, and to prosecute the case to a successful issue," which was unanimously adopted. On motion of Mr. E. D. Owen, it was voted that a special committee of twentymously adopted. On motion of Mr. E. D. Owen, it was voted that a special committee of twenty-five (25) be appointed by the Trustees to solicit and receive subscriptions for the prosecution of the Barnes Will Case. The Trustees subsequently reported the names of the parties appointed. It was further voted that the committee, consisting of N. W. Parker, Fisher Doherty, Thomas Atkinson, J. W. Westerfield and C. W. Stewart, be instructed to devote themselves exclusively to the examination of the matter conclusively to the examination of the matter con-nected with the action of the attorneys formerly employed by this Association. Resolutions of respect to the memory of the late R. S. Tenney formerly one of the trustees of the Association, were also passed. The special committee to whom was referred the Will case then submitted their report, which, owing to the lateness of the hour, was laid on the table till the afternoon session. The hour having arrived for the regular speakers to occur the platform after singing speakers to occupy the platform, after singing by the choir, Mr. George A. Bacon briefly, and Mr. Fisher Doherty at greater length, then addressed the Convention upon topics germain to

the hour. Adjourned.

Afternoon session convened at the appointed time, and after taking it from the table further considered the report of the committee on the Barnes Will matter, which report, after being amended, was unanimously adopted. Voted that the report be published in all the liberal and in as many of the secular papers as will print it. The report is as follows:

probate by copy. Had the scales of justice been equally poised, the Will would have been probated, but the power behind the throne in the form of public prejudice operating upon the minds of the jury, stifled the voice of justice, and error triumphed.

The Association, Still confident that their cause was just, and their counsel honorable men, proceeded at once to institute proceedings to obtain a new trial. While the trustees were working in good faith, and with full confidence in the honor and integrity of their counsel, the time for a re-hearing having been set for the 30th of March, 1874, Captain Graham, one of the counsel of the Association, went to consult the counsel for the helrs-at-law, with reference to the case, and he was quietly informed that the cause would be dismissed, and, to the augrement of Capt. Graham, presented him with a document signed by all the counsel for the Association, by which they had abandoned the interest of the Association in this vast estate, for the sum of \$500, by entering into a certain agreement.

In order that their peridic may be more apparent to the public mind, we herewith annex a copy of the agreement in full.

The Ind. State Spirit'l Ass'n 1

The Ind. State Spirit'l Ass'n and David J. Mackey

In the Posey Common Pleas Court, Kovember Term, 1872.

and David J. Mackey

Vis.

Erermont E. Barnes,
Elizabeth Reynolds,
Win F. Reynolds,
and Samuel Org.:

In consideration that the said defendants, Evermont E.
Barnes and Elizabeth Reynolds, the heirs of Robert Barnes,
deceased, have agreed to allow to the said David J. Mackey
the sum of \$5.00 as a claim against the estate of Robert
Barnes, deceased, as and for his costs and attorney fees and
expenses in and about the prosecution of the above entitled
cause, the said plaintiffs do herely waive all error in said
cause, and abandon and relinquish all right of appeal and
all right of review of said cause for any reason whatsoever, and do hereby agree and promise to file no bill of exceptions in said cause, the true intent hereof being that
this settlement of said cause is final, full and complete forever.

ever. Witness the hands of said plaintiffs this 4th day of Janu ary, 1573:

DAVID J. MACKEY, BLYTHE HYNES, PARROTT & WOODS, J. M. SHACKLEFORD, HOVEY & MENZIES, SPENCER & LOUDEN, JOHN C. GRAHAM, Attorneys for the Ind. State Spiritual Association.

In justice to John C. Graham, be It known that he avers that his name was signed to the above document without his knowledge or consent, and now repudlates the same; and that Messrs, Spencer & Londen, and Mr. Wood, aver the same. Also that David J. Mackey asserts that he did not understand the full purport of said agreement when steming it.

the same. Also that David J. Mackey asserts that he didnot understand the full purport of said agreement when
signing it.

We, the Indiana State Association of Spiritualists, submit these facts to a candid public, and demand its judgment
upon the justice of our cluse and the perfidious action of
our counsel; and he It known that a committee has been
appointed by the said Association to investigate and prosecute the action of said counsel to a finality. New counsel
have been employed in this case, whose interests are identified with the cause of progress, new evidence has been
obtained, and the prospect of a rehearing is again brightening, and, it justice is done, the victory is ours. In the
prosecution of this case, however, vast expense has been
incurred, and more is inevitable. Our treasury is exhausted, but our zeal is unabated, and in view of the vast amount
of good consequent upon the successful termination of this
case, together with its value as a precedent, we appeal to
the Spiritualists of the United Stales, and each State Association respectively, as also to all Free Thinkers' organizations, to come to our aid pecuniarity in this emergency,
We do not ask this as a charity, but as simple justice to aid
in the upbuilding of our common humanity.

N. W. PARKER,
THOMAS AZKINSON,
Committee.
C. W. STEWART,

Several motions then prevailed relative to mat-

Several motions then prevailed relative to matfers of finance; a collection in behalf of the State Association was taken up, and contribu-tions for the Barnes Will Case were also received. The Committee appointed to report the names of twenty-five solicitors then submitted their list. The Business Committee reported the order of exercises for the evening. Adjourned.

The closing session was called to order about eight P. M., Bro. Thomas Atkinson in the chair.

Singing by the choir. Minutes read and approved. Bro. C. W. Stewart was then introduced as the regular speaker of the evening, who gave as his text, "The works of God and the works of the Devil." It was an earnest effort from a radical and materialistic standpoint. The from a radical and materialistic standpoint. The speaker was frequently applauded, and further complimented by the largest audience during the convention. Brief remarks of a fraternal character followed by the President and by Geo. A. Bacon, who, in closing, made an earnest appeal, in behalf of the Banner of Light. On behalf of the Local Society of Terre Haute, a vote of then be was unanimously extended to Bro. C. of thanks was unanimously extended to Bro. C. W. Stewart, for the qualities displayed by him in his two months' ministrations before the citizens of this place, and recommending him to other spiritual societies. Unanimous thanks were also voted to Dr. and Mrs. Allen Pence and all other citizens of Terre Haute, who generously entertained the delegates to this Convention; to the Chairman and other officers, and to the choir. Mr. Albert Steinback, of Evansville, related to the audience his spiritualistic experiences rethe addience his aftendance upon the Convention, through Mrs. Stewart, which were of a highly satisfactory and convincing character. At a late hour the Convention adjourned sine die, having proved itself throughout harmonious in its action, business-like in its operation, and earnest in the determination to carry forward the good work before it. Personally we are under obligations to several

kind friends for favors received—to zealous Dr. Pence and his noble wife, whose hall and home are the headquarters of Spiritualism in this section; to Mr. and Mrs. James Hook for hospitalities; to little Laura Morgan and to Mrs. Stewart, for invitations to witness their respective manifestations (the former of a physical and the latter of a slate-writing character), both of whom are letter confounding character of every degree.

daily confounding skeptics of every degree.

Terre Haute, Ind., June 1, 1874.

#### Spiritualist Lectures and Lyceums. MEETINGS'IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 p. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French. Secretary.

The Ladies' Spiritualist Aid Society meets in Cotton Hall, corner of Chauncy and Essex streets. Meetings every Tuesday afternoon. Free Sociables in the evening. Mrs. C. C. Hayward, President: Mrs. E. M. Mead, Secretary. The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sunday at 10½ A. M. and 3 P. M. Good speakers or test mediums always present.

M. and 3 P. M. Good speakers or test meaning analypresent.

Codman Hall, 176 Tremont street.—Sunday morning, circle, Mrs. Belio Bowditch, medlum, At 1 P. M. a free circle, Alt medlums invited. Evening, free conference. Thos, E. Moon, President. A Lyccum also meets in this hall.

Cotton Hall.—Mrs. Lottle Taber and other medlums will hold scances at 40% A, M. in this hall, corner of Chauncy and Essex streets.

Harmony Hall.—Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Sunday at this hall, No. 18½ Boyiston street. Lectures in the afternoon and evening. Admittance fee 10 cts.

Boston .- John A. Andrew Hall .- The Children's Progressive Lyceum No 1, still continues to hold well attended sessions under the conductorship of Alonzo Danforth, on Sunday mornings. The seats assigned to the adult visitors are also uniformly filled, which speaks well for the public interest in the school.

The Lyceum Industrial Band will hold a Strawberry Fes-

tival and dance at John A. Andrew Hall, on Monday even-ing, June 15th, 1874. Admission fifteen cents. No extra charge for dancing.

Mrs. Sarah A. Floyd conducted the free meetings at this hall, on the afternoon and evening of Sunday, June 7th, with good success-the audiences being large, and the services interesting.

Nassan Hall .- Miss Susie F. Nickerson occupied the platform last Sunday morning. After an invocation, an influence purporting to be the spirit of William White took possession of the medium and gave an excellent address. The medium was then controlled to give tests—some of them to entire strangers, which were highly appropriated

In the afternoon the hall was filled with an intelligent audience, to hear Horace Seaver lecture on the Important subject, "What is Truth?" Mrs. Taber and Mrs. Dick also made brief remarks, after which "Nearer, my God. to Thee, "was sung by the congregation, and the meeting closed, all feeling well pleased with the exercises. Mrs. Dick and Mr. Seaver are expected to speak in this

hall next Sunday afternoon.

Cotton Hall.—Sunday, June 7th, the usual free circles

were held at this place, Thomas Cook, Mrs. Taber and Frank T. Ripley officiating as mediums. The hall was crowded, especially at the evening session. It was an nounced that on Sunday, June 14th, three circles would be given in this hall, in the morning at half-past ten, afternoon at three, and evening at eight; mediums, Mrs. Taber, Mrs. Nelson, Messrs. Cook and Ripley.

IMPROVE THE TIME.—Spiritualists, reformers, friends: Let us improve these warm days. "The groves were God's first temples," and now while it is warm, so that the people may be gathered together in the groves, let the spirits, your dear departed ones, have the opportunity to give the bread of life.

Mrs. Taber, Thomas Cook and Frank T. Ripley are ready to go with their spirit bands and hold meetings anywhere within reasonable distance of Boston, on the most casy and acceptable terms. Mrs. Taber and Mr. Ripley are both used to give tests in a public audience, and Mr. Cook has a full, strong voice, well fitted for addressing large assemblies in the open air. All who feel to cooperate with the angel-world, in improving the warm days, to spread the good news and glad tidings from heaven to a famishing world, will please address,

No. 5 Montgomery Place, Boston, Mass.

Passed to Spirit-Life:

From her residence in South Boston, on Thursday, May 2sth, Mrs. Harriet II. Washburn, wife of William Washburn, formerly of Middleboro', Mass., aged 46 years and 6

burn, formerly of bilddleboro', blass., aged 40 years and 6 months.

Gilding from out the body, which, by reason of disease, had been for a long stime a source of wearlness and suffering, she passed into the spiritual life as one who felt prepared to appreciate its nobler powers and greater freedom. Familiar for many years with the natural relations of the material and spiritual worlds, and conversant with the phenomena which demonstrate continuous interchange between their inhabitants, her views were clear, decided, and fearlessly expressed. Interested in all questions of practical reform, and with a mind cultivated by sympathy with the best thinkers of the world, she has been able to exert, in her sphere of life, an influence. For himan progress, radical and decided in its character. Many of our lecturers, when filling their engagements at Middleboro', have enjoyed the hospitality of the Washburn home, and been strongthened and encouraged by her sympathetic and appreciative spirit. The friends who miss her visible presence, have already realized her spiritual nearnoss, as the power of her mind has already enabled her to communicate, through several sensitives, her wishes and feelings concerning personal matters of interest to her family.

The funeral services, conducted by Dr. H. B. Storer, were in harmony with the simplicity and sincerity of her character, and the cheering faith which she entertained.

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