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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.]

Investigations by some Notable Skeptics .- In giving some account of how a few of the more important converts to Spiritualism became convinced, we are of course limited to those who have given their experiences to the public. I will first take the case of the eminent American lawyer, the Hon. J. W. Edmonds, commonly called Judge Edmonds; and it may be as well to let English skeptics know what he is thought of by his countrymen. When he first became a Spiritualist he was greatly abused; and it was even declared that he consulted the spirits on his judicial decisions. To defend himself, he published an "Appeal to the Public," giving a full account of the inquiries which resulted in his conversion. In noticing this, the New York Evening Mirror said : "John W. Edmonds, the Chief Justice of the Supreme Court of this District, is an able lawyer, an industrious judge and a good citizen. For the last eight years occupying without interruption the highest judicial stations, whatever may be his faults no one can justly accuse him of a lack of ability, industry, honesty or fearlessness. No one can doubt his general saneness, or can believe for a moment that the ordinary operations of his mind are not as rapid; accurate and reliable asever. Both by the practitioners and suitors at his bar he is recognized as the head, in fact and in merit, of the Supreme Court for this District." A few years later he published a series of letters on Spiritualism in the New York'Tribune; and in the first of these he gives a compact summary of his mode of investigation, from which the following passages are extracted.-It-must be remembered that at the time he commenced the inquiry he was in the prime and vigor of intellectual life, being fifty-two years of age:

quiry ne was in the prime and vigor of interlectual file, being fifty-two years of age: "It was in January, 1851, that I first began my investiga-tions, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse. During twen-ty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in penell a memoran-dum of all that took place, so far-as I could, and, as soon as I returned home, to write out a full account of what I had wit-nessed. I did all this with as much minuteness and particu-larity as I had ever kept any record of a trial before me in court. In this way, during that period, I preserved the record of nearly two hundred interviews, running through some one thousand six hundred pages of manuscript. I had these in-terviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new, or something different from what had previously occurred ; and it very seldom happened that only the same persons were present. The manifestations were of almost every known form, physical or mental ; some-times only one, and sometimes both combined. "I resorted to every expedient I could devise to detect im-posture and to guard against delusion. I felt in myself, and posture and to guard against delusion. I felt in myself, and saw in others, how exciting was the idea that we were act-ually communing with the dead; and I labored to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme; and when my belief was challenged, as it was over and over again, I refused to withd event the unidence that would be a sufficient to the sufficiency of the sufficiency of the sufficience of the su yield, except to evidence that would leave no possible room for cavil. "I was severely exacting in my demands, and this would fre quently happen. I would go to a circle with some doubt on my mind as to the manifestations at the previous circle, and something would happen aimed directly at that doubt, and completely overthrowing it as it then seemed, so that I had no longer any reason to doubt. But I would go home and write out carefully my minutes of the evening, cogitate over them for several days, compare them with pravious records them for several days, compare them with previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and 1 would go to the next circle with a new doubt, and a new set of

and the details given in the letters prove that he was condaughter became mediums; so that he afterwards obtained personal confirmation of many of the phenomena by himself alone. But all the phenomena referred to in the letters and "Appeal" occurred to him in the presence of others, who testified to them as well, and thus removed the possibility

testined to them as wen, and thus removed the possibility that the phenemena were subjective. We have yet to add a notice of what will be perhaps, to many persons, the most startling and convincing of all the Judge's experiences. His own daughter became a medium for speaking foreign languages of which she was totally ig-norant. He says: "She knows no language but her own, and a little guestic of hoge linguage." and a little smattering of boarding-school French; yet she has spoken in nine or ten different tongues, often for an hour at a time, with the case and fluency of a native. It is not un-frequent that foreigners converse with their spirit-friends through her in their own language." One of these cases must be given :

must be given : "One evening, when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. Ere long a spirit spoke to him through Laura, in English, and said so many things to him that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever house a few years before, but of whom none of us had ever heard. Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke Greek? The residue of the conversation for more than an hour was, on his part, entirely in Greek, and on hers sometimes in Greek and sometimes in English. At times Laura would not under-stand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself while uttering Greek words." in Greek, and herself while uttering Greek words

Several other cases are mentioned, and it is stated that this lady has spoken Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian and Indian ; and other languages which

were unknown to any person present. This is by no means an isolated dase, but it is given as be ng on most unexceptionable authority. A man must know whether his own daughter has learnt, so as to speak fluently, eight languages besides her own, or not. Those who carry on the conversation must know whether the language is on the conversation must know whether the language is spoken or not; and in several cases—as the Latin, Spanish, and Indian—the Judge himself understood the language. And the phenomenon is connected with Spiritualism by the speaking being in the name of, and purporting to come fipin, some deceased person, and the subject matter being charac-teristic of that person. Such a case as this, which has been published sixteen years, ought to have been noticed and ex-plained by those who profess to enlighten the public on the subject of Spiritualism. subject of Spiritualism.

Our next example is one of the most recent, but at the same Our next example is one of the most recent, but at the same time one of the most useful, converts to the truths of Spirtu-alism. Dr. George Sexton, M. D., M. A., L.L. D., was for many years the condjutor of Mr. Bradlaugh, and one of he most earnest and energetic of the secularist teachers. The celebrated Robert Owen first called his attention to the sub-ject of Spiritualism about twenty years ago. He read books, he saw a good deal of the ordinary physical manifestations, but he always "suspected that the mediums played tricks, and that the whole affeir was nothing but clever conjuring and that the whole affair was nothing but clever conjuring by means of concealed machinery." He gave several lectures against Spiritualism in the usual style of -- non-believes, dwelling much on the absurdity and triviality of the phenonena, and ridiculing the idea that they were the work of spirits. Then came another old friend and fellow-secularist, Mr. Tu-ley, who, after investigating the subject for the purpose of exposing it, became a firm believer. Dr. Sexton hughedat this conversion, yet it made a deep impression on his mind. Ten years passed away, and his next important investiga-tion was with the Davenport brothers; and it will be well or those who sneer at these much-abused young men to take note of the following account of Dr. Sexton's proceedings with them, and especially of the fact that they cheerfully sib-mitted to every test the doctor suggested. He tells us (in his lecture, "How I became a Spiritualist,") that he visited them again and again, trying in vain to find out the trik. Then, he says—

aware of the possible sources of error in such an inquiry; and the details given in the letters prove that he was con-stantly on his guard against them. He himself and his daughter because we mainteen we have a spirite communicating was proved in a hundred different ways. Communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doetrine of spirit.com-munion was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lyt-ton's 'Strange Story.' 'Do you believe,' asked the female at-tendant of Margrave, 'in that which you seek?' 'I have no belief' was the answer 'True science has none, true no belief,' was the answer. 'True science has none; true science questions all things, and takes nothing on credit. It Shows but three states of mind-denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment.' This describes exactly the phases through which my mind has passed."

Since Dr. Sexton has become a Spiritualist he has been as energetic an advocate for its truths as he had been before for the negations of secularism. His experience and ability as a lecturer, with his long schooling in every form of manifesta-tion, render him one of the most valuable promulgators of its teachings. He has also done excellent service in exposing the pretensions of those conjurers who profess to expose Spiritualism. This he does in the most practical way, not only by explaining how the professed initiations of spiritual mention teaching and professed initiations of spiritual manifestations are performed, but by actually performing them before his audience ; and at the same time pointing out them before his audience; and at the same time pointing out the important differences between what these people do and what occurs at good scances. Any one who wishes to com-prehend how Dr. Lynn, Messrs. Maskelyne and Cook, and Herr Dobler perform some of their most curious feats have only to read his lecture, entitled, "Spirit Mediums and Con-jurers," before going to witness their entertainments. We can hardly believe that the man who does this, and who dur-ing fifteen years of observation and experiment held out arguing the spiritual theory is one of the source who as Lord Amagainst the spiritual theory, is one of those who, as Lord Am-berley tells us, "fall a victim to the most patent frauds, and berley tells us, "fall a victim to the most patent frauds, and are imposed upon by jugglery of the most vulgar order."; or who, as viewed from Prof. Tyndall's high scientific stand-point, are in a frame of mind before which science is utterly powerless—"dupes beyond the reach of proof, who like to believe and do not like to be undeceived." These be brave words; but we leave our readers to judge whether they come with a vary most area from most back up a the most claudor with a very good grace from men who have the most slender and inadequate knowledge of the subject they are criticising, and no knowledge at all of the long-continued and conscien-tious investigations of many who are included in their wholesale animadversions.

Yet one more witness to these marvelous phenomena we must bring before our readers—a trained and experienced physicist, who has experimented in his own laboratory, and has applied tests and measurements of the most rigid and con-clusive character. When Mr. Crookes—the discoverer of the metal thallium, and a Fellow of the Royal Society-first announced that he was going to investigate so-called spiritual phenomena, many public writers were all approval; for the complaint had long been that men of science were not permitted by mediums to inquire too scrupulonsly into the facts. One expressed "profound satisfaction that the subject was about to be investigated by a man so well qualified"; an other was "gratified to learn that the matter is now receiving other was "gratined to learn that the matter is now receiving the attention of cool and clear headed men of recognized po-sition in science"; while a third declared that "norme could doubt Mr, Crookes's ability to conduct the investigation with rigid philosophical impartiality." But these expressions were widently believe and were colly mont to analy in ease evidently insincere, and were only meant to apply in case the result was in accordance with the writers' notions of what the result was in accordance with the writers' notions of what it ought to be. Of course, a "scientific investigation" would explode the whole thing. Had not Faraday exploded table-turning? They halled Mr. Crookes as the Daniel come to judgment—as the prophet who would curse their enemy, Spiritualism, by detecting imposture and illusion. But when the judge, after a patient trial lasting several years, decided against them, and their accepted prophet, blessed the hated thing as an undoubted truth, their tone changed; and they began to suspect the judge's ability, and to pick holes in the evidence on which he founded his judgment.

the press are borne good-humoredly, and seldom excite other the press are borne good-number usy, and sentine extre owner feelings than pity for the willful ignorance and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists; and it is as well, perhaps, that the outer world, to whom the literature of the movement is as much unknown as the Vedas, built is more than a sentiment with the outer world. should be made acquainted with them.

Investigation by the Diolectical Committee,—There are many other investigators who ought to be noticed in any complete other investigators who ought to be noticed in any complete sketch of the subject, but we have now only space to allude briefly to the "Report of the Committee of the Dialectical Society." Of this committee, consisting of thirty-three act-ing members, only eight were, at the commencement, believ-ers in the reality of the phenomena, while not more than four accepted the spiritual theory. During the course of the in-quiry at least twelve of the complete skeptics became con-vinced of the reality of many of the physical phenomena through attending the experimental sub-committees, and al-most wholly by means of the mediumship of members of the committee. At least three members who were previously skeptics pursued their investigations outside the committee meetings, and in conscouence have become thorough Spirit. meetings, and in consequence have become thorough Spirit-ualists. My own observation as a member of the committee and of the largest and most active sub-committee, enables me to state that the degree of conviction produced in the minds of the various members was, allowing for marked differences of character, approximately proportionale to the amount of time and care bestowed on the investigation. This fact, which is what occurs in all investigation into these phenomena, is a characteristic result of the examination into any natural phenomena. The examination into an imposture or delusion has, invariably, exactly opposite results: those who have slender experience being deceived, while those who per-severingly continue the inquiry inevitably find out the source of the deception or the delusion. If this were not so, the discovery of truth and the detection of error would be alike impossible. The result of this inquiry on the members of the committee themselves is, therefore, of more importance than the actual phenomena they witnessed, since these were

than the actual phenomena they witnessed, since these were far less striking than many of the facts already mentioned. But they are also of importance as continuing, by a body of intelligent and unprejudiced men, the results obtained by previous individual inquirers. Before leaving this report, lemust call attention to the evi-dence it furnishes of the state of opinion anong men of edu-cation in France. M. Camille Flämmarion, the well-known astronomer, sent a communication to the committee which descrives special consideration. Besides declaring his own ac-ceptance of the objective reality of the phenomena after ten years of investigation, he makes the following statement: "My hearned teacher and friend M. Babinet of the Insti-

".". My learned teacher and friend, M. Babinet, of the Insti-tute, who has endeavored, with M. E. Liais (now Director of the Observatory of Brazil), and several others of my col-leagues of the Observatory of Paris, to ascertain their nature and cause, is not fully convinced of the intervention of spirits in their production; though this hypothesis, by which alone certain categories of these phenomena would seem to be available for more observed by my or most to be explicable, has been adopted by many of our most es-teemed sarants, among others by Dr. Haile, the learned au-thor of the 'History of Chemistry,' and the 'General Ency-clopedia'; and by the diligent laborer in the field of astronomic discovery whose death we have recently had to deplore, M. Hermann: Goldschmidt, the discoverer of fourteen plan-

It thus appears that in France, as well as in America and 4 in this country, men of science of no mean rank have inves-tigated these phenomena and have found them to be realities; while some of the most eminent hold the spiritual theory to

while some of the most eminent hold the spiritual theory to be the only one that will explain them. This seems the proper place to notice the astoniding asser-tion of certain writers, that there is not "a particle of evi-dence" to support the spiritual theory; that those who ac-cept it betray "hopeless inability to discriminate between adequate and inadequate proof of facts"; that the theory is "formed apart from facts"; and that these who accept it are so unable to reason as to "jump to the conclusion" that it must be spirits that move tables, merely because they do not know how else they can be moved. The preceding account of how converts to Spiritualism have been made is a sufficient answer to all this ignorant, assertion. The spiritual theory, as a rule, has only been adopted, as a list resource, when all other theories have hopelessly broken down; and when fact after fact, phenomenon after phenomenon, has presented itself, giving direct proof that the so-called diad are still alive. The spiritual theory is the logical outcome of the whole of the facts. Those who deny it, in every instance. with which I am acquainted, either from ignorance or disbe-lief, leave half the facts out of view. Take the one case (out of many almost equally conclusive) of Mr. Livermore, who, during five years, on hundreds of occasions, saw, felt and heard the movements of the figure of his dead wife in absolute, unmistakable, living for n-a form which could move objects, and which repeated y wrote to him in her own handwriting and her own language, on cards which re-mained after the figure had disappeared; a form which was equally, visible and tangible to two friends; which ap-peared in his own house, in a room absolutely secured, with the presence of only a young girl, the medium. Had these three men "not a particle of evidence" for the spiritual theory? Is it, in fact, possible to conceive or suggest any more complete proof? The facts must be got rid of before you can abolish the theory ; and simple denial or disbelief does not get rid of facts testified during a space of five years by three witnesses, all men in responsible positions, and carrying on their affairs, during the whole period in a manner to win the their affairs during the whole period in a manner to win the respect and confidence of their fellow-utitzens." respect and confidence of their fellow-vitizens.*

I look back sometimes now, with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception.

vas a remarkable feature of my investigations that every conceivable objection 1 could raise was, first or last, met and

The following extracts are from the "Appeal":

"I have seen a mahogany table, having a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken back-ward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang

again. "I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it through a room where there were at least a dozen people sit ting, yet no one was touched; and it was repeatedly stopped within a few inches of me, when it was coming with a vio-lence which, if not arrested, must have broken my legs."

Having satisfied himself of the reality of the physical phenomena, he came to the question of whence comes the intelligence that was so remarkably connected with them. H says :

"Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them without my even taking my memorandum out of my pock et, and when not a person present knew that I had pre-pared questions, much less what they were. —My most se-cret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken to as if I had uttered them; and I have been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself.

"Still the question occurred, 'May not all this have been, by some mysterious operation; the mere reflex of the mind of some one present? The answer was, that facts were comsome one present?' The answer was, that facts were com-municated which were unknown then, but afterwards found to, be true; like this, for instance: when I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health several times; and on my return, by comparing their information with the en-tries in my journal, it was found to?' be invariably correct. So thoughts have been uttered on subjects not then in my mind and utterly at variance with my own notions. This has often happened to me and to others, so as fully to estab-lish the fact that it was not our minds that gave forth or aflish the fact that it was not our minds that gave forth or af-fected the communication."

I These few extracts sufficiently show that the writer was

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"My partner-Dr. Barker-and I invited the Brothersto our houses, and, in order to guard against anything he trickery, we requested them not to bring any ropes, inst-ments, or other apparatus; all these we ourselves had deermined to supply. Moreover, as there were four of them, vie, the two Brothers Davenport, Mr. Fay, and Dr. Fergush, we suspected that the two who were not tied might really all that was done. We therefore requested only two to core

ey unhesitatingly complied with all these requests. We formed a circle, consisting entirely of members of m own families and a few private friends, with the one lue exception of Mrs. Fay. In the circle we all joined hards, and as Mrs. Fay sat at one end she had one of her hads free, while I had hold of the other. Thinking that she might be able to assist with the hand that was thus free, I asked as a favor, that I-might be allowed to hold both her hand—a position which she at once agreed to. Now, withouten tering here at all into what took place, suffice it to say hat we bound the mediums with our own ropes, placed their eet upon sheets of writing paper, and drew lines around teir boots, so that if they moved their feet it should be impossible for them to place them again in the same position ; wdaid pence on their toes, scaled the ropes, and in every wayook precautions against their moving. On the occasion to wich now refer, Mr. Bradlaugh and Mr. Charles Watts were res nt: and when Mri Eav's coat had been taken off, the ope ent; and when Mri Fay's cost had been taken on, the opes still remaining on his hands, Mr. Bradlaugh requested that his coat might be placed on Mr. Fay, which was immeduely done, the ropes still remaining fastened. We got, on the oc-casion, all the phenomena that usually occurred in thores-ence of these extraordinary men, particulars of which shall which have been approximately the Daylor have mean but probably give on another occasion. Dr. Barker becama be ever in Spiritualism from the time that the Brothers sited at his house. I did not see that any proof had been iven that disembodied spirits had any hand in producing the phe-nomena; but I was convinced that no tricks had been pyged, and that, therefore, these extraordinary physical manesta tions were the result of some occult force in Nature wich. had no means of explaining in the present state of my howl edge. All the physical phenomena that I had seen nw be-came clear to me; they were not accomplished by tricky, as I had formerly supposed, but were the result of some ndis-covered law of Nature, which it was the business of thman of science to use his utmost endeavors to discover.

While he was maintaining this ground, Spiritualistoften sked him how he explained the intelligence that wasnanifested; and he invariably replied that he had not y seen proofs of any intelligence other than what might be at of the medium or of some other persons present in the ircle, adding, that as soon as he did see proofs of such intelgence he should become a Spiritualist. In this position he sod for many years, till he naturally believed he should ner see cause to change his opinion. He continued the inquir, how-ever, and in 1865 began to hold scances at home; buit was years before any mental phenomena occurred which we absolutely conclusive, although they were often of so artling a nature as would have satisfied any one less skeptid. At length, after fifteen years of enlightened skepticism-skepticism not founded upon ignorance, but which refusi to go one step beyond what the facts so diligently pursul abso-lutely demonstrated—the needful evidence came :

"The proofs that I did ultimately receive are, aany of them, of a character that I cannot describe minuly to a public audience, nor indeed have I time to do so. unice it to say, that I got in my own house, in the absence 'all me-diums other than those members of my own familynd intimate private friends in whom mediumistic powerbecame developed, evidence of an irresistible character thathe communications came from deceased friends and relates. Intelligence was again and again displayed whichould not

In Mr. Crookes's latest paper, published in the Quarterly Journal of Science for January last, we are informed that he has pursued the inquiry for four years; and besides attending scances elsewhere, has had the opportunity of making nu-merous experiments in his own house with the two remark-able mediums already referred to, Mr. D. D. Home and Miss Kate Fox. These experiments were almost exclusively made in the light, under conditions of his own arranging, and with his own friends as witnesses. Such phenomena as percussive sounds; alteration of the weight of bodies; the rising of heavy bodies in the air without contact by any one; the levi-tation of human beings; luminous appearances of various kinds; the appearance of hands which lift small objects, yet are not the hands of any one present; direct writing by a luminous detached hand or by the pencil alone; phantom forms and faces ; and various mental phenomena--have all een tested so variously and so repeatedly that Mr. Crooke s thoroughly satisfied of their objective reality. These phenomena are given in outline in the paper above referred to, and they will be detailed in full in a volume now preparing. I will not, therefore, weary my readers by repeating them here, but will remark, that these experiments have a weight is evidence vastly greater than would be due to them as resting on the testimony of any man of science, however distin-guished, because they are, in almost every case, confirmations f what previous witnesses in immense numbers have testified to, in various places, and under various conditions, during the last twenty years. In every other experimental inquiry, without exception, confirmation of the facts of an earlier observer is held to add so greatly to their value, that no one treats them with the same incredulity with which he might have received them the first time they were announced. And when the confirmation has been repeated by three or four inlependent observers under favorable conditions, and there is nothing but theory or negative evidence against them, the facts are admitted—at least provisionally, and until disproved by a greater weight of evidence or by discovering the exact source of the fallacy of preceding observers.

But here, a totally different—a most unreasonable and a most unphilosophical—course is pursued. Each fresh obser-vation, confirming previous evidence, is treated as though it were now put forth for the *first* time; and fresh confirmation is asked of it. And when this fresh and independent confirmation mation comes, yet more confirmation is asked for, and so on without end. This is a very clever way to ignore and stiffe a new truth; but the facts of Spiritualism are ubiquitous in their occurrence and of so indisputable a nature, as to compel conviction in every earnest inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergone on steadily increasing for a quarter of a century. Cler-gymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philo-sophical skeptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we per contra? Neither science nor philosophy, neither skepti-cism nor religion, has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism ! This being the case, and fully appreciating the amount of condor being the case, and fully appreciating the amount of candor and fairness, and knowledge of the subject, that has been exhibited by their opponents, is it to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say, that the move-ment is going on quite fast enough; that it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and perse-cution, ridicule and argument; and will continue to thrive whether and or add by grant papers or not. Non-of-science whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of

[To be continued.]

BANNER LIGHT. $(\mathbf{O}\mathbf{F})$

The Rostrum.

THOROUGH EDUCATION. A Lecture by Dr. J. R. Ruchanan.

HOW OUR CHILDREN MAY DE BEST TRAINED TO BECOME SOOD AND USEFUL MINIAL OF OUT TITY.

On Walue May 20th, this talented and Ilberal-minded gentleman delivered an interest-

Education is but assistance and stimulation to requestion is our assistance and stimulation to the faitural growth of everything in passing from the germ to tail maturity. All true normal growth is spontaneous, healthful and pleasant, and all proper aids to growth are promotive of bottle definition. health and pleasure : whatever is painful, oppres sive or fatigung is adverse to the purposes of sive or fatighting is adverse to the purposes of education, for it is a hindrance to moral growth. We have suffered long under the painful, fatigu-ing and oppressive system. Enlightened, teach-ers have professed against it for more than half (a century) and have given us examples, of true moral education in which the pupil is made hap-or and more the dock with dathet hap-mark to py, and goes to school with delight because it is the only place in which he can have the fullest the only place in which he can have the function enjoyment of all his faculties, and all the ele-ments of happiness in his nature. But the plac-tice of education in this country still lingers far, very far, in the rear of what educational science demands, and what the educational system of Germany has realized.

Education_has been heretofore almost solely Intellectual; no system of moral education has ever been organized, and the latest suggestions accer been organized, and the labest suggestions for moral education contemplate only the intro-duction of a moral text-book. Nor is there any system of practical education to fit men for the business of lite as our present system units them. The only germs of a practical education yet visi-ble are in the German and French art-schools and technological and polytechnic schools for physical schede.

only one prominent at present, the intellectual, is the least important. The first necessity is that men should earn their subsistence : the second, that they should live in happiness and virtue; and the third and last, that they should become normainted with literature.

noqualitied with diterature. Inving matured a scheme of threefold educa-tion to develop, the morph nature and the busi-ness rapacity, as well as the intellect, his first presentation of it one year ago was viewed with unexpected favor by the most distinguished friends of education. At a meeting in Boston, one of, the most celebrated and cloquent citi-zens remarked that for such a system the people of this country ought to raise ten millions of dol-lars to put if extensively into inmediate operalars to put it extensively into immediate opera-

ion. He could not speak of industrial education for want of time, but would illustrate a system of in-tellectual and moral education, the importance of which he had "realized so deeply as to suspend his professional labors, and give his time at pres-ent to the preparation of a work in which the normal system of education would be developed. The leading principle of intellectual ducation The leading principle of intellectual ducation-property conducted is, that it shall be natural, healthful and pleasant. The child delights to learn, and is busy in acquiring knowledge—ac-quiring more in its first two years than in all the rest of its life. Its natural method is by diversi-cal decoder and be having from its subject hed observation, and by hearing from its seniors those thing, which it cannot observe for itself. Latus simply assist its studies by giving it mat-ter for observation. Chemistry, botany, natural philosophy, natural thistory, geology, anatomy, geography and numbers may all be taught, chiefby specimens, apparatus and visible illustra-ns. This is the only true method of teaching tions. science. Agassiz was accustomed to say that "text-book knowledge of Nature does not amount to anything," and to take, away all books from his students. Knowledge so acquired is exact, positive; it is never forgotten. But the greater mass of human knowledge cannot be embodied mass of numeric knowledge cannot be emporied, in visible illustrations, and must be imparted, not by text-books, which give yague, imagina-tive conceptions, but by the voice of the living teacher. All instruction should be oral and de-monstrative — should address the eye or the ear. The experience of medical colleges had shown that are the tritude lines throw the raid

that oral instruction was three times as rapid and efficient as private study. It was the palace-car on the road to knowledge, in which adult young men will ride at whatever cost, while little children, who have ten times as much need of such assistance, are doomed to travel along; driven by a taskmaster who is called a teacher, but who is commonly only an overseer, whose authority is enforced by the rod, In the old system, children are imprisoned and

improvements can accomplish but little unless they are sustained by the people, by school boards and the Legislature. Our very dest schools are susceptible of many improvements, which would probably be introduced if the teachets were encouraged and appreciated in their efforts. But the efforts of philanthropists are chilled by puble apathy. In presenting these views of intellectual odu-cation he was presenting nothing absolutely new, nothing but what experience had verified, but in reference to moral chication he had a new doc-trine to propose. The power of moral educa-tion, even in a fragmentary form, not organized as a system, was splendidly illustrated in the

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ing lecture, cot which the following is a full synopsis,) before the Louisville, Ky., Training school of Fellenberg at Holwyl, as reported by School ; Education is but assistance and stimulation to tion of all the Governments of Europe–Ger-mans, French, Swiss, Italians, English, Rus-sians, Greeks, Prussians, noblemen and charity scholars, all mingled and lived in perfect har-mony, with nordnels, no fisticutis, no drinking or disorder, no excursions for lawless indulgence, no smoking of tobacco; all these things were expelled by the voluntary action of the young men. The sentiment of honor was ap-pealed to, and was found amply sufficient for perior to, and was found amply summered for their own government. Fellenberg used no com-petition or rewards and honors to stimulate them. Alle had no punishments, nor was expul-sion held up as a check. It was an admirable specimen of moral government and moral cul-ture, so remarkable that nearly all the Govern-ments of Exercise activity of Court is re-

inents of Europe appointed Commissions to re-port upon its methods. "All this," says Mr. Owen in his charming autobiography entitled "Threading My Way," "sounds, I dare say, strangely utopian and ex-travagant. It comes before me now by the light of a life's teachings and hycommarison with the travagant. It comes before me now by the light of a life's teachings, and by comparison with the realities of after years, more like a dream of fancy seen under the glamour of optimism, than anything sober, actual, and reatly to be met with in this presaic world. It avails nothing to tell me that such things cannot be, for at Hofwyl they were. I describe a state of society which I saw, and part of which I was." The power of a true system of moral educa-tion he regarded as really compotent, competent to bring the lowest dregs of humanity up to the standard, of a virtuous life : competent for form

standard of a virtuous life : competent to reform nearly all the inmates of our prisons; competent to make our children better than ourselves; com-petent: to banish all the intemperance, vice, rime and selfishness that prevail at present, and

erine and sensiness that prevar at present, and leave our jails empty, our criminal courts idle. Imperfectly as it has been understood, it has already demonstrated this much. The reforma-tory schools of Germany, France and England have shown the power of dealing with the lowest class of young criminals and restoring then to moral rectifude. The reform school of Mettray, in France, restored to virtue eighty five per cent, of all the criminal youth placed in its charge. of all the criminal youth placed in its charge. The Rauhen-haus, near Hamburg, was still more remarkable. It took charge of the very dregs of the juvenile populace, debased by every dregs of the juvenile populace, debased by every vice, tilthy and perverted in their natural appetites, and it developed a generosity, a piety and nobili-ty of character in those poor youths which can be rivaled only in the lives of men of the most-eminent victue and notes.

eminent virtue and plety. He had studied the philosophy of moral edu-cation and arrived at its most fundamental principles, the proper application of which would en-able us to develop the moral as surely as the in-tellectual faculties, and to insure virtue as well as intelligence in the rightly educated youth. Such a result surpasses in value all that has here of the bandown is suboal, and universities for tofore been done in schools and universities, for character is worth far more than literary intelli-

The fundamental idea of the new system is that, while the eye is the channel for intellectual impression and the chief inlet of ideas, the car is the channel of the emotional nature and the chief inlet for the soul. Sound necessarily arouses feeling, for every feeling has its favorite tone by which it is expressed, and when that tone is heard the feeling is roused. Thus every speaker rouses in himself feelings more powerful even than those which the tone of his own voice rouses in his heard, the tone of his own voice rouses. in his hearer, and the role of his own voice rouses in his hearer, and the role of the pupil is the most powerful agent for his moral culture. Our feelings go with our voice—in sympathetic tones we subdue ourselves to tears, as by fierce denunclation we rouse ourselves to anger and defiance. Thus the bird sings itself into gayety, as the lion roars himself into a rage. The voice of ,the teacher beard continually in

The voice of the teacher heard continually in oral instruction penetrates the minds of the pu-pils, commands their thoughts, inspires their emotions, and brings them into harmony with himself. But the voice of the pupil is still more potent, and when exerted in song it produces a harmony of feeling, a joyful happiness in the school which practices frequent singing, that renders all punishment, all arbitrary authority, entirely moucessary. The power of fervent song is often seen in religious meetings, and becomes the chief power of revivals of religion, by which men and women are swept away as if by a whirlwind of moral power and carried to a higher plane of life, they whole moral nature revolutionized, In a school aiming at more and intellectual culture, there should never be more than an hour or two passed without vocal music by all the pupils. Songs should be used of every character which their moral culture requires, tender and sentimental, plous, sublime, heroic, gay, ener-getic, loying, as the condition of the pupil may need. Thus the school would progress with con-tinual moral growth, and with an animation of feeling which would greatly increase their intel-lectual growth and attainments. It was by such means chiefly that Wichern re-formed the wretched young populace of Ham-burg-songs that brought tears to their eyes. The moral superiority of Prussian schools is due mainly to the fact that they give about one-tenth of their time to singing. of their time to singing. It is a burning disgrace to our American schools that they have not learned generally to substitute this delightful moral power for brute force, and the schools of the city of New York, for want of this agency, are falling into such dis-order since the rod was expelled, as will probably require its restoration. To oral instruction and vocal music he would add special exercises in declamation and orato-ry, according to the principles which he had taught to elocutionists. By these principles we call up and express any emotion or faculty required, and may therefore cultivate special pow-ersán each pupil according to the special needs. One addicted to harshness should declaim pas-sages of tender pathos; one addicted to feeblesages of tender pathos, one addread to reender ness and indolence of character should declaim something heroic and energetic; one addicted to grossness and buffoonery should declaim the sub-lime and ideal. A sufficient frequency of singing and declama A summer in frequency of singing and declama-tion, properly conducted, would maintain an ha-bitual elevation of moral sentiment and kindly feeling, and organize a public sentiment in the school which would hold all up to the high stand-ard, and would quickly efferate, and assimilate the grosser nature of a pupil when introduced into the school. Ten years passed under such influences would so strengthen the moral nature, and produce so high-tuned a character, that the experience of after life would be unable to change it, and each thoroughly cultured pupil would be blessing and an ennobling influence to society. Such a system of education he was preparing for the press, and he would be happy to cooper-ate in any way with teachers in the introduction of such improvements.

SUMNÉR. BY JOHN G. WHITTIER.

"I am not one who has disgraced beauty of sentiment by deformity of combuct, or the maxims of a freeman by the actions of a slave; but, by the grace of God, I have kept my life unsulfied, "-Milton's Defence of the People of England,

Oh Mother State! the winds of March Blew chill o'er Auburn's Field of God, Where, slow, beneath a leaden arch Of sky, thy mourning children trod.

And now, with all thy woods in leaf, Thy fields in flower, beside thy dead Thou sittest, in thy roles of grief, A Rachel yet uncomforted

And once again the organ swells, Once more the flag is half-way hung, And yet again the mournful bells

In all thy steeple-towers are rung. And I, obedient to thy will,

Have come a simple wreath to lay, Superfluous, on a grave that still Is sweet with all the flowers of May.

I take, with awe, the task assigned ; It may be that my friend might miss, In his new sphere of heart and mind, Some token from my hand in this

By many a tender memory moved, Along the past my thought I send ; The record of the cause he loved Is the best record of its friend.

What hath been said, I can but say ; All know the work that brave man did,

For he was open as the day, And nothing of himself he hid.

No trumpet sounded in his ear, He saw not Sinaj's cloud and flame, But never yet to Hebrew seer A clearer voice of duty came.

God said : "Break thou these yokes ; undo

These heavy burdens. I ordain A work to last thy whole life through, A ministry of strife and pain.

Forego thy dreams of lettered ease.

Put thou the scholar's promise by, The rights of man are more than these." He heard, and answered : "Here am I!"

He set his face against the blast, His feet against the flinty shard, Till the hard service grew, at last, It's own exceeding great reward.

The fixed star of his faith, through all Loss, doubt and peril, shone the same, As through a night of storm, some tall, Strong lighthouse lifts its steady flame.

Beyond the dust and smoke he saw

The sheaves of freedon's large increase, The holy fanes of equal law, The New Jerusalem of peace.

No wail was in his voice-none heard. When treason's storm-coud blackest grew-The weakness of a doubtful word,

His duty, and the end, he knew. The first to smite, the first to spare

When once the hostile ensigns fell, He stretched out hands of generous care To lift the for he fought so well.

For there was nothing base or small Or craven in his soul's broad plan; Forgiving all things personal, He hated only wrong to man.

The old traditions of his State, The memories of her great and good, Took from his life a fresser date, And in himself emboded stood.

How telt the greed of gdd and place, The venal crew that schemed and planned, The fine scorn of that hughty face, The spurning of that vibeless hand !

If than Rome's tribuner statelier.

He wore his senatoria robe, His lofty port was all for her,

The one dear spot on ill the globe.

If to the master's plea he gave The vast contempt his manhood felt, He saw a brother in the slave— With man as equal man-he dealt.

Proud was he? If his presence kept Its grandeur wheresce'er he trod, As if from Plutarch's philery stepped The hero and the depi-god,

None-failed, at least, to reach his ear, Nor want nor woe appealed in vain; The homesick soldier knew his cheer, And blessed him from his ward of pain.

Safely his dearest friends may own The slight defects he lever hid, The surface blemish in he stone Of the tall, stately pyamid.

Not vainly dusky hands upbore, In prayer, the passing soul to heaven Whose mercy to the suffering poor Was service to the Master given.

Long shall the good State's annals tell, Her children's children long be taught, How, praised or blamgd, he guarded well— The trust he neither shunned nor sought.

If for one moment turned thy face, Oh Mother, from thy son, not long He waited calmity in his place The sure remorse which follows wrong.

Forgiven be the State he loved The one brief lapse, the single blot ; Forgotten be the stain removed,

Her righted record shows it not. The lifted sword-above her shield

With Jealous care still guards his fame ; The pine tree on her ancient field To all the winds shall speak his name.

The marble image of her son Her loving hands shall yearly crown, And from her pictured Pantheon His grand, majestic face look down.

Oh State so passing rich before, Who now shall doubt thy highest claim ? The world that counts thy jewels o'er Shall longest pause at Summer's name.

Banner Correspondence.

New York.

TROY .- George W. Wilbur writes, June 9th 'Our society is-prospering as usual, having recently held its annual election of officers, at cently held its-annual election of officers, at which Benjamin Starbuck was reclected as pres-ident for the ensuing year. Lyman C. Howe lectured for us through the month of May, it be-ing his first appearance in Troy, and it would be impossible to speak in too warm praise of his re-markable powers. To say he is grand and elo-quent is not enough. He is the most profound, scientific, and eloquently glifted trance-speaker it has ever been my good fortune to hear. His manner of thoroughly treating subjects (which are generally written questions) is intensely in-teresting. His poems are, many of them, worthy of the highest authorship. He has been very flatteringly noticed by the people at large. The society has extended an engagement to him for two or three months for the coming fall and winter.

and winter. J. M. Peebles last Sunday commenced his third

month with us this year, and it is of course useless to speak in praise of one so well known to most of your readers as 'the Pilgrim.' Suf-fice it to say, he is ever received with a warm and truly heartfelt welcome by the people of Troy. And It is with many regrets that we are informed be course to a with us again for over a Troy. And it is with many regrets that we are informed he cannot be with us again for over a year at least. Surely such an indefatigable worker, with a soul-so genial, will have his re ward sometime – perhaps not in this world, but certainly in the next, where he will reap the well earned harvest of his earthly labors amid the hearty applause and benedictions of the angels. angels

Our lecture senson closes with this month, to Our lecture season closes with this month, to commence again September 1st with renewed vigor and endusiasm, I trust. During the past year we have had the following able speakers with us, viz.: Mrs. N. J. T. Brigham, James M. Peebles, William Brunton, Lyman C. Howe, and Thomas Gales Forster, with occasional speaking by sofn, others. The Progressive Lyceum will have a vacation of two months during the heated term, and the officers propose to adjourn and re-assemble with a grand out-door picnic."

CLAY .- Orris Barnes writes, June 7th, 1874 Two weeks ago to-day, Bro. J. H. Harter, of Auburn, N. Y., spoke to us with good acceptance. The people did not sleep under his preaching. He interspersed his lecture with numerous anecdotes which kept up a lively interest throughout the whole discourse. He gave us some practical les-sons all would do well to heed.

New Jersey.

NEW BRUNSWICK. - Samuel N. Stillman writes: The Spiritual Philosophy has very few representatives in this conservative city-a city representatives in this conservative city—a city which boasts of its superior educational facilities and its fine churches. There are but a small num-ber of Spiritualists here, consequently we have not been able to have spiritual meetings as often as we would like. If we could only have some good lecturer that could spend some three or four weeks here, we think much interest might be awakened, and great good result from it. I wrote you the particulars of a scance I had with Dr. Slade, which appeared in the Banner March 22d, 1873. About the 1st of October last, in company with my wife and daughter. I again

in company with my wife and daughter, I again called on Dr. Slade, and we had a sitting with him. I should not have written you anything in regard to this scance, had there not been some quite different manifestations from any I have seen reported in the Banner.

JUNE 20, 1874.

the secretary is Mr. O. R. Whiting, who has so long labored for the cause, and whereof we have cause to be glad. The treasurer is Dr. McEwen, one of the dear friends the angels love and men must praise. The society will flourish; it has re-started its Lyceum, and its prospects are clear as the day. During May a test medium, Edwin Keene, of Philadelphia, was present at several of the account of the second second second second second the account of the second se the evening lectures, and gave tests of a remark-able character. He is well worthy of the kind-est of care and sympathy, and a hearty reception wherever his feet may tend. Let friends in the West where he is traveling be assured of this.

Pennsylvania.

ERIE.-Chas. In Hill writes June 5th: We have with us that most wonderful writing medium, Mrs. Manley, whose guides never seem weary in giving honest inquirers the most con-vincing testimony of the immortality of the soul, and of describing the beauties of the Summer-

This week we have enjoyed a feast in listening to Mrs. E. T. Trego. She gave three lectures to increasing audiences, the hall being filled to overflowing the second and third nights, so there was not standing room, and many anxious in-quirers were unable to hear her. She held the large and intelligent multitude for over two large and intelligent multitude for over two hours listening with close attention to her lecture and tests. She goes down through the audience, after the lecture, describing the spirit friends present, and the strong emotions exhibited plain-ly show the truthfulness of her tests. Mrs. Trego has now located in Indianapolis, and Lucoud cave to sociation that are strong

Ind., and I would say to societies that are strug-gling, you cannot do better than send for her, as she will do much to harmonize and help organi-zation. Her private sittings are very interest-ing, and tests of the most convincing nature are given.

Alabama.

MOBILE .- S. Moore, M. D., First Vice President of the Spiritualist Society, writes, June 3d, as follows : The Banner is read here with a great deal of interest, and the interest also in the Spir-itual Philosophy is rapidly increasing. We hold regular meetings Sundays at eleven λ . M., and séances Sunday and Tuesday evenings at half-past seven. Thus you will see we are making pro-

BANKING.

gress.

BY WARREN CHASE.

We clip the following sensible remarks from the St. Louis Globe:

the St. Louis Globe: "We have a most minute, vexatious and in-quisitorial supervision over the banks to which we have delegated the purely governmental function of issuing money. We provide how much money they shall keep on hand, how they shall keep it and where, whom they may loan to, who shall be their agents, what their security ; and, to insure compliance with these require-ments, we call on them to furnish us sworn state-ments, we call on them to furnish us sworn statements of what they were doing at a certain ar-bitrary and ridiculous date ; and yet, under the bitrary and randomous date; and yet, under the very nose of the official who is entrusted with the enforcement of these regulations, almost within a stone's throw of the Capitol where they are enacted, the First National Bank violates* every one of them with impunity, and, when it gives up the ghost, we are asked to contemplate..., the practical workings of our beautiful theory of covernment banking.

As a matter of common justice we are culpa-ble in leading and accustoming the people to rely on a security which is no security at all, and, as a matter of party policy, we are very foolish in continually exposing, ourselves to the unpleasant. consequences of just such scandals as the First National Bank and the Freedmen's Bank ; and as long as we extend our quasi-guarantee over the National Banks we have no right to complain if we are compelled to share in the blame whenever one of them shows the insufficiency of If we do not very speedily find some way of cut-ting loose from the banking business altogether, we will find ourselves with a load on our shoulwe will find ourselves with a load on our shoul-ders that we will not be able to carry. We are likely to have quite as much as we can do in strict line of public business; the army and navy, the custom-house, the Indians, and other ques-tions of national legislation are quite enough to occupy our energies, and would justify us in let-ting the banking business take care of itself, even if our meddling in it had not resulted in such frequent and unpleasant muddles."

If the Globe and other leading papers, after exposing the imperfections of our present system, would insist on the proper course for our government to take, which is simple enough and

punished, but not taught. They are required to dig out knowledge themselves from dry, uninteresting text-books, under painful constraint, until esting text-books, under painful constraint, until they associate knowledge and literature with ideas of slavery and disgust. The system is as ruinous to teachers as to pupils. The nature of the employment belittles and enferbles a trach-er's mind, while the poor appreciation of his labors by the public keeps him in an humble, impoverished condition, and deprives him of all resources and apparatus to make his instruction interesting. His school, is divided into so many classes that he cannot teach orally, and, unable to interest or attract, placed in the position of a mere taskmaster over text-books, and over chil-dren undisciplined at home, he is compelled, however much he may loathe it, to rely upon the rod, and substitute authority for love.

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All this is wrong, ruinous and degrading; it gives no healthy cultivation to the intellect and no benefit to the moral nature. Yet this wrong is continued in the majority of American schools, especially in rural districts, notwithstanding the brilliant, reformation introduced by Pestatozzi and Fellenberg, which has been embedded in the national system of education by all the German Dr. B. then quoted the graphic descriptions of

German schools as seen by Horace Mann, Prof. Stowe, Mr. Kay and others. In those schools there was no punishment and scarcely ever a reprimand. The teacher seldom used a book for purpose. He taught orally, the children listening with cager interest to every word, and continually stimulated them to inquire and think by questions and answers. Abundant apparatus was used to bring everything possible before the eye. The teacher was prepared for his profession by three or four years special training as a teach-er, after acquiring his general collegiate education, and none but those of good character, good volces, good constitutions and good attainments were admitted. The profession was highly hon-ored, the teacher ranking as high as the best of the professional classes, and being in all cases a the professional classes, and being in all cases a highly-educated, accomplished gentleman_g. His salary was fixed, his position permanent, and his whole energy given to his profession. With all-his superior qualifications, he never goes before his class without special preparation, such as a hawyer would make to go before a jury. His teaching sist therefore animated, interesting and often blogmant often eloquent. Teaching like this has raised Prussia to the

highest continental rank, and for the want of this France has fallen in the rear, and America is suffering under social and political corruption, triffing with its magnificent opportunities.

To a very great extent teaching in this country is not a profession, but a temporary makeshift. The superintendent in Michigan says that three years is the average time spent by any one in teaching, and Goy. Hartranft, of Pennsylvania, says that of unward of fifteen thousand beachers says that of upward of lifteen thousand leachers four were properly educated.

There is no hope of our country's future until our people shall be roused to these wils; shall be made ashamed of our *national inferiority*, and shall be induced to take as much interest in teaching our children as in growing our horses—until we shall have three-year normal schools to furnish teachers, and a sufficient teacher's salary to justi-fy a man of fair abilities in giving his life to the -profession.

2077 Judge Edmonds, of America, has depart-ed for the higher life. Who is there among Spiritualists who will not feel that a *friend* and says that of upward of lifteen thousand leachers, in that, State, only three hundred and seventy-four were properly educated. There is no hope of our country's future until our people shall be roused to these vills; shall be made ashamed of our *national inferiority*, and shall be induced to take as much interest in teach-ing our children as in growing our horses—until we shall have three-year normal schools to furnish teachers, and a sufficient teacher's salary to justi-ty a man of fair abilities in giving his life to the profession. The enlightened teachers who would introduce

- Suffice it that he never brought
- His conscience to the public mart ; But lived himself the trith he taught White souled, clean-binded, pure of heart,
- What if he felt the natural pride Of power in noble use too true With thin humilities tohide The work he did, the pre he knew?
- Was he not just ? Washny wronged By that assured self-stimate? He took but what to hid belonged,
- Unenvious of anothers state.
- Well might he heed thewords he spake, And scan with care the written page Through which he still hall warm and wake
- The hearts of men from age to age. Ah ! who shall blame hip now because
- He solaced thus his hers of pain ! Should not the o'erwornthresher pause, And hold to light his piden grain?
- No sense of humor droped its oil
- On the hard ways his urpose went; Small play of fancy lightned toil : He spake alone the thig he meant.
- He loved his books, the it that hints
- A beauty veiled behinds own, The graver's line, the pecil's tints, The chisel's shape eyold from stone.
- He cherished, void of selfth ends, The social courtesies the bless And sweeten life, and lovil his friends With most unworldly toderness.
- But still his tired eyes rarly learned
- The glad relief by nature brought; Her mountain ranges nevr turned His current of persisten thought.
- The sea rolled chorus to is speech, The pine-grove whisperd of his theme; Where er he wandered, rek and beach Were Forum and the Andeme.
- The sensuous joy from althings fair His strenuous bent of shl repressed, And left from youth to shered hair Few hours for pleasurenone for rest.
- For all his life was poor whout; Oh Nature, make the la amends; Train all thy flowers his give about
- And make thy singing hds his friends !
- Revive again, thou summerain, The broken turf upon hibed ! Breathe, summer wind, th'tenderest strain
- Of low, sweet music overead !
- Nor cant nor poor solicitues Made weak his life's gree argument; Small leisure his for framennd moods Who followed duty whershe went.
- The broad, fair fields of G he saw The broad, tair neids of G ne saw Beyond the bigot's narro bound; The truths he molded into w, In Christ's beatitudes he und. His state-craft was the Golgi Rule, His right of vote a sacredust;
- Clear, over threat and ridice, All heard his challenge : 's it just?"
- And when the hour supremaad come, Not for himself a thoughte gave ; In that last pang of martyren, His care was for the half-jed slave.

The first communication we had was from the Doctor's wife, written on the inside of a double slate which was placed on the top of the table where we all/could see it (it was about three o'clock, P. M.). We had several communi-cations written on the single slate, which was held as usual by the Doctor, under the edge of the table, a portion of which were answers to questions the nature of which were answers to guestions the nature of which the Doctor knew nothing. After a tune had been played on the accordion while held by one hand of the Doctor, he requested me to take the accordion with one hand, as he did, and while I held it it was played upon about the same as it was when held by the Doctor. He then took the slate with his right hand, and held it under the table, directly in front of me (as he was seated at my left), and requested me to take hold of it with my right hand, which I did, and immediately it appeared to be selzed by some unseen power which apparently tried to pull it from our grasp. It was with great difficulty that I retained my hold of it, and, while it was being pulled from us, I distinctly felt spirit-hands patting my hand and knees, the Doctor's left hand being joined with mine on the table. As we rose up from the table to leave, the Doctor requested that we should join hands on the table, which we did, and immediately it was raised up some six inches or more, and after a few moments' suspension it gradually settled back, and was then raised again.

Minnesota.

MAZEPPA.-Dr. O. S. Lont writes, June 7th : Having long been a reader of your instructive columns, I thought your readers might when a word from this out-of-the way part of the "Vineyard." We have many liberal minds here, "Vineyard." We have many liberal minds here, W. "Vineyard." We have many liberal minds here, though but few lecturers come among us. W. F. Jamieson has been here and given us food for deep thought. We like his bold and fearless utterances. He is a general favorite. Others have been with us, from time to time, and at last Lois came also. We had read Mrs. Waisbrooker's writings also. We had read Mrs. Walsbrooker's writings with both pleasure and profit, and have heard it remarked that a good writer is generally an indifferent speaker, but in her we were happily disap-pointed. She gave us two excellent lectures, such as we thought could hardly be excelled; but on going to Lake City the following week, we had the pleasure of hearing her excel herself, or the lectures she gave here. A. A. Wheelock is speak-ing at Lake City. I have not heard him, but un-derstand he is liked.

District of Columbia.

WASHINGTON.-"W. B." writes that the society there is in a flourishing condition ; the past winter has been one of the happiest seasons of its existence, and the future looks as fair as hope could wish. All the officers are good earn-est men. Colonel Smith, the president, is one of the best men in Washington, as well as one of the tallest. He has done nobly for the society, and his efforts are appreciated. Then the vice-president is Professor Branard, whose good grey hairs and profound learning, with his gentle, kind good-heartedness, endear him to all. Then

perfectly safe, it could soon be successfully adopted, and our country forever after be secure' against worthless paper and loss of deposits. The government should make and issue all the money needed for business, and no more, and establish convenient depositories for the people where all deposits would be safely kept and returned on demand at the place of deposit, or by draft on any other office, when required, with telegraph lines connecting all the offices and most of the post-offices. Deposits, when made for long time and specified, might draw small interest, but not when subject to call; and then the government could let all banking business alone with propriety, and let people traffic in money as they do in wheat and beef. Until we have some such system there will be no safety, and no cessation to these failures and schemes of speculation.

About Calling a Convention.

About Calling a Convention. To the Societies of Spiritualists of America: At a meeting of the minority, after they protested and withdrew from the Chicago Convention, Jadge Holbrook was elected President and myself Secretary. A series of resolutions were adopted, calling upon Societies of Spirit-ualists to respond through the Banner of Light and Religfo-Philosophical Journal, to express their Views regarding the holding of a Convention in the interest of true Spirit-ualists to respond through the Banner of Light and Religfo-philosophical Journal, to express their Views regarding the holding of a Convention in the interest of true Spirit-ualists to respond the cause of Spiritualism to the interest of free-love, and expressing a desire for a Convention. I have received numerous personal letters with reference to making such a call. I wish to say that heartily favor such a Convention, and will do all 1 can for its success; but will not be able to be personally present, should it be held. The necessity for the Convention and for the organization is great. The free-love and expressing a desire for a Convention, and will do all 1 can for its success; but will not be able to be personally present should it be held. The necessity for the Convention and for the organization is great. The free-love also generally oppose organization. Without or-ganized, and if we do not wish to be represented by them, to be stigmatized with their atiliation, we must also organi-tree of the publich ave formed against our cause by the present en-the public have formed against our cause by the incessite indication, or at least a Convention, society should trust other societies to send delegations sufficient to draw affiltate with the Universal Association of Free-Love Spir-itualists, or elso oppose if. Those that are not against its being their representiative, are for it. The only way to more their opphositon in Spiritualism. I have frequessitos in a norganic division in Spiritualism. Thave frequ

17 In his interesting biography of .Theodore Parker, Rev. O. B. Frothingham thus compares *the Brooklyn pastor with the great apostle of free thought who is the subject of his book :

"In moral earnestness he [Parker] was so vastly before him [Henry Ward Beecher] that the two men cannot be spoken of in the same breath. Beecher entertains the country; Parker instructed and molded it."

BANNER LIGHT. OF

Free Thought.

RISING TO EXPLAIN.

EDITOR BANNER OF LIGHT-A. Miltenberger, of St. Louis-an early watchman on the walls of our spiritual Zion, and our friend of long ago-has a brief article in the Banner of the 30th ultimo, which is suggestive and must not pass unnoticed. Your Western correspondent refers to the fact, that among the writers and speakers who "stood in the front rank" as long ago as 1850, he can only recall the names of the undersigned and Warren Chase, as still actively engaged in the elucidation and defence of Spiritualism. I am strongly moved to comment on a portion of his article, and with this object in view will ask you to reproduce the following extract;

to reproduce the following extract ; "The old Spiritualists, that stood in the front rank of specch and pen, have nearly all subsided into a back seat. Hrittan and Chase are all that I can now call to mind who are still at work. And why is this? It appears to me that the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found the solution can be expressed in this wise: We all found that spiritualism did not make converts as the church had been making them-by appeals to the *frelings*, but rather the church got, we all a not want. But the ideas that we propagated twenty-five years ago, have taken root in many minds, and the present "liberal Christianity" is the result of that planting. Dr. Reliows said, lately, that Orthodox Christianity was dying, and the only loope of the Unitarian Church was for hat heed have those who have and can do their own think-ing, of any church, or lecture either? For seldom can the speaker give us any new ideas; and as, for words, we have too many of them already.'' Xour correspondent's answer to the ouestion

Your correspondent's answer to the question he propounds may satisfy the minds of many renders, but to me the solution is incomplete. In that silent republic where human distinctions cease, our old friend will discover the reason why several of the earliest champions of Spiritualism have left vacant places. But a much larger number have retired from the ranks from other causes, which it may be instructive to notice. On this point the naked truth may possibly wound the sensibilities of some people, and give offence to the self-love that shrinks from merited reproof. But it is not less important that the essential facts should be translated into the language of this epistle.

Most of the early public defenders of Spiritualism were clergymen, whose education and habits of thought and life had at once prepared them for public teachers, and disqualified them for the common pursuits of business. The church furnished them a wide field of labor, and sustained them in the exercise of their clerical functions. When this relation was disrupted by the new discoveries in the spiritual realm, and by their devotion to the truth, their occupation was gone. They were left to seek some secular employment, or to take the uncertain chances of a precarious subsistence for themselves and families. The multitudes, converted with them to a belief in Spiritualism-who had been trained to the ordinary interests of business-did not appear to recognize any obligation to sustain those men in their capacity of public instructors. There were no well-organized societies requiring their services, and the passion for new sensations and perpetual novelty so possessed the people, that they could not listen to the same teacher over four weeks. And here a dismal picture of our mistakes comes up for inspection.

Under the new regime our public teachers found it impossible to stay at home, and were forced into a vagabond life, the exils of which are too manifest to be overlooked in this connection. The minister of the New Gospel, even now, must be mounted on swift revolving wheels, or on tall stilts, that he may take long strides to his next appointment. His circuit embraces the continent. and may transcend these narrow limits. The evils that have grown out of this immeasurable itinerancy are quite sufficient to condemn the whole system. The message of each succeeding lecturer explodes the ideas of the one who preceded him, and unsettles the convictions of the people. Every one runs a tilt against somebody else, until the confusion of ideas suggests the restoration of the ancient Babel with several modern improvements.

But still greater evils result from this ceaseless perambulation. The lecturer becomes so cosmopolitan that he is everywhere at home while he has no home anywhere. The centre from which he radiates is the point where he stops over night. His periphery is so far off, and encircles so many magnetic bodies, that the force of the gravitation toward the original centre of his domestic affections is greatly enfeebled and perhaps entirely neutralized at last. The poor wandering Evangelist, yielding to the apparent necessities of the situation, travels early and late for an appointment, for a new home for a day, for a chance to live, often leaving a helpless family behind to take the chances under the law of special providences. The almost universal poverty of our authors and lecturers, a feeling of discourage ment that is widely and deeply felt, and the frequent loss of self-respect and moral influence among them, all result from a widespread indifference and neglect which must be charged to the account of the great body of our people. This subject is not altogether agreeable, but it especially invites aftention, and the occasion demands freedom of expression. The fact will not admit of dispute that, in New York and elsewhere, we have many people who constantly defame Spiritualism by an empty profession of its facts and principles. They do little or nothing to advance the truth; they seldom or never recognize the absolute necessities of those early and faithful defenders of a despised cause who have devoted their lives to its advancement against the organized forces of physical science, sectarian theology and popular skepticism. We know some Spiritualists (?) who possess large fortunes who perhaps do not contribute so much as five dollars a year to secure the triumph of their principles. They seek private gratification in circles. but are indifferent to the common welfare. In the public advocate they expect a fidelity that winks at the sacrifice of all temporal prospects, and will not shrink from cold indifference and certain poverty. At the same time, if from the proceeds of a lucrative business, or possibly from an almost princely income, they take a paper or magazine at three dollars a year tliat costs the poor publisher all he gets for it, they often pride themselves on upholding the cause ! . And these people often support some clergyman who trims and spreads his sails to the popular breeze ; they take a slip in a fashionable church, give liberally to send the politic priest to Europe, and squander thousands in selfish enterprises and riotous living. This is a great wrong, a bitter reproach, and to the guilty a barning and lasting shame! When the prodigals have wiser grown we may presume they will stop feeding swine and find a more honorable occupation in the Father's house. It is not strange that under these oppressive circumstances good and true men have been forced out of their proper places and into other the public teachers out West are deficient in

M. Fernald kept a boarding house and William Fishbough took up dentistry. I could readily suggest the probable reason why J. K. Ingallsonce characterized as the St. John of the Modern Spiritual Dispensation—now makes vault lights for a living. Joel Tiffany and W. S. Courtneytwo of the clearest and strongest minds known to our literature—were long ago driven from the editorial sanctum to the practice of the law. A. E. Newton, one of our best men and ablest writers, who formerly rendered the cause great service, has long been sick and neglected. . Honest A. B. Manley, of Springfield, Mass., 'has for years been in the service of that city as a "sealer of weights and measures," while R. P. Ambler, and several men of less nerve and ability, have gone back into the church. I am not surprised at all this; nor need we wonder that a few unscrupulous men and weak women have gone to

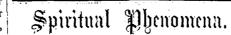
perdition, and that others are on the way. A very large proportion of the most powerfu writers of the present age-in all countries and in every department of literature—are known'to be Spiritualists. It is confidently asserted that, in this country, at least one-half of all our most influential authors either publicly indorse or secretly entertain the Spiritual Philosophy. But where are these people? Why, they are employed on the daily and weekly press of the country as correspondents of foreign journals, in the popular magazines, and in writing books for publishers, whose only measure of the importance of their works is the record in the sales-book. Even the writers who openly avow their convictions are not supported by Spiritualists. They are obliged to appeal to the outside world if they would live by authorship. Hon. Robert Dale Owen finds it to his interest to publish his Autobiography in the Atlantic Monthly. The small patronage extended to our own periodicals did not enable any spiritual journalist to offer him a decent compensation for his work. In like manner many authors of distinguished ability are forced to depend on the outside world for support, and hence we lose the prestige of their visible presence in our literature. If the full measure of their power were felt in our behalf. Spiritualism would immediately overshadow all other phases of religious faith and philosophy through all Christendom

It cannot be said, in truth, that we are either insignificant in numbers or deficient in means but we do lack the wisdom and generosity to support the authors whose commanding talents would dignify and strengthen the cause, that is now only feeble and despised because we choose to have it'so. Many of the most outspoken of our people contribute liberally to the support of outside publishers, and leave their own to go begging. I have been personally engaged in the public advocacy of Spiritualism twenty-eight years; and yet, when I now appeal to the spiritual public, by offering our people a QUARTER-LY JOURNAL-purely original in its contentswhich commands respect from the press, in literary circles, and among scientists, and has elicited the most complimentary opinions at home and abroad-the meagre patronage extended to the enterprise falls far short of meeting the necessary cash expenses of the work. The Editor and his very able contributors have all performed their labors without the smallest pecuniary compensation. . What has beccome of the principle of common justice? Where is the sense of shame, and the honest pride that most people feel in caring for their own? Thus a great mul-. titude of believers turn coldly away, and dishonor the cause they profess to respect. They patronize the enemies of the great truth we have demonstrated. And for what reason? Why, mercly-it would seem-to preserve the fellow ship of fashionable society, and that they may hang a little longer on to the soiled skirts of a waning popularity.

When your correspondent intimates that, since Spiritualists "can do their own thinking," they no longer need any moral and religious teachers, I think he is not alone in making a great mistake. Such a limited view of the necessities of the situation is, no doubt, entertained by many others. While I regard this as an error in judgment, I am deeply impressed that it is full of mischief to our cause. The fact that we think for ourselves, should neither supplant the pedagogue, nor render the spelling-book obsolete. Independent thought is a good thing, but it will not supply the place of the multiplication-table. Grammar and mathematics are as good for freethinkers as for other people. Without a methodical training of the faculties, we are quite likely to mistake a general looseness of thought and an abandoned recklessness of expression for mental freedom. Surely the independence that does not acknowledge the importance of educationthat neither recognizes the principles of logic nor the proprieties of speech, is a most unlovely species of freedom, and quite too frequently illustrated, even among Spiritualists. Much of the familiar correspondence in our papers, and many books emanating from mediums, give us the impression that the authors enjoy an unlimited independence of all rules and restraints recognized by the educated mind. I have before me a melancholy illustration, in a small volume entitled "Marigolds by the Wayside"; by Theodore Parker. At the best it is only rhetoric slipshod, in rags, and gone mad. The whole thing suggests an overdose of hashish, reason "on a bender," and the schoolmaster out. The medium may have power in some other direction; and I

master, and pay him his salary, than to dispense with the free platform, which has already become an important instrumentality in the education of the people. Perhaps when we shall have done something worthy of our great opportunity -by establishing a better system of educationoriginal ideas may be readily conceived, greatly multiplied, and clothed in a more graceful and becoming manner.

For progress in all that refines and ennobles human nature, I remain, S. B. BRITTAN.



MANIFESTATIONS AT THE EDDYS'.

DEAR BANNER-I have recently made my second visit to the Eddy Mediums at Chittenden Vt., where I remained eighteen days. To give you an account of all the strange manifestations I witnessed during my stay, would take up too much space in the Banner. But at the request of many of the friends of your paper, and of the Eddys, in Central New York, I offer its read ers a brief statement of some of the more remarkable occurrences; and of most of them the following-named persons were astonished witnesses, to wit: Mrs. S. Dennison, of Ridge Mills, N. Y.; Mrs. S. A. N. Kimball, of Sackett's Harbor, N. Y.; Mrs. D. P. Haskell, of Madrid, N. Y.; Mrs. C. Goss, of Hudson, Wis.; Dr. R. Hodgson, of Stoneham, Mass.; Mr. George Ralph, Mr. Herman Ehle, Mrs. Sarah Ehle and daughter, of Utica, N. Y. Many other transient visitors might be named.

The general harmony of our circles was good. On the evening of April¹23d we held a dark circle. Medium-Horatio Eddy. Mrs. Kimball was requested by the controlling spirit to sew the medium's coat together in front, which she did, beginning at the chin, and ending at the waist. He was tied in the usual manner, and the tying was examined before and after the experiment, and it was found unmolested. The coat was quickly taken off and thrown across the circle, the stitches unbroken.

At the same sitting a violent fencing match took place. Two swords in the hands of spirits clashed fiercely. A spark, apparently from the concussion of steel, lighted the whole room for an instant, revealing to our eyes the forms of "George Dix" and his antagonist, with the swords in their hands, and the medium, Horatio, still sitting in his chair! This friendly spark was made by the spirit Dix expressly to satisfy our minds as to who were the performers. The spark was so instantaneous as to show the spirits at rest. On account of his position in the circle, and watchfulness, Dr. Hodgson was the best witness to this startling manifestation.

The materialization of shawls, or "blank-sum," by the spirit "Honto," in the light circles, was often repeated, two, three, five and seven times at one appearance. She would put her hands up to the side of a white plastered wall, and the fabric would instantly be seen to come to the ends of her fingers. Then she would exhibit the same by holding it up by the corners. The best specimen exhibited was about a yard square, and all were generally of a brown color, having a structure like silk tissue, and a feeling like crape. One of these she laid down upon the floor, and it vanished away from our sight, while we were all looking at it. Honto would take them from any substance or object near which she stood. She usually retired to the cabinet, carrying her shawl with her, before making another. Honto is a fine, noble spirit, and bears acquaintance well.

Old Mr. Morse, a former near neighbor of the Eddys', is now the conducting spirit in the light circles by Wm. Eddy. He is, however, associated with Mrs. Eddy, the glorified mother. The old gentleman speaks in a fine, deep chest tone, giving the circle valuable hints, and names of friends. Often he will, when requested, repeat the words of some feeble spirit to some loved one in the circle, whose words have not been fully understood.

children of Mrs. Kimball, accompanied by an old colored woman. Then the colored woman came out with an infant in her arms. One spirit of a lady came out leading a little child which she soon took up in by arms. More than half of those appearing courd speak in a whisper—a few would talk loud and distinct. Some used a tin trumpet, by which they were greatly assisted.

We had great cause for rejoleing at the beautiful evidences of spirit-life and identity which our friends brought us. We were favored with many evidences of regard from the spirits, written by them on cards, and some longer communications. Several pages were written by spirits either sifting or standing, after coming out of the cabinet, in the light, on a small stand placed there for the purpose, and in full view of the whole circle. One of these I copied as a specimen of what was written. It was addressed to Mrs. Ehle, of Utica, and read as follows :

"My DEAR SISTER SARAH-Years have passed since I received my spirit birth, and then I was so young I can hardly emember my earthly ex-istence. But my experience in spirit-life has given me many beautiful lessons, both in wisdom and happiness. I have often visited you, and now you've come to see me, as I am in your presence. I am still your own dear sister, and presence: I am still your own grat sister, and am often with you, and shall welcome you home to our beautiful shore, where pain and slekness are never felt, and life is eternal. I shall ever help you as a true sister.

alp you as a frue sister. The "Witch of the Mountains," in a light cir-tle, gave each of the six present a pebble, which we were always to carry about us, she said, and f we ever got into trouble we were to take it n our hands and think of her, and she would here always to carry about us, she said, and f we ever got into trouble we were to take it here always to carry about us, she said, and f we ever got into trouble we were to take it here always to carry about us, she said, and here always to carry about us, she said, and f we ever got into trouble we were to take it here always to carry about us, she would be gentleman like the communica-tion? If so, he can have it," said Mrs. McKincle, gave each of the six present a pebble, which we were always to carry about us, she said, and if we ever got into trouble we were to take it in our hands and think of her, and she would come and do all she could for us,

May Flower brought me a nice specimen of Egyptian corn—an ear about five inches in length -and at the same time George Dix brought mei very rare specimen of mineral called " Labradorite." He said he got it at the ruins of Pompeli. On polishing one side of it I find it iridescent, and very beautiful. On the evening of our last scance we were each of us separately, and very touchingly, addressed by the spirit of Mrs. Eddy, in the light circle. She most cordially thanked us for any kindness we had shown her children. She very particularly thanked Mr. Ralph, of Utica, for his interest in her family, and for the resolute manner in which he had defended them. She expressed gratitude to God for the privilege of being the mother of children who could be so successfully used in demonstrating the facts and beauties of spirit-life, and the immortality of the human soul. We left the hallowed home of the Eddys regretfully, yet rejoicing in having witnessed most glorious and satisfying results. During our stay not one of us had occasion to harbor a doubt of the perfect honesty of the mediums, or the full spiritual nature of the manifestations. L D. SMITH. West Winfield, N. Y., May 24th, 1874.

MATERIALIZATION.

DEAR BANNER-Ostensible evidence is becoming so abundant of immortal life, that a person would seem faulty to not obtain the positive knowledge thereof. On the 16th of the present month I was at the scance of J. H. Mott, Memphis, Mo. 1 had read and heard much of the manifestations through him. The circle was composed of eleven persons—six being from lowa. Physical manifestations, such as raising a small drum above the transom of the door, beating it when there, throwing it into the circle with the drumsticks, and other phenomena were done. Then whispering was heard, when Mrs. Mott stepped to the aperture and "Colonel Bledsoe," a confederate officer, made his appearance. The Colonel was seen by us all who had never been there before, and he spoke to most of us. Next came a Df. Reed, who spoke to us. Then a Mr. Hill, husband of a lady who was present, appeared, and conversed at length with his wife. Then came my first wife, who gave her name and showed herself. I stepped to the curtain and there she was, full form and feature, and addressed me vocally above the whisper. I requested her to show herself more plainly, which she did, and said : "I was a good wife." To

deal of interest was manifested. Mrs. McKinley began by reading a poem, a paraphrase of Poe's Raven—of which the only merit was its rendering. After answering several questions which had been passed up, the medium got squared to work, and the spirits put in an appearance in harge numbers. There were several excellent "tests" given, some of them being of a character fy astonish the audience. Several are worthy of mention.

3

The Hon. Thomas Hanna was walking on Montgomery street, in the afternoon, in compa-ny with a friend named Wilson. For lack of something to do, they concluded to drop into the something to do, they concluded to drop into the hall and see the spirits. Wilson had never been at a Spiritualists' meeting in his life, but he want-ed to "go and see the fun." Walking down Bush street, he offered, in a jocular way, to bet Mr. Hanna one hundred dollars to fifty cents that no spirit would come to him, adding, with a cimitation to why a the sector but a matimum to the significant laugh : " There is n't a medium in the city that knows me."

They took seats in the back part of the hall and "enjoyed the fun" hugely. Toward the close of the scance Mrs. Kerns's hand suddenly became agitated, and seizing a pencil she began, with her eyes shut, to dash off a communication. When it was finished, she read :

"Great God !" exclaimed Mr. Hanna's friend, and he sprang to his feet with an ashy pallor on his face and his eyes staring wildly around him. "Does the gentleman recognize the spirit?" asked Mrs. McKinhe

ley." Mr. Hanna's friend moved forward with an air of the greatest bewilderment, and took the paper. In a few minutes he walked out of the hall, saying, "Well, that knocks anything I ever heard

Is there a gentleman in the audience who ever had a brother named George Jordan?" asked Mrs. McKinley,

An old man in the rear of the hall, after re-

reshing his memory, arose and said he had, ""Then," said the hady, " he desires to give you-proof of his presence here. He says your name is William Jordan ; is that correct?" Mr. Jordan said it was; at which there was a sensation in-the hall, " Your brother says he will write his name on my arms; will you come and look at it?" asked the lady. Mr. Jordan walked forward to the platform, when Mrs. McKinley bared her arm and showed him the name "George Jor-dan," written in large red letters. While the old man was looking, the letters slowly faded away; one by one. This was considered so remarkable a test that the audience applauded ; whereupon Mrs. McKinley remarked that in future any outward dimonstration in the presence of the spirits-was unscently and should be dispensed with.— San-Francisco Chronicle.

Passed to Spirit-Life:

From Plymouth, N. H., June 5th, Benjamin Glover,

From Plymouth, N. H., June 5th, Benjamin Glover, aged 87 years and 7 months, For many years he had accepted the views Spiritualism presented as in harmony with his own. The functal ser-vices, held on the 6th, were introduced by the singing of "Sweet By and By" by three grand-children, and con-tinued by one of his daughters reading Miss Doten's beau-tium poem "The Balmbow Bridge," and an address and hytocation (entranced) by the same. A bouquet of ripened grain, tied in white ribbon, is y monthe coffin, emblematic that he was fully ripe for the change. It was had on the coffin he grave, with appiordate words from the con-trolling spirit. The spirit ribends were present to reduce in the birth of this spirit into the new life. W, A. D.

From West Gloucester, Mass., May 30th, Mr. Ezra Haskell, aged 65 years 10 months and 19 days.

For many tears he has been a firm belover in Spiritual-ism. His faith and knowledge of immerial life were suf-ficient for the hour of transition from earthly scenes to the oright immortal shour. May his spirit guide his mourning friends till all shaft be united in the land beyond.

BANNER OF LIGHT: POPULAR FAMILY PAPER, AN EXPONENT. SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY. PUBLISHED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH BUSINESS MANAGER. ... EDITOR,

THE BANNER OF LIGHT is a first-class, eight-page

am sure that far better than all this, is the "Sweet, silent rhetoric of persuading eyes."

But will it be affirmed that teachers are necessary to aid in developing the latent powers of the-body, and in disciplining the intellectual faculties of the mind; and yet will it be denied that suitable teachers are also required in the department of moral science and religious philosophy? This implied assumption finds no warrant in human nature, and no sanction in the lessons of history. If we have faculties that perceive moral principles and distinctions ; if we are qualified, in any degree, to comprehend the facts, relations and laws of the Spiritual Life and World, it is certain that these faculties are susceptible of culture, and that they require a systematic course of discipline not less than the inferior faculties of the mind. This world will always be in need of such teachers. Every child that is born must learn his alphabet, and then go on to all higher attainments. In all his researches after truth he may be constantly aided by teachers; and, if we may credit the uniform utterances of the spirits, the teacher's services will be demanded in the next world. .

If many of the lecturers who visit St. Louis have no new ideas, the fault may be found to consist in an unwise selection of speakers. If occupations. No one need ask why the late W. | knowledge, it is far better to send for the school. | Four of these came out at once; they were three | flowing, the utmost_quiet reigned, and a good

Mrs. Eddy's spirit quite often made us happy with her addresses. She would come out of the cabinet and walk to and fro on the stage, making gestures with the usual force and manner of public speakers. She would talk ten or fifteen minutes at a time, only retiring occasionally to recover her strength.

The spirit of an unknown lady, who calls her self "The Witch of the Mountains," talked to the circles in a similar manner, demonstrating that the prophecy uttered through mediums a few years since was true: that spirits in material ized forms would, in a few years, address public audiences so as to be seen and heard by all. Her longest speech lasted about fifteen thinutes. She asked those who wished, to come up to where she stood and take a lock of her gray hair between their fingers and receive her blessing, and her assurance of guidance and protect tion. This was done by three of our party, she laying her hands on them.

On the 24th of April, in dark circle, spirit George Dix gave us an experiment, in evaporating water out of a glass tumbler, placed in a chair a few feet from the medium. The water was taken out and the tumbler remained dry, but the medium's coat was found very damp, mostly in front. The water had not been sprinkled on the medium, but had entered the coat in the form of a vapor or mist.

April 28th, in another dark circle, "May Flower" brought in a bird and put it into the hand of Mrs. Kimball, saying she caught it and brought it down the chimney as quick as she could. Dix and May Flower requested Dr. Hodgson to take the bird and "strangle it to death," adding that there was a spirit present who would bring it to life again. The doctor, as requested, strangled the bird by stopping its breath and circulation, and pronounced it dead beyond resurrection by any common means. It was placed in a glass tumbler and covered with a tea-saucer ; and after the circle had sung two or three minutes in the dark, the bird was discovered alive in the tumbler !

Fearful "exhibitions of power occurred many times in the dark circles, when dancers and voices would be heard in all parts of the room, and more noise and demonstration would occur than any ten men could accomplish if they had been there, and used their utmost exertions. On one occasion, in daylight, I saw a picture of George Dix, painted on paper, with no frame, fall to the floor. It fell about three, feet from the wall upon which it had hung, striking upon its edge, and a loud explosion occurred at the instant it struck the floor.

In one light circle, given by William Eddy. nineteen different individual spirits appeared.

corroborate the test, I will mention that I received a letter from her some twenty years after she had passed on, stating that I had two babes in spirit-life, which I supposed could not be, as one was a miscarriage in our early marriage-life; but at this scance she said they were both there. My habe of eleven months old then showed herself very plainly, and my wife presented the little one, though not perfectly distinct. Then a Mr. Thatcher's wife came and conversed with all her family. Mr. Mott is in great demand as a medium. E. SPRAQUE.

Hannibal, Mo., May 21st, 1874.

CALIFORNIA,

NOTICE OF A LECTURE BY WILLIAM DENTON-SPIRITUAL MANIFESTATIONS, ETC.

The San Francisco Spifitualists' Union (the old Society) met, May 24th, in Mercantile Libra-ry 11all, and elected the following-named officers Ty han, and elected the following-handed olicers for the ensuing year: President, Mrs. Eliza II. F. McKinley; Vice President, Colonel Ranson; Secretary, E. N. Matthews; Treasurer, William M. Ryder; Trustees, Mrs. Lena Clarke, Judge A. M. Crane and Colonel L. II. Hopkins. The Treasurer's financial rapart for the last year wear Treasurer's financial report for the last year was read and adopted. The exchequer of the Socie-ty was shown to be in a healthy condition.

At the conclusion of the business meeting the doors were thrown open, and a large audience iled in to hear Professor Denton's lecture on the 'Philosophy of Death.'' According to Denton, the great change which must come to all man-kind is the most delightful sensation, that can possibly be experienced. Death, he said, had no more terrors for him than the act of going to sleep; indeed, death was nothing but a gentle losing of the faculties, and awaking in a new life with a new body in a new world, just as one awakes from a refreshling sleep." By way of il-lustrating his theory of death the Professor read the experience of Mary Carpenter, a young wo-man who, while in a trance state, distinctly saw the phenomenon of a soul leaving the body in the case of her mother. Beautiful angels (without wings, though) hovered over the form, ready to receive and escort the spirit to its new abode. As the last moment came the form was enshroud ed in a luminous light, which, beginning at the feet, slowly moved upward, and, finally passing from the brain began to take human shape. The body was then what is called "dead." The beautiful angels welcomed the new accession to their ranks, and, taking it by the hand, slowly soared away into space and disappeared from where a way into spice this disappend from a spiritualistic point of view, the joys and de-lights of the second life, the Professor closed with an earnest appeal to his hearers to lead good, true and noble lives on this earth, that they might be better prepared to enter into the happi ness of the new condition of being which is sure to follow.

After the lecture the new President, Mrs. Mc-Kinley, announced that the regular weekly se ance would begin. The fair lady herself, accom-panied by Mrs. Kerns and Mrs. Cumpings, as associate mediums, took their places on the platform. Though the hall was crowded to over-

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Banner of Light.

BOSTON, SATURDAY, JUNE 20, 1874.

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Wallace's Defence of Spiritualism.

As this will be one of the most important works on Spiritualism ever published, including, as it does, the latest Phenomena, and coming from the pen of a "first-class man of Science, whose fame as a Naturalist and Physicist is world-wide, we expect to have large orders for the Pamphlet edition, which we shall issue immediately on the completion of the work in the Fortnightly Review. Our edition will contin an original Preface by a well-known American investigator. No better proof of the humanse strides which Spiritualism is making can be given than the appearance of this interesting and able "Defence." Mr. Wallace is entitled to the gratitude of all truth-seekers for the intrepid stand he has taken in the face of the bitter opposition of his brother Scientists.

Priests in Polities.

The profoundly objectionable thing in Lieut.-Governor Talbot's yeto of the Legislature's repeal of the State Police Law, is its obvious ecclesiastical inspiration. It is too manifestly in the interest of bigotry and puritanism, while he knows, as well as they likewise know who suggest his course of action to him, that the State Police are no aid whatever in the promotion of temperance, but get their living off of the cause which they thus help to ruln. The testimony that has been produced in times past, before legislative committees, to prove the rank corruption of this force, is of too, strong a character to be set aside with denial or contempt. There is no getting over it. It shows up this force as a seeret band of legalized plunderers, that roams up and down the State to exercise terrorism in the name of public morality for their own personal profit and the advantage of certain politicians. Now we submit that so good a cause as that "of temperance deserves better treatment than this. It might not to be a football, to be kicked one way by ecclesiastics and the opposite way by State Constables. It is a combination of the priesthood that upholds this force, and not those of a single persuasion only; and it is secretly employing this machinery as a convenient power for obtaining the control of the people's consciences through their daily habits. Nothing is plainer. These sumptuary laws are a flat contradiction of the primary principles of freedom in citizenship, It is impossible to reconcile the spirit of the two under the same form of government. Sumptuary enactments are the old-time reproduced, the rack and the thumbscrew, the inquisition and its attendant enormities. When private morals re quire the support of force, whether legalized or arbitrarily assumed, they have become something else than morals. The tendency is plain enough, and it is gaining by the indifference of the people to its rapid progress. In the recent veto of acting-Gov. Talbot we distinctly detect the powerful infinence examples erted by the ecclesiastical oligarchy over our public men and over public affairs. They begin with assuming what is radically and notoriously untrue, that they, the priests, know what is best for the entire community, when they generally know the least about it. But they further assinne, that no man can oppose their dogmas without being opposed to the cause of temperance. It is an easy way of overwhelming critics, to denounce them as favoring the object to which both are in fact hostile. That game is a stale one, however, and must be abandoned. What, pray, can show a more marked hostility to temperance than to favor a class of officers, ostensibly to promote its interests, who prey on it instead, bring it, into shameful disrepute, and actually sell it out to the rumsellers themselves for so much per week or month? Goy, Talbot would retain such a force as this, so inefficient and so treacherous; it is, because of the strong priestly influence behind him, puritanical and bigoted, that seeks to rule the people in their consciences by beginning with their appetites and habits. There is no difference between forbidding what shalf be drank and what shall be eaten; and to prescribe fish alone for Friday is no worse a dynasty over the appetite of a man than to prescribe water as the only beverage on every day in the week. It has been proved again and again that the State Police receive bribes direct from the liquor dealers, as a consideration for not entering complaints against the latter. The instances are too numerous to leave any room for questioning the fact. Here is but one out of many, all of which are readily authenticated : A small retail dealer in a certain part of Boston offered tendollars to a State Constable as his monthly contribution for the privilege of remaining unmolested. The officer poohed at so small a'sum, and exclaimed that he could go through North Market street and collect a thousand dollars from dealers within an hour! That was a fine answer to be made by one of these temperance adjutants of Gov. Talbot and the church oligarchy behind him. Cases are as plenty as blackberries, all showing the

....

same thing. The people had become thoroughly. At our new location, No. 9 Montgomery Place, disgusted with the abuses and the terrorism prac ticed by this force, and they elected a Legislabot tells the people that they shall not have their own way; that he and the ecclesia-tical bigotknow better than they do. They declare that a law must stand that has never been fairly enforced and neggr will be; but that, on the contrary, is employed to the worst uses possible in the community. Even when liquor dealers are themselves arrested, they are not brought to trial law. Let this bigotry rule the Legislature, and prescribe what the people shall or shall not use for food and drink, and we shall soon have such laws as they had in olden times, in this very State of Massachusetts, compelling people to pay taxes to support the so-called Orthodox Churches, and denouncing the support of 'all others as heresy,

ions of the Indian Appropriation Bill just passto be legally punished. This is a time for all to ed in the House of Representatives, they cannot be watchful of their liberties. The reign of Cot longer discharge the duties of the office. On acton Mather threatens us again. Even in these count of the frequent overrulings of their decislatter days a Prof. Swing may be tried for heresy ions by the Interior Department (from which reand driven from his communion. If politicians are peated rebuffs they have failed to obtain legal to continue to cater in this way to the pulpitaridefence or independence), which tended to make ans for the sake of gain and popularity, but printheir labors ardnous and vexations, and the addicipally for gain, nothing but bloody revolution at tional provision which demanded in regard to the examination of accounts, contracts and

last will suffice for throwing off the yoke. Stand by Your Mediums.

A weary road is that trodden by our Spiritualist apostles in whatever field of demonstration they may be employed, and especially is this the

case with those who are denominated physical withdraw, and for the present the corruptionists media. Laws which neither themselves nor the general public fully understand are brought to bear upon them by spirit operators, and oftentimes the executing invisible intelligence itself has failed to learn its lesson, and so, coming short of reaching the needs of the case, leaves the medium to bear the consequences. There is a side of the phenomenon of the exhibition of physical force without any seen source, (which occurs in the presence of certain sensitives,) the comprehension of which has not been grasped, and be and the second s with their schemes. It is not claimed that honesty and right dealing have been secured throughout all the ramifica-tions, of the Indian service, but many corrupt sorry to say in the majority of cases, the first) to accuse the medium of fraud."

A more thankless and care-laden task it would eem-in an carthly sense-could not be imposed upon a mortal organism than that of being an instrument of communion between the worlds seen and unseen; but if would appear as if the difficulties which have heretofore surrounded the mediumistic path were multiplying rather than decreasing in these latter days. We would not (as we have often taken occasion to say.) for a moment sustain imposture-holding as we do that person most reprehensible who for selfish purposes would descend to fraudulent practices upon the dearest affections of the human heart. But we submit that morbid suspleion-which finds its birth in that positive and materialistic school of thought which yet holds Spiritualism and its revealments in disdain-is most unjustly allowed of late to come flooding in like a Newfoundland fog upon the hearts of many Spiritualists themselves, and is by them cultivated and deepened till a shade of doubt is by implication thrown over all media, no matter what their past record for truthfulness or well-sustained standing among

This giving of the stone of hard suspicion when the bread of harmonious conditions is asked, is most discouraging to the honest worker. and cannot fail of reacting upon the person so doing. We have repeatedly, during the last two months, received letters, some of them from valued correspondents, in which we are warned against giving credence to the claims of this or that medium, and in obedience to our custom (formed that we might not hastily do injustice to true media) we have withheld them from publication for a time, that further information might ment at Great Malvern. March, 1874, Mr. C. F. be gained ; and as a consequence have been sub. Varley, F. R. S., the electrician of the Atlantic. conently gratified by said letters, being counter manded by their writers, who withdrew their allegations and acknowledged that they judged [the matter too quickly and without thorough investigation. Caution should be observed. It is ery easy to arrive at erroneous conclusions in the heat of angry debate, and to start a story which will sting with mortal agony some sensilive, soul whose best energies are given to the work, but to overtake and correct the same is almost impossible. Justice is the demand of the hour, but that only is justice which is based upon calm and cool consideration of evidence, and weighed in the balance of imbiased reason.

Resignation of the Board of Indian Commissioners.

akin to those pointed out in Congress by Mr.

Speer, of Pennsylvania, in the late House debate

on the Choctaw "grab"—have gained their pur-

poses, and have through the agency of the Inte-

rior Department made the position of the Indian

Commissioners too intolerable to be borne by

men of henor who feel a true interest in the mat-

ters which they have in charge. Under a recent

date Felix R. Brunot, Robert Campbell, Nathan

Bishop, William E. Dodge, John V. Farwell and

George II. Stuart, the remaining members of the

Board of Indian Commissioners originally ap-

pointed by President Grant under act of Con-

gress approved April 10th, 1869, have addressed

a joint letter of resignation to their appointer,

in which they set forth that, under the provis-

vonchers, that "all such examinations and

duties shall hereafter be performed in the city of

Washington"-which latter they could not com-

ply with, none of their number being able to re-

move, to the capital in order to perform their

work of charity-they have considered it best to

In the course of its letter of resignation the

Commission holds the following language to

the manifest righteousness of its foundation principles, a position in the judgment of the

right-minded people of the country, which it is hoped cannot fail to render it permanent; nor can the evil deeds of individuals or small parties of savages, or the necessity which may arise to

practices have been corrected, and enough has been accomplished to demonstrate that with

roper organization it is possible to secure a cast as great a degree of honesty in Indian af

fairs as in any other department of the Govern

Reiterating our entire confidence in the wis-dom and justice of the peace policy, our convic-tion of the capacity of the Indians to receive all

ion of the capacity of the their welfare and the civilization necessary for their welfare and refer of the frontier settlements, * * * * we

ress which so many of them have already made a this direction, and our regrets for the necessi-y which terminates our official connection with

It does not seem possible that the good sense

of this country will slumber while Congressional

Committees are engaged in "whitewashing " the

peculating Indian agents and heartless speculators

whom this Commission-now vacated by the ap-

pointees - has run down to earth like foxes.

What is to be said of the sentiment of justice in

a nation where such things are systematically al-

Photograph of the "Materialized'

Spirit, Katie King.

This photograph, an enlarged copy of the

original taken in London by the magnesium

light, represents the full-form materialized spirit,

Katie King, alias Annie Morgan, who for three

years, ending May 21st, 1874, came through the

mediumship of Miss Florence Cook in the pres-

ence of spectators. The gentleman holding her

hand is Dr. J. M. Gully, well known to Ameri-

cans who have visited the water-cure establish-

Prof. Crookes. F. R. S., cel

brated as

safety of the frontier settlements, * * * we desire to express our satisfaction with the pro-

"Your policy has attained by its success, and

eem to have the matter in their own hands.

President Grant :

ment.

në service.

lowed ?

eable, and

It would seem that the speculating lobbyists-

From the London Spiritualist. The Farewell Seance of Katle King, the Spirit.

From the beginning of Miss' Cook's medium ship, the spirit Katie King, or Annie Morgan, who produced most of the physical manifestations, announced that she had power only to stay with her medium for three years, when she would take her final departure. Her time was up on Thursday, last week, and, before leaving, she gave three farewell scances to her friends. At the first of these, held on Wednesday, May 13th, the visitors present were Mr. William Crookes, F.R.S.; Mrs. Makdougall-Gregory, Miss Donglas, Mr. Henry M. Dunphy, Barrister-at-Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Mau-kiewicz, Miss Katherine Poyntz, Mr. and Mrs. Walter Crookes, Mr. S. C. Hall, F.S.A.; Mrs. A. Corner, Mr. G. R. Tapp, and Mr. W. H. Harri-son. At the second scance, held on Saturday evening, May 16th, the observers were Mr. Wm. Crookes, Miss Alice Crookes, Mr. Gustave de Vch (a friend of Prince Wittgenstein, and ome of the leading Spiritualists in Paris), M. E. Boultrookes, F.R.S.; Mrs. Makdougall-Gregory, Miss of the leading Spiritualists in Paris), M. E. Boulland, LL.D.; Mr. Henry Bielfield, Mr. Enmore Jones, his sons Rupert and Arthur, his daughters Alice and Emily, and his mother, Mrs. Jane Jones; Mr. and Mrs. Thomas Blyton and Miss Florence M. Blyton, Mr. G. R. Tapp, Mrs. A. Corner, Mr. H. M. Dunphy, and Mr. W. H. Harrison. Mr. and Mrs. Cook and family were also present at both the séances.

The farewell scance was held on Thursday, last week, and Katie had emphatically statedthat she intended to give it only to the few tried friends now in London, who for a long time had been fighting her medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Marryat Ross-Church. The other specators were Mr. William Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary. Mr. Crookes' at twenty-five minutes past seven conducted MissCook into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow ; at twenty-eight minutes" past seven P. M. Katie first spoke, and at half-past seven P. M. came outside the curtain in full form. She was dressed in pure white, with low neck and short sleeves. She had long hair of a light auburn or golden color, which hung in ringlets down her back and each side of her head,. reaching nearly to her waist. She wore a long white yell, but this was only drawn over her face once or twice during the seance.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the scance, while. Katie was before us, the curtain was drawn back and all could clearly see the sleeping medium, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire scance. Katle talked about her approaching departure; and accepted a bouquet which Mr. Tapp brought her, also some bunches of lilles from Mr. Crookes. All the sitters, in the circle clustered closely cound her. Katle asked Mr. Tapp to take the bouquet to pieces, and lay the flowers out before her on the floor; she then sat down, Eastern fashion, and asked all to draw round her, which was done, most of those present sitting on the floor at her feet. She then divided the flowers, into bunches for each, tying them up with blue ribbon. She also wrote parting notes to some of her friends, signed "Annie Owen Morgan," which she stated was her real name when in earth-life. She wrote a note for her medium, and selected a fine rosebud for her as a parting

Katie then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and dispresented several pieces of her robe and veil. dress, as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it as she had done on other occasions; she then held up the dilapidated portion in a good light, gave it one flap, and it was instantly as perfect as at first. Those near the door of the cabinet exammission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter, Then she gave parting instructions to Mr. Crookes and other friends, as to the course which was to be taken in the future for the further developments that are promised to be given through. her mediumship. These instructions were very carefully recorded and given to Mr. Crookes. She then appeared tired and said reluctantly that she must go, as the power was failing, and bade farewell in the most affectionate way ; the sitters all wished her God speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends she let the curtain fall and was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katie said, "My dear, I can't. My work is done. God bless you !" and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled. Katie said that she should never be able to speak or show her face again ; that she had had a weary and sad three years' life "working off her sins " in producing these physical manifestations, and that she was about to rise higher in spirit-life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly by being mesmerized.

led me, at my own request, into the room with her beyond the curtain; which was not so dark but that I could distinguish surrounding objects, and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and ad of curls, whilst she (the spirit) held my other hand in hers, and leaned against my shoul der, with one arm round my neck. I have not the slightest doubt that upon that occasion there re present with me two living, breathing inwere present with me two inving, breathing in-telligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by im-agination or mesmeric influence into believing that I touched and felt two bodies, instead of one; if "Katie King," who grasped and em-braced and spoke tome, is a projection of thought

invited to crowd round the door whilst the cur-tain was withdrawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and searlet shawi, lying in a trance on the floor, whilst the white-robed spirit stood beside he**r**.

On the 21st, however, the occasion of Katie's last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction to give of her ideality from that of her medium. When she summoned me, in my turn, to say a few words to her behind the curtain, I again saw and touched the warm, breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katle, who desired me to place my breaching her her a single grament which she hands inside the loose single garment which she wore and feel her nide body. I did so thoroughband, and passed my fingers through her long hair to satisfy myself that it grew from her head and can testify that if she be "of psychic force,"

and can testify that it she be "of psychic force; psychic force is very like a woman. Katie was very busy that evening. To each of her friends assembled to say good-by she gave a bonquet of flowers tied up with ribbon, a piece a note which she wrote with her pencil before us. Mine was as follows : "From Annie Owen de Morgan (*alias* Katie King) to her friend, Plorence Marryat Ross-Church, with love, Pen-sizi noi. May 21st, 1874."* I must not forget to relate what appeared to me one of the most convincing proofs of Katie's more than natural power, namely, that when she had cut, before our 'eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as source-tion for the first of her wite tunic as source-

cloth from the front of her white tunic as sourc-nirs for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her'vell, and I have seen her do the same thing several times. I think if, in the face of all this testimony-that has been brought before them, the faithless and unbelleving still credit Miss Cook with the su-perhuman agility required to leap from the spirit's dress into her own like a flash of light-ning, they will hardly suppose her capable of re-weaving the material of her clothing in the same space of time. If they can believe that they will not find the Spiritualistic doctrine so hard a nut to crack afterwards. But I did not take up my-pen to argue this point, but simply to relate what pen to argue this point, but simply to relate what has occurred to myself. I could fill pages with an account of these three scances, but doubtless you will receive several letters on the subject, and I shall not trespass longer on your space, particularly as Lhave only written this as a tes-timony to my complete faith in Miss Cook's mediumship, and my pleasure at having been per-nitted to judge of it myself. I am, dear sir, yours faithfully, FLORENCE MARRYAT ROSS CHURCH.

• The lock of hair is of a light auburn color, and coarse, though beautiful in the mass. A lock of the medium's, which I kept with it, is silky, nearly black, and very fine,

Henry B. Allen.

James S. Kimball, writing from West Burke, Vt., under a recent date, gives an interesting account of the remarkable phenomena accomplished In the presence of this instrument for physical manifestations, who was known in early days as "the boy medium." Two scances were held at the residence of Mr. K., which were attended by several interested investigators, and good satistributed some of her hair; and also cut off and faction resulted from what occurred on both occasions. Musical instruments were played with After she had thus cut several great holes in her great power, or floated around the room dufing his circles; hands were materialized; parties were touched by spirit fingers : a tune seldom played was executed on a dulcimer in response to the mental request of a lady present at one scance; and the first meeting closed by the piling (by the invisibles) of all the instruments .upon ined and handled it immediately, with her per- the table, and the placing of two chairs upon the top of them. Said chairs and instruments being outside the circle during the manifestations were necessarily elevated above the heads of the company in order to reach the place of deposit, the people present never for a moment ceasing to 'grasp hands." Mr. Allen was to go from Mr. K.'s to Troy, N. Y., and other parts of the State. Those desiring his mediumistic services can address him at St. Johnsbury, Vt.

"The Empire" is Peace "- Spirit Prophecy.

As a cotemporary says, it is extremely difficult to conjecture what form the violence of a French politician may take. In view of the present party complications, and the threatened dissolution of the Assembly, the public mind is not as yet ready to pronounce concerning the probability of the future; but as we have said on several occasions, and now repeat, all signs seem to point to the gradual subsidence of the effervescing elements and the reestablishment of the Empire on a solid basis of power given by the will of the people to be used for the people, in the establishment of order and the clearing up of the choked channels of trade and business, which are ver first made to feel the effect of public agitation? The spirit Napoleon I. has made a prophecy through certain reliable media that France will be found to be Napoleonic still, and that for fifty years to come this influence will be at work. But that at the expiration of that time, (his destiny being accomplished as far as France is concerned,) the Empire will be merged gradually into a permanently republican form of government of a similar nature to that of the United States of America.

The Progressive Spiritualist, a weekly journal, edited by J. Tyerman, at Melbourne, Australia, comes to us regularly, and is the vehicle of much substantial thought concerning fe ligious and social reform. Its reports of lectures and conferences occurring under the auspices of the Association of Progressive'Spiritualists at Masonic Hall, Lonsdale street ; the Spiritualistic and Free Thought Propagandist Society, Polytechnic Hall, Bourke street; the Progressive Spiritualist and Free-Thought Association, Sandhurst, etc., etc., are also full of interest. The cause seems to be in an active working condition in the far-off region whence this lively publication emanates.

The "Ladies' Moral Tribunal" meets

every Sunday morning, to discuss the prison question, at Harmony Hall, 1814 Boylston street, Boston, Mrs. Etta Bullock, President.

a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katie was outside it, moving about among the spectators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq.; (to whom we are indebted for this photograph) was present at a scance, of which he writes : "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at one and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium; whose dress was blue, with a red shawl over her head."-Mrs. Florence Marryat Ross-Church who was present at three scances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katie together : that she felt the nude body of the latter under her dress-felt her heart beating rapidly, and can testify that, "if she be *psychic force*, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katie) had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white funic as sourcnirs for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her dothe same thing several times." The disappearauce of the materialized spirit, after entering the cabinet, would be generally almost instantaicous.

This photograph, cabinet-size, will be mailed to any address on receipt of price-50 cents.

Those who desire to see "What the Government and the Churches are doing for the Indians" will find a clear and succinct account of the same in a pamphlet entitled as above, which is issued from the Government Printing Office, Washington, D. C., by the United States Indian Commission. We are in receipt of a copy from its Secretary, Thomas K. Cree. Among other statistics and reports we find therein the follow ing paragraph concerning the Modoc tribe :

ing paragraph concerning the Modoc tribe : "The remnant of Captain Jack's band of Modocs has re-cently been transported to this (Quapay Jagency from Ore-gen. They seem to be very tractable and well disciplined. The men entered at once upon the erection of barracks for winter quarters. They are temporarily located on the lands of the Eastern Shawnees. No provision has yet been made for a permanent home for them, nor for their sub-sistence. Some of their children have been placed in school,"

LETTERS OF TRAVEL, BY J. M. PEEBLES .-The last of the series, No. 21, will appear in the next issue of the Banner. Then, as we recently announced, the matter will be rearranged, emended, and put in book-form by the author.

See elsewhere a report of Dr. J. R. Buchanan's fine lecture in regard to the best method to be pursued for the education of the young.

We have received the following letter on the subject from Mrs. Ross-Church :

To the Editor of the "Spiritualist ";

Stn-As the genuineness of Miss Cook's mediumship has been so publicly called in question lately, I think it but a just return for the kindness which enabled me to be present at three of her last scances to bear witness to what I experienced there. These scances took place on the 9th, 13th, and 21st of the present month.

I will not recapitulate what so many have told of the appearance of the spirit "Katie King," nor of the means taken to prevent any imposi-tion on the means taken to prevent any imposition on the part of her modium. This has all been repeated again and again, and as often dis-believed. But I find Serjeant Cox, in his late letter on the subject of Miss Showers's medium-ship, saying that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, "the most wonderful fact the world has ever witnessed-would be established beyond controversy." Per-haps Serjeant Cox would consider a sight of both medium and spirit in the same room and at the same time as convincing a proof of stern truth. I have seen that sight.

Picnic at Silver Lake Grove.

The forthcoming picnic, arranged by Drs. II. F. Gardner and A. H. Richardson to come off at this fine resort on the borders of Plympton, Mass., Wednesday, June 24th, bids fair to be the most fully attended gathering which has yet taken place there. To the well-known attractions of bathing, boating, fishing, swinging, etc. etc., which the grove and lake offer, will be combined the voices of some of the prominent advocates of the Spiritual Philosophy.

An additional feature of interest will be found in the presence of Children's Progressive Lyceum No. 1, of Boston, and other schools. See our fifth page for time of trains and other particulars.

237 Time was in the history of Massachusetts when the running of cars on the steam railroads, and horse railroads too, on the Sabbath day, was regarded as a most blasphemous proceeding ; but matters have so much changed in this regard that all the horse and nearly all the steam railways now send cars out of Boston for the conveyance of passengers on Sunday.

The Boston and Maine Railroad Corporation has just inaugurated a new enterprise of this character in the establishing of a train, under direction of Mr. Daniel Conway, for the accommodation of those desiring to visit New Hampshire on Sunday, said train leaving the dépôt at Haymarket Square, Boston, for Exeter, at 8 o'clock each "rest-day" morning, and starting in return at 5 p. M. Here is a fine chance to visit the_cool beaches of the New Hampshire coastline and return home the same day; an opportunity which will be improved during the summer, we opine, by many over-heated citizens whose business engagements preclude their absence from Boston for any more extended vacations.

All persons who wish to aid the Boston Spiritual Lyceum No. 1, should purchase tickets of the Lyceum Committee previous to the Picnic

On the evening of the 9th of May Katie King at Silver Lake Grove.

Ì

BANNER OF LIGHT.

Silver Lake Camp Meeting.

The beauty of Silver Lake Camp Ground has not been overstated. A visit to this charming spot, last week, enabled us to observe its peculiar advantages for the convenience and comfort of the large company who will doubtless attend the Great Spiritualist Camp Meeting, under the management of Drs. Gardner and Richardson.

The seventy acres have been enclosed by a high and substantial picket fence, and the under-Agrowth thoroughly cleaned out from among the trees; new wells have been sunk, so as to afford plenty of water, conveniently accessible to parties wherever located on the ground; wharves are building for easy access to the fleet of rowing, sailing and paddle-wheel boats that have been put upon the lake, and, without enumerating all the improvements concisely stated in the advertisement in another column, everything has been done which liberality and good judgment can suggest to adapt this place to the comfort of those who will seek here physical and mental recuperation.

It is our hope and belief that this meeting will prove a truly spiritual one, and that all who come under its beneficent influence shall be lifted into closer and more conscious relations to the spiritual world, and into sympathy with the pure aspirations, ennobling ideas, and fraternal relations which constitute the harmony of the most progressed sphere of being. Some sources of dissatisfaction, incident to the imperfect arrangements of a first meeting in a new place, which modified perhaps the enjoyment of last year's meeting, will not exist this year, and there seems to be no reason why all who come should not only "bring a good time with them," but also find one prepared by the thoughtful care of the managers.

The Animal Kingdom

Is the name of a finely gotten-up newspaper of eight pages, which is published monthly at 210 East 13th street, New York City, under the auspices of the "American Society for the Prevention of Cruelty to Animals," of which Henry. Bergh is President. The noble purposes of the journal are set forth in its headline motto : " Humanity to animals, means humanity to our own race.-Bergh."

Putting God in the Constitution.

The New York World thus pricks the bubble of putting God into the Constitution :

In our humble judgment it would be a great deal better to put him into the hearts and con-sciences of the people. We have no faith in at-tempts to propagate religion by political or gov-ernmental machinery."

A Fine Trade Opening,

On the Pacific Slope, is offered by Herman Snow, on our eighth page. Parties possessing the requisite capital will find this opportunity of securing a successful and widening business worthy their attention.

Ger Our sixth page will be found to be of unusual interest. The comparative powers of earthly and spirit physicians, cruelty to animals. the effect of "the affectional bias" of mediums upon what may be given through them, and other subjects find consideration ; Major Abbott, 20th Massachusetts Regiment, gives cheering counsel to his friends; William P. Mudge, Adjutant 33d Massachusetts Regiment, asks for proper conditions, in order that lie may communicate with his relatives ; Thomas Donovan, private 19th Massachusetts Regiment, treats of the Catholic Church in spirit-life; Tommie Harris, drowned on the " Ville du Havre," speaks to his "Uncle Joe;" and "Opawallah" sends word to "Big Eagle."

Those of our patrons who may be in need of medical assistance, will find it for their adyantage to consider the claims of Hull & Chamberlain, whose announcement appears on our seventh page. The remarkable cures which have resulted from the use of their highly magnetized Powders and Wafers, demonstrate the fact that these new medicines, which have been before the

BRIEF PARAGRAPHS. "Wetherbee's Night Thoughts "-the last of the serieswill appear in our forthcoming issue.

Mr. Edward L. Conkey, of this city, has made an inver tion by which he claims that cars can be run one hundred infles or more an hour without heating the boxes, while only one-half the ordinary power is required. No oil of lubricating substance is necessary.

"The Morning Star" is edited and published by Mrs Adophus Kline, at Van Wert, Olio. It has been changed since its first publication From a monthly to a weekly, the original size and style of the paper being retained. Send to its publisher for a specimen copy,

The housekeeper who lately advertised for "a girl to cook ** made a queer miss-steak,

Thirty thousand copies of the recent letter of Rochefort were printed in New York on tissue paper, under the auspices of the Communistic propaganda of that city, and forwarded to Paris and other parts of France,

A little six-year-old daughter of a Rutland elergyman watched Barnum's street parade with great interest, and finally said to her papa; "If I warnt a minister's little ghil could go to the circus, but I suppose I must set an example to the whole church now, "

A bad preëminence-What is there beats a good wife? A bad husband.

A home for fallen women in London, Eng., known simply as "Miss Stride's Home," is said to have reclaimed forty-eight hundred and ninety-six young women. A

grand work. An English essayist says, "If it were possible to make a day of rest a day of the most elaborate moral fatigue of which the heart is capable, the Puritan Sabbath effects it." CONSIDERATE, -Old Stingy to errand boy-"My lad,

to SSTDERATE, -Out String to errand boy - " My lad, have you a purse?" "No, sir.", "Sorry. If you had I'd give you something to put in it.²¹ Next time same question answered, "Yes, sir." "Glad. If you had n't I meant to give you something to buy one."

Senator Ferry is not a candidate for reëlection as United States Senator from Connecticut. Else he would never have said that "Women have no more right to vote than a horse." It was a Ferry impolite and impolitic remark.

Here's an apothegin not without point : " Piety with out morality is not godliness, but gush."

"It is declared that Spiritualism is rapidly on the in-crease here; that there are fifteen hundred more Spiritual-ists in the city, many of them prominent persons, than there were twelve months ago, "-New York Correspond-ent to the Boston Sunday Times.

Retributive justice sometimes follows faster than we could expect. An evil-minded Brooklyn boy propelled a snowball at his aunt one morning last winter, and dodging into a neighboring area sat down on a scuttle full of ho ashes.

A lady in Carlisle, Penn., has a pair of geese that chipped the shell in 1838, and therefore have only four yours to wall before they will be fit for any boarding-house table.

Mr. Marrowfat's remark to his son Alciblades, who i studying for a lawyer, is a good illustration of the sagacity of that extraordinary man: "Yes, the world owes you he, "but be careful that it doesn't living, my boy, '' said take advantage of the statute of limitations."

1 am wasted, dear, with hunger, And my brain is all oppressed, I have scareely strength to press thee, Wan and feeble, to my breast. Patience, haby, God will help us, Death will come to thee and me; He will take us to his heaven, Where no want or pain can be,

where no want or pain Chi Do. Such the plaint that, late and early, Did we listen, we might hear Close beside us—but the thunder Of a city dulls our ear. Every heart, like God's bright angel, Can bid one such sorrow cease; God has glory when his children Bring his poor ones joy and peace;

"A pound of flesh "-a prize fight.

A PUBLIC BENEFACTOR.-James Lick, of San Franciso-who donated the money for the " Paine Hall," Boston -has given \$2,000,000 for public charities and scientific pur poses, as follows :

poses, as follows: He donates \$700,000 to the construction of the largest iel-escope in the world, for the observatory at Lake Tahoe; \$120,000 for public monuments; \$150,000 for public baths in that city; \$400,000 for Old Ladles; Hone; \$40,000 to the So-city for the Protection of Animals; \$25,000 to the Ladles; Protection Relief Society; \$40,000 to the Mechanics' Libra-ry; \$25,000 to the Protectiant Orphan Asylum; \$5,000 for the creetion of a bronze monument to the author of the 'Star Spangled Banner' in Golden Gate Park; \$800,000 for the endowment of a School of the Mechanical Arts in Califor-nia, and the residue in excess of \$4,780,000 to the Pioneers' Society. He makes ample provision for his relatives, and reserves the homestead and \$25,000 per annum for himself.

AN ODD EPITAPH,-The following epitaph is to be found

A KODD EITAFA, — Interonowing epitaparis to in Braken Churchyard, Shelland: He was a peacealite and quiet man, and to All appearance a singere Christian. This death was very much regretted, Which was caused by the stupidity of Laurence Collochin Clothister, who namence concern Clethister, who Gave him saltpetre instead of Epsom salts, Of which he died in the space of three Hours after taking a dose of it.

There are over 14,500,000 children of the school age in this country. We spend annually for schools over \$95,000,000, which is equal to one-third of 1 per cent, of the property, real and personal, of the whole country, as returned by the last census, and we employ 221,000 teachers. The National

fact, have been swindled, for though their numbers are over-estimated, and their allowances proportionately in-creased, the money does not go to them but to rascally agents and contractors. Although counted double and paid on that scale, the actual flying. Indians, says the Pioneer, probably receive only about one-quarter of what an honest remus would entitle them to, and, as a consequence, are hostile and often engaged in open warfare. Which fact we have been teiling the people for many years. Who would n't be "hostife" under similar cir-

cumstances?

"Say, Pomp, Pomp₅, what you glt dat new hat?" "Why, at de shop, of course." "What is de price of such an article as dat?" "I do n't know, sar -1 do n't know !-- de shop-keeper was n't dar. ''

One story goes that the visit of the Czar to England was specially intended as an introduction of the Duke Alexis to the English Princess Beatrice, the queen's youngest daughter, who is a very pretty and charming young lady. She has, in fact, arrived at the age when all the family be-come good looking. At seventeen or eighteen, all the queen's daughters have been charming.

Hans Christian Andersen, the celebrated Danish author, says that, while foreign publishers have praised him, translated and printed his works, not one of them has sent him a penny in recognition, except an American, whom he had never seen nor known, and who volunt urily sent him eight hundred Danish rix dollars.

Send that span of buys to the Hub.

The following "directions for restoring persons apparntly drowned, " issued by the Massachusetts Human clety, should be cut out and posted up by all people who indulge in the pleasure of boat rides, or who have boys who go in swimming, as all boys should:

go in swimming, as all boys should: ¹¹ Convey the body to the nearest house, with head raised. Strip and rub dry. Wrap in blankets. Inflate the lungs by closing the nostrils with thumb and finger and blowing into the month forcibly, and then pressing with hand on the chest. Again blow in the mouth and press on the chest, and soon, for ten minutes, for until he breathes, Keep the body warm; extremities also. Continue rub-bing; do not give up so long as there is any chance of suc-ress.

A London wine dealer was recently sentenced to twelve ion this' hard labor for selling inferior wine for the best kind, by means of forged labels and corks branded to resemble the genuine article.

The Missouri State Woman's Suffrage Association has adopted an appeal to the people of Misspuri for subscrip-tions to add the women of Michigan to conduct their sum-mer and fail campaign in favor of the extension of suffrage to women. They expect to raise \$ 000

In Attleborough, last Saturday, David Powers, in a fit of delirium, cut off the fore finger of his left hand with an axe declaring that If an eye offend it should be plucked out. A commitment to the Insane asylum at Taunton was made Here is a capital chance for the N. Y. ''Medical Review' to expatiate upon the horrors of Bible teachings, which d the insanity of David Powers, and self-mutilation of his body.

The way that some Indiana women get their fine clothes is to go around soliciting alms for orphan-asylums. This plan is not original with them.

All the persons implicated in the burning of the alleged sorceress in Jacobo, Mexico, are in prison. None of them can read except one, who is a village schoolmaster, who says the outrage would not have been perpetrated had not the prefect sent orders to hurry the execution.

We are in receipt of (in addition to other sums previously acknowledged) the sum of five dollars, donated by R. S. McCormack, Esq., of Franklin, Pa., in behalf of the Louisiana sufferers by the great flood. We shall pass it over to Mr. Kidder, the treasurer of the Relief Fund in this city.

137 In order that our course may be fully un derstood by those who do not wish to understand it, we reiterate that we are ever ready to accept the good from whatever quarter it may come; while at the same time we as fully eschew the evil.

Dr On Tuesday afternoon last, a spirit giving the name of John Von Zhelkje controlled at our Public Circle, and said he was killed by accident on that day in New Orleans: Will some of our Southern friends look up this case as a test of spirit-return?

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he irst, and fifteen cents for every subsequent in-

SPECIAL NOTICES, - Forty cents per line, BEALTAL ADARTION. Minion, each insertion. BUSINESS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

TAdvertisements to be renewed at continued rates must be left at our Office before 12 M. or Monday.

SPECIAL NOTICES.

J. V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR DEPEndence. LETTERS. Ap4.

A COMPETENT PHYSICIAN .- Dr. J. T. Gilman Pike, whose office is located at the PAVILION, NO. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most commended to the Public as one of the the most competent practitioners in the State, He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention*to nervous complaints.

MRS. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16,—3m*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. CASSIEN SCHWARZ, Station B, New York City. 6w. Je.13.

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

BUSINESS CARDS.

JUST RECEIVED FROM NEW YORK another lot of those five dollar Sallor Suits, sizes to fit boys from 3 to 9 years of age. They are *pretty* and *very cheap*. Call and examine them at

FENNO'S, Corner of Washington and Beach streets,

OUR EIGHT DOLLAR NEW YORK SUTIS are a great bar-gain. Sizes to fit boys from 3 to 4 years of age. Another invoice of *Boys' Fancy Waists* inst received, sizes for boys from 3 to 6 years of age, price \$1,50 cach. FENNOS, Corner of Washington and Beach streets,

R. H. CURRAN & CO., 28 School street, Roston, Publishers of The Orphans' Researc, price \$3,00; LHG's Morning and Evening, 3,00; These beautiful, Steel-Plate Engravings, from Joseph John's celebrated faithings, are nailed postage free to any art of the United States, warranted safely through, and stilstarthon guaranteed. Address as above, semiling post filee order or registered letter. If Ap.18.

FOR MOTH PATCHES, FRECKLES AND TAN, Ask your Druggist for Perry's Moth and Freckle Lo-tion, which is harmless and in every case infallible. Or for his improved Connectone and Pinnple Remedy, the great Skin Medicine for Pinnples, Black Heads or Flesh Worms, Or consult B. C. PERRY, the Noted Skin Doc-tor, 49 Bond street, New York. 9w Myl6,

NAN FRANCISCO, CAL., BOOK DEPOT. ALNO, 319 Kearney street (upstalrs) may be found on sale the B3 Kearney street (upstalrs) may be found on sale the B3 Kearney street (upstalrs) may be found on sale the B3 Kearney street (upstalrs) may be found on sale the B3 Kearney street (upstalrs) may be furnist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Peons. Pfanchetters, Spence's Positive and Negative Powders, Octon's Anti-Tobacco Preparations, Dr. Morer's Nutritive Compound, etc. Catalogues and Chrudars malled free. To Remittances in U.S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. 3 BICHARD ROBERTS, Bookseller, No. 1005 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND. O., ROOK DEPOT. LEENS BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for salo,

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lamenburgh, Vt., keep forsale Spirifuni, Reform and Miscellancous Books, pub-listicd by Colby & Rich.

PHILADELPHIA ROOK DEPOT. HENRY T. CHILD, M. D., 634 Race street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above also by DR. J. H. RHODES, 908 Spring Garden street, who will sell the books and papers at his office and al Liberoin Hall, corner Broad and Coates streets; at all The Spiritual meetings. meetings.

ERLE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran books, der and pub-lisher, keeps on sale at his store, 603 French dreet, Erle, Pa., nearly all of the most popular Spiritur taite Books of the times. Also, agent for Hull & Cham, train's Mag-netic and Electric Powders.

NEW YORK BOOK DEP1. C. — A. J. DAVIS & CO., Bookedlers and Puit. . ners of stand-ard Books and Periodiculs on Harmonial Philosophy, Spir-itualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. II-Nov. 1.

FORSALE. ---59,000 neres of land in New Jersey, including a goody sized village. Mills. Water-Power, stores. & Apply to DE, B. FRANKLINCLARK, 32 Russell street, Charlestown, Mass. int. June 30, HENRY C. 12 T.E. Business, Medical and Test Medium, has takin reasons in the definition of the street. **ROCHIESTER, N. Y., BOOK DEPOT.** D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by Colby & Rich. Give him a call.

LONDON, ENG., BOOH DEPOT. J. BURNS: Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Npiritual Publications.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 96 Russell street. Methourne, Australia, has for sale al the works on **Spiritunitsm**. *LIBERALAND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS. Didactic Religious Utterances.

Dewey's A self-adjusting spring securely holds the cords that raise the dress, thus obviating the necessity of tying them. By touching the spring the tran is a dropped to full length, or partially, as desired. So seving required to attach, it, hence, can be easily changed from one dress to another.

5

Dress Dress Buress Dress Dres

L. F. HANKELL, OF JOHN D. HANKELL, Everett. Mass. 60 Nutest., Chicago. June 20. - 4w

WHITE'S SPECIALITY For Dyspepsia. 🗕

THUS is the only prompt, efficient and sofe master of such symptoms as loss of appetite, heartburn, palpita-tion of the heart, dividness, deeplessness, melancholy, cos-tiveness, wind, mental and physical debility, as well as many others, which, if neglected, will soon place "the bouse ite free in " beyond the reached any remedy.

I had "Dyspepsia" twenty years, sometimes able to eat only the plainest food, and very little of that. I tried physicians and remedies with-out relief until I learned of "White's Speciality for Dyspepsia," which has entirely cured me.

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

Price One Dollar per Bottle.

tor For Sale by (all Druggists,

Send for Descriptive Circular to the Propuletor, H. G. WHITE, Cambridgeport, Mass. 13wis June 6,-THE NEW FRENCH SYSTEM

OF MEDICAL ELECTRICITY.

M.R. WM. BRITTEN, AND MITS EMMA HAR-MEDINGE BUITTEN, graduate of the Viennese and Parisian Schore & Electricity fate associate of Dr. Eliza-beth J. French, and chief operator of the Philoiophia Electrical Clinkes Fare prefared to examine and treat patients for every form of discase, chronic and acute, on the highly successful user the schemest system of Electricity, the most reliable method of Therapeuties ever discovered. To

PHYSICIANS

Especially: Examinations made for patients and Physic

Infallible Electrical Cranial Diagnosis

Practiced only by the Graduates of the new French School, and acknowledged to be the greatest scientific discovery of

and acknowledged to be the strength of the age. Instruction in Anatomy and Physiology, illustrated by splendid models. 155 West Brookline street, Boston, 2d door from Tremont street. Office hours from 9 A. M. to 5 P. M. Istf-Apr. 4. Just Issued.

A NEW BOOK OF REVELATIONS,

ENTIFIC

ANGEL VOICES FROM THE SPIRIT-WORLD.

DEING a compliation of Essays hudiserinduately taken Deins a large mass written under spirit influence, by JAMES LAWIENCE, Diatand Writing Mediani, Address JAMES LAWIENCE, or NEATNS BROSS, Gen-real Agents, 75 and 90 Frankfort street, Cleveland, O, PRICE \$1,75. Sent pre-paid to any address on receipt of price, W Jame 26.

TWO SPACIOUS ROOMS in the new Building No. 9 Montgomery Place, corner of Province 41. Have the modern-conventences. Apply at the Bookstore of COLBY & RICH, on the first floor. Is-Nov. 1.

Now Music.

Loved Ones are Waiting for Me.

Some and Chorus. Words and Muslo by S. W. Tucker, Price docents, postaged cont. For sale wholesale and retail by COLBY, A. RICH, at, So, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Spiritualist Home,

46 BEACH STREET, Boston, Mass. Good Rooms and Board by the day or week. 299-June 20,

Mrs. S. E. Crossman, Magnetic Physician and Test Medium, examines and preseribes for diseases, and answers scaled let-ters on business. Examines by book of high at any distance -terms 42,00, 57 Tremont street. (Pavilion.) Boston. June 20,

11. Medium, has taken rooms at Hogel Notwood, corner of Washington and Oak streets. Boston, Ash street en-trance. Room 2. Hours from 9 to 12 and 2 to 5. N. B. - Would like to make engagements to lecture, June 29. - Eux?

M.R.S. N. J. MORSE, Electro-Magnetic Physi-clan, 46 Beach street, Boston, Mass. 2007 June 26,

P. MORSE, Magnetic Physician, 46 Beach Setreet, Boston, Speciality–Rhenmatism, Neuralgia, Liver and Kidney Diseases, Patients visited at their res-biences if desired.

THEISM.

Doctrinal and Practical,

June 20. --- 13w*

ROOMS TO LET.

public but one year, are possessed of intrinsic merit, and the rapid growth of demand for the same gives proof that they are making for themselves a wide popular reputation.

Warren Chase, we learn, is doing a great work in the lecturing field West, while J. M. Peebles is doing likewise in the East. Both are efficient workers in the New Dispensation vineyard, and we cannot afford to lose either of them, notwithstanding their widely different views on minor topics. Each is filling a mission that the spirit-world has ordained him for, and our advice is that these grand workers keep the peace with each other. Let the chaff float out of sight; gather in only the wheat.

17 II. P. Fairfield will reply in our forthcoming issue to Emma Hardinge Britten's late article in the Banner. Mr. Spooner has already done so in brief on our eighth page. "The agitation of thought is" (said to be) "the beginning of wisdom," and it is undoubtedly correct. when such "agitation" does not descend to personalities, as is, unfortunately, too often the case.

We are in receipt of the current issue of SNOW'S PATHFINDER RAILWAY GUIDE, forwarded by its publishers, Rand, Avery & Co., Boston. This sterling reference book for the convenience of the traveling public has reached the 25th year of its useful life, and has established a character for the highest accuracy and excellence, of which the present number is a worthy exemplar.

The First Spiritual Association of Vincennes, Ind., will hold meetings at Noble's Hall, every Sunday at half-past ten o'clock A. M. Those desiring to attend are cordially invited S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

No act of genuine charity is ever lost. Somewhere in the conservatory of good deeds the plant will put forth its blossoms and shed its perfume, perhaps in the balm and brilliance of the eternal morning, perhaps in the subdued light and murky atmosphere of the mortal life.

3

The Banner is mailed at the Post Office to Boston subscribers-who pay their postage in advance-every Friday, and should be issued the next morning, but does not reach its destination until the following Monday. Will Postmaster Burt tell us why ?

We acknowledge the receipt of one dollar, from "A Friend," in aid of the Mill River Flood sufferers.

140.000.000 acres of the public lands.

General Washington's private seal is now in the posses sion of Mr. Bushrout 1). Washington of Illinois, it is of white cornelian, in the form of a shield, surmounted by a oronot upon which is perched a raven with spread wings On the shield is the motto, " Exitus acta prob

The story is told of a deacon, who when at the house of a devoted woman was asked to offer prayer, and excused himself by saying that he was not the spiritual but the financial deacon.

It is an old saying, and one of fearful and fathomless im-port, that we are forming characters for eternity. Form-ing characters! Whose? Our own, or others? Both; and in that momentous fact lies the peril and responsibility of our existence.—Elthu Burritt. True, every word.

The press law of Japan prohibits newspapers from discussing the laws, attacking the Government, or publish-ing any articles of an evil tendency. The penalties vary from the chain gang to being "cremated" allve.

PRE-HISTORIC DISEASE. - At the Academy of Medicine, in Paris, a note was recently read from Dr. Niepce. of Isère, describing a case of rickets observed in the skele ton of a woman belonging to the pre-historic age of stone and accompanied by a drawing of the tibia, which present ed in a marked degree the characteristic changes produced by rickets. The report does not state whether the writer xpressed his regret that his diagnosis was some thousan of years too late to be of any real service in the case.

It costs \$5000 a year to shoe the horses in the Boston Fire Department.

A copy of the first issue of a paper called The Prisoner's Friend is laid on our desk, and receives our warm welcome and cordial sympathy. It is published by Mr. John F. Augustus, No. 147 Tremont street, Boston, at two dolfars a year. Mr. Augustus says, in his prospecius: "Wo shall aim to advance the cause of humanity in its broadest sense; it to awaken a more active spirit to prevent crime, and more pity for the erring and the guilty, without over iosing sight of the best interests of the whole community." We believe that Mr. Augustus is somewhat alded, in pub-lishing and editing his paper, by Mr. James II. Cotler. Both of these gentlemen have had special reason to sympa-thize with prisoners, and special opportunity to know their needs and understand their condition. We believe both of them to be deeply in carnest in doing whatsoever good they can in this particular direction, as well as in every other; and we heartily commend them and their enterprise to the sympathy and support of all true p hilanthropists. -Index.

Witnesses running short in a Nebraska court, the judge leclared he knew something of the case, solemnly admin istered the oath to himself, gave his testimony, and convicted the prisoner thereon

Mme. MacMahop recently presided over a meeting of the chief editors of the Paris press, held at the Palais de l'Ely-sée, for the purpose of enlisting their support in favor of public subscriptions for the poor.

A cubic inch of gold is worth one hundred and forty-six dollars; a cubic foot, two hundred and fifty-two thousand two hundred and eighty-eight dollars; and a cubic yard, six million eight hundred and seventy-six dollars. Th quantity of gold now in existence, estimated to be three thousand millions of dollars, could be contained in a cube of twenty-three feet.

Dr. Uhling, the New York physician who buried a coffin full of bricks to get the amount of his flance's life insur-ance policy, has been sentenced to eighteen months' imprisonment.

THE INDIAN CENSUS.—The St. Paul Ploneer, in an edi-torial on Counting Indians, refers to the singular fact that an Indian census uniformly counts population in fives and tens, and that there are no units. This peculiarity has at-tracted the attention of the Interior Department, which has ordered a recount of certain tribes. Most of them, in

CASCADE, NEAR MORAVIA .- In answer to numerous correspondents, we would state that our Circles are kept up with excellent spirit manifestations in the dark, and good materializations in the light, with good accommodations, and conveniences for boating and fishing, with reduced prices. JOHN and MARY ANDREWS. Je.6.3w*

MRS. NELLIE M. FLINT, Healing and Develop ing Medium, 113 DeKalbave, near Raymond st. Brooklyn, N. Y. Fulton Ferry. From 10 to 4. My.23.

WEEK'S DOINGS IN WALL STREET.-Explains stock operations on small capital without risk. Copy sent free. TUMBRIDGE & Co. 2 Wall st., N.Y. My.30.-4w*

SUMMER ARRANGEMENT. - Dr. Willis will be at 25 Milford street, Boston, the first Wednesday and Thursday of July, Septemb³r and Novem-ber, and at Dea. Sargent's, 39 Clark Avenue, Chelsea, the first Tuesday of the same months. Mu 23 My,23.

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

THE WONDERFUL HEALER !-- MRS C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisi the instrument or organism used by the invisi-bles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not

destroyed. Mrs. Morrison is an unconscious TRANCE ME-

DIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored

MRS. MORNISON, after being entranced, the lock of hair is submitted to her control. The di-agnosis is given through her lips by the Band, and taken down by her Secretary. The original When Medicines are ordered, the case is sub

when Menthes are order, the case is and, who give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power. Diagnosing disease by lock of hair, \$1,00. Give

age and sex. Oswego, Oswego Co., N. Y. P. O. Box 1322. Ap.25.13w*

Public Reception Room for Spiritu-alists.— 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.

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paid C.O.D. **SC** Orders for Books, to be sent by Mall, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mall or express.

AP Chatalogues of Books, giving prices, de., sent free.

Silver Lake Grove, Plympton.

The 21st Annual Grand Union Picnic of the Spiritualists of Boston and vicinity at the above Grove on

Wednesday, June 24th, 1874.

Wednesday, June 24th, 1874. Thills is the largest and finest Grove, has the most mag-indicent Lake, the finest covered Auditorium, Eating Honse, Dancing Hall, Bowling Aleys, also Patenti Swings. Flying Horses, and Boats, in New England, All triends of Human Freedom are cordinally invited to Join us. The CHILDREN'S Programmer conductive to Join us. The speakers' Stand will consist of Addresses, Singing, Reel-tations, etc., by the Children, and "+ Hight Weilve.' when call to refrestiments will be given, to be succeeded by Addresses by several of our prominent speakers, and the various annusements usual at our Grove Meetings. DANCIG FIREL Excursion Tickets admit to the Grove free. Admittance to the Grove for those who do not hold Railroad tickets, lo cents. Beetal trains will leave the Old Colony R. R. Boston, for the Grove at 845and 120 'clock precledy. Excursion tickets -adults \$t]: children 50 cents. From the way stations of the Old Colony R. R. Boston, for the Grove at 845and 120 'clock precledy. Excursion tickets -adults \$t]: children 50 cents. From the way stations of the Old Colony Railroad and its BANCIES. Excursion Tickets may be obtained at the Stations Alter reduced rates of fare as heretofore, by the regular trains. From Braintree and stations on the South Shore road, Excursion by the as silver Lake ría the new connection at Kingston by regular moring train. A. H. RICHARDSON. Managers. N. B. -See 7th page of the Banney for notice of Silver Lake Camp Meeting.

N. B. -See 7th page of the Banney for notice of Silver Lake Camp Meeting. June 20.

A GRAND PICNIC

A CRAND PICNIC OF the CHILDREN'S PROGRESSIVE LYCEUM of New York, will take place on Tuesday, June 284, at Pleasant Valley. Boat leaves foot of Spring street, calling at 284 and 34th streets, North River, at 10 A. M. and 2 and 5 p. M. The last lice at returns from the Valley at 615 P. M. Tickets to be obtained from any of the officers of the Lyce-um, at Rohmson's Halt on Sunday, at the Boat and on the grounds. Tickets 50 cents. Children half price. No post-ponement on account of the weather. Iw-anne 20. The Ladles' Garmient Suspenders can be attached to all the skirts in a moment, and by it the skirts are suspended from the shoulders, relieving back, hipsand abdom-ing organs of a distressing, killing bur-den. Samples bymail 50 cents. Best terms possible to lake charkes. *Mercess.* C. S. KINSEY, or JOHN D. HASK ELL, 50 Summers. *Mercess.* MRS. L. A. SARGENT, Magnetic Physician, June 20, –1W*

BY FRANCIS W. NEWMAN.

BY FRANCIS W. NEWMAN. In the Preface the author says: "Nearly nine years ago I published a small treatise entitled." The Soul, "which was designed as an Essay toward putting Theology on its true basis. In this colume an attempt is made considerably in advance of the former. Naturally the generat outlines are the sanic; but on some points a careful reader, will dis-cover variations which it is not important hereic objectify. Nine years of closer genuintance with the noblest kind of (self-entitling) Athelism have enabled me. I true, to ex-press more simply and truly the strength of Theism." We have only a few copies of this work. English edition, iss, and it will be found a valuable acquisition to the pos-sescrat a library. Prife 54,00, posinge 25 cents. For sale by COLDY & RICH, at No. 9 Montgomery Place, concern Province street tower floor, Moston, Mass.

Babbitt's Health Guide.

A higher SCIENCE OF LIFE, and a HOME DOCTOR, with special TREATMENT FOR no DISEASES by Na-ture's simple and beautiful methods, including the Science of Manipulation, Bathling, Electricity, Food, Sterp, Exer-cise, Marriage, etc. 41 embraces the Philosophy of Cure, and a brief but comprehensive summing up of Chilryoj-ance, Psychology, Stativolence: Dsychometry, Physiog-nery, Sychology, Stativolence: Dsychometry, Physiog-psychology, Stativolence: Dsychometry, Physiog-ney, Sychology, Stativolence: Dsychometry, Physiog-ney, Stativolence, Dsychometry, Physiog-ney, Stativolence, Dsychometry, Physiog, Stativolence, Dsychometry, Which Last Inchules the laws of Magnetic Healing, etc., Price 54, ed. "Exceedingly valuable," – J. M. Pochtes, "Worth were rain and the old school medical books ever published, "--F, M. Milliken, D. M. "For sale wholesic and retain by COLLBY & Rile II, at No. 9 Montgomery, Place, corner, of Province street, (lower floor,) Boston, Mass;

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE, IN THE UNITED STATES CONSTITUTION. BY W. F. JAMIESON. Price 10 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province. street (lower floor), Boston, Mass. **PROPHETIC VOICES** CONCERNING $\mathbf{AMERICA}.$ A Monograph. BY CHARLES SUMNER. BI UHARLES SUMNER. In the celebration of our hundredth birthday as a nation, now fast approaching, these prophetic voices will be heard, teaching how much of present fame and power was fore-seen, also what remains to be accomplished. Steel plate portrait. Price \$2.00, postage 31 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. NERVES THE AND



Practical Treatise on the Anatomy and Physiology of the Nervons System, with the Nature and Canse of all kinds of Nervous Diseases; showing how they may often be prevented, and how they should be treat-ed. Including, also, an explanation of the New Practice of Neuropathy, or the Nerve Cure. Intended for popular instruction and use.
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The Author and Lecturer.

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Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT,

MIRS. J. B. CUNNAL. while in an altermal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their carticlife to that beyond whether for grist or exit. But these who have the cartherphere in an undeveloped state, eventually progress into a higher col-trian.

Where the preder to receive no dostrine put forth by Bylfits in these columns that does not compart with hig or her reason. All express as much of truth as the) per-Ceive-no more.

The Banner of Light Free Circle Meetings The Banner's of Light Free Circle Meetings Are held at No. 4 Margomery Plore, second story,) cor-ber of Prestner street, every Moxtexa, (1) estex and THE uspay Are massives. The Battwill be open at two o'clock: shytics commence at previses three, at which time the description be closed, neither allowing entrance for gives until the conclusion of the services every lings of absolute hereasity. Under such cliq unstances the party should critical the closed method in the service of the granted to refer after the explanitor five minutes, (0) reasons for this will be obtained for the minutes, (0) Disturbing influences produce inharmody, and this our spirit fixeds particular five method in your to avoid, if pos-shible. As these Clin les are free, we have holonby visitors will tradily conform to our report in this particular.

Aprill The dots path on any second model in the second with the second response of the dots of the second se

Invocation.

May the blessing of the Infinite rept upon the services of the hour, bringing them to a full frui-- tion of glorified beauty in the years that are to come. Amen. ______ F March 3.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, Lean, at least, listen to whatever queries you may have to propound:

QUES -Does the affectional bias of the medium modify the intelligence of the spirit?" Ass .- Not if the control is absolute and perfect,-not unless the medium has some especial Interest in the case in question. Then it might act in that direction ; but never at any other time

Q.-Why are brute animals allowed to suffer ?

A .- Because of the ignorance of those who pretend to be their superiors, who stand a step above them in the sphere of life. Were humans wise as to their own best interests, they would treat the brute creation far differently from what they do now, or have in years gone by, because they would know of the subtle link that binds them all together-they would know that by infringing upon the rights of the brute they acted against the law of their own best interests, and at some time in the future it would return upon them with violence, demanding compensation. It should be understood that the brute creation is under the protoction of the law of compensation ; therefore whoever injures a brute will be obliged at some time to compensate that brute for the injury done it. This is an absolute fact, and no speculation on myspart. I know it to be as Lasserty therefore have a care how you use your dumb animals.

Q.-What is the name of the author of the Ju nius letters? A.-Thomas Paine.

Q-Are there new births in the spirit-world, or does life commence elsewhere ?

A .- There are new births in the spirit-world, and yet life commences elsewhere. Life is perpetually acting in creating and re-creating different forms and different conditions. This is going on everywhere and under all circumstances, from the lowest round in the ladder of being to the highest.

 $Q_i \rightarrow Of$ two bands of physicians, of equal emi-nence and ability, one in the form and the other disembodied, but with a good clairy yant medi-um to communicate through, which has the most power to heal the sick, and what are the advan-tages of one over the other?

A.-Circumstances, in this, as in all other cases, modify, and, to a certain extent, govern. If ry him up, I shall; and if, he gets made awful the particularly susceptible to remessively by it he must n't blame me, nor any of us,

more glorified, more beautiful. There is the real portion of life. Here things fade by fire and flood and disease-there they are permanent and . lasting

Now, then, banish from your minds this fear of death, which, as Shakspeare says, "makes cow-ards of us all," and hearn to look life in the face, as a beautiful angel under all circumstances, leading you from the lower, through successive grades of unfoldment, up to the higher. There's nothing to fear, bassure you. It matters not whether you are in the church or out of the church, you are under God's protection, and therefore safe. To believe in God at all, to have faith in a Power presiding in the universe for good at all, is to believe that it is not one-sidedthat it is infinite, that it is absolute, that it will care for you as for the sparrow. You may say that did you appropriate our teaching you would abandon all efforts toward goodness. Not so ! not sol! The same Power that brought you into existence, and, keeps you there, will hold you in your proper place, and will cause you to make efforts toward goodness, whether you will or no. It is not for you to say whether you, will seek to rise or fall.

Now, then, trust this God. He will care for you. No matter where you are, that Power is there just as much as you are, and, when you change worlds, you will find that you have made a good exchange, as I did. Major Abbott, of the Twentieth Massachusetts. I shall be known. March 3. đ

William P. Mudge.

1, too, owe a fortunate release from the body physical to the fortunes of war. I held the rank of Adjutant in the Thirty-Third Massachusetts. My name, Wm. P. Mudge, of Boston. I have to say to my friends who have been kindlenough to issue a call for me: I will do all in my power to enlighten you upon this subject, to prove to you that I live; and, if I do, there's no reason why you should not, when you pass through the change of death. . Only give me the proper conditions, and I will talk with you, walk with you, communicate with you-under all proper circumstances, and do all I can to enlighten you. This is my first attempt, and therefore must be brief. March 3. Good day.

Thomas Donovan.

I was a poor private, but I suppose none the less welcome. I served this, my adopted country, in the Nineteenth Massachusetts, under Col. Tom Cass. My name - Thomas Donovan, 1 have friends in Boston and Cambridge that I'd like to get into communication with, if I could. First, 1'd like to have 'em know that it's all right with me, and that I am getting along firstrate ; and next, I 'd like to have 'em make some inquiries about this other life, and if the priest can't tell 'em, strike out and find out for yourself-that's it. If he can tell, all right; if he can't, go to somebody that will.

Now don't be at all afraid 1'm not a good Catholic in this new life, for I am. The Catholie religion, here, feaches us to take a truth wherever we find it, and make the most of it, and, if you are in search for it, not to stop because you don't find it just where you expected to, but go everywhere. That's what the Catholie religion in this new life teaches us. So, don't be afraid of it ; 't won't burt you ; and the priest that will tell you any different from what I tell you, isn't worthy of his calling, that's all. Good day, sir. March 3.

Tommie Harris.

My name was Tommie Harris. 1 was nine years old. I was, with my mother, lost in the "Ville du Harre," and I want Unole Joe to know that we live, and know just what's going on, and that the sooner matters are settled up, the sooner my mother will be happy, and will get away from round here, and go where we want to. He says it will take two or three years. We do n't like that, and if I get any chance to hur-

(From an Occasional Correspondent.) Spirit Communications. Feb. 20th, 1874 - Mrs. J. T. Burton, 114 West 19th street, New York, Medium.

My soul aspires to greatness, while my eyes drink in beauty, and I capnot turn in any direc-tion without feeling the throb of my sympathy propelling me in useful directions of good and

I have been in spirit-life only fifty-five years, and yet I have had scored upon my understand-ing what *twice* that time yea, *forty* times fiftyfive years spent in earth-life could not have ef-fected. And yet I am but in my alphabet, for before me lie stretched open volumes of infinite learning which my increasing capacities will enable me to comprehend. I cannot grow fired, for fatigue is foreign to our spheres. I cannot grow lonely, for society is found even in the whispering breezes, which are vocal with thought. I cannot become satiated, for infinite variety is presented. I can never become indifferent to the love which supplies such wondrous bounty, for the father's heart is inherited and the mother milk has adapted us. God and Nature are rep-resented in my individual self, and respond in uniform measure to the rhythm of filial recip-

I would that all men could come into the knowledge of the great mercy which spirit min-istrations may secure to the world — a mercy that initiates man into a knowledge of his parentage and what may accrue to him from a bene faction of spirit guidance. C. W. bene-

I am of use, though young in spirit experience, and when the opportunity is presented, I am ready to manifest myself to men in a variety of forms. First, I can persuade a child to be obedi-ent to its parents; I can force a drunkard to discontinue his drams, and I can bind the student to his desk when he would fain be off. This is psy-Next, I can make a heavy table obedient to

my will, raising-itself perpendicularly, and 1 can sprinkle *dry* water upon a multitude in the dark; and this is through the power of cohesive attrac-tion. I can speak with an audible voice, and this is the power of patulating aura with the currents of the air. But not one of these things currents of the air. But not one or these things can I do without the aid of human organisms whose properties of odyle magnetism and elec-tricity assimilate with my spirit subtleties. M. N.

My DEAR FRIEND-I cannot find that any condition justifies a man's inidelity to himself; that, let whatever circumstances soever arise, a man is not acting justly by himself if he crushe back natural impulses, and, through a false no-tion of human opinion, fails to act out his own conscientious dispositioned, would entreat all people to be loyal to their instincts, and to tam-per not with the independent sovereignty which nature allows them. I am

ABRAHAM LINCOLN. * * * I have met with many brilliant minds which had belonged to the bodies of coarse mechanics. 1 am always pleased to meet with ge-nius, wit and virtue, and can discern true merit through the roughest outside seemings. I would

we no objection to enter into social relations with the plainest and poorest and simplest of earth, were 1 back in the body with my present power of discernment; for 1 have often found that the roughest bark covered the sweetest and

richest sap. To do good is to be happy, my husband; and when one fails to accomplish the best intentions, he is not always to blame, for circumstances are which provent the true always likely to arise which prevent the true fulfillment of wishes and aims. I am desirous to have you brought into sweet and perfect relalons with the disinest spirits; to feel your way through the fast passing years with joy as the end of temporal life approaches. My own best beloved, I sit by your side, I ca-

ress your hands, my heart pulsates with yours, and your guides are strong.

and your guides are strong. F****. In the summer time or in the winter I am equally near to you, and, whether the snow or the violets cover the ground, I can tread the premises and bring about pleasant influences. I have had many beautiful things to contemplate in my spirit-life, but nothing has ever seemed to me fairer than a home about which cluster affectionate hearts, sweet faces, and whose music is the blended volces of parents and children in confidential converse. It is where the whitest angel bends her head, and the crystal vase of in-cense oftenest burns upon the hearth consecrated by filial and paternal unity. *Peace* spreads there her wings, and *lare* is satisfied. I am glad that

there are many such homes on earth. My father, you must exercise yourself. Do not sit still top long at a time.* I am, with the same feelings of affection which actuated me while in the body, your daughter, MARY.

• Your correspondent had been slitting almost constantly at his desk for a week previous to the reception of this message, by post, from the medium two hundred miles away.

precious freight, which, having been once created out of nothing, could not be replaced in the same way if destroyed, and hence the necessity of the ark.

It would be interesting to have a discussion and settle by resolution and vote some of these puzzling questions about the ark, and also about Samson and his old jaw-bone and its wonderful powers, and while about it we should be pleased if some of God's mediums who are in disposition akin to the one he used to rebuke, Balaam, would settle the question whether Samuel was after death subject to the orders of the devil and his "old hay," as they politely call the medium of Endor who brought him back.

For the Banner of Light, POETIC ADDRESS TO J. M. PEEBLES. BY CORA L. V. TAPPAS.

On his way " round the world " Mr. Peebles, reaching, England, was warmly received. The Spiritualists of London gave him a public and most cordial welcome at the spirhad Institution Rooms, 15 Southamptoi Row. Speeches were made by James Burns, Thomas Shorter, Mr. Tebb, Mr. Daw, Mr. Ashman, Dr. Dunn and Dr. Sexton, the Chairman of the evening. It was a reduiton of rare enjoyment. Being present subsequently at an evening party, with Mr. Harrison, editor of the London Spiritualist, Mr. Slater and others, Mrs. Tappan was entranced by her attending spirits. Rising from her seat and approaching, she took the hand of Mr. Peebles, and, without a moment's hesitation, breathed the following poetle words:

ie took the hand of Mr. Precibies, and, without a momeni-estration, breathed the following poetle words: Brother, thou pilgrin on earth's stormy shores, Thou who hast traversed all the lands between The distant East, where deserts' burning sands Pour their full the of splendor sent from Heaven, To where the gorgeous Oceheent doth lay' Its full, rich offerings of burnished gold U pon the purple carbt; surpassing rate And all untold are splendors that are given In this your morial birth. Thy pathway has been traced. Ere childhood's day Had passed was thy whole life forseen, and one Had marked thy toilsome way; where'ere thy feet Weary and sometimes fattering may have been. The angels guided thee, led thee alway. Not for the purple search there was the same thy deed, on palace gates, thrue fame shall live While ages pays)—no, not for these thy bark Has been storm-tossed on many distant seas, "Thy wary footsteps true of or desert waste And burning sambs, and momitally's barren face. No, not for these. Behold our offering: The gorgeons gateways of the purple cast and burning starby and the the there alway and the seas

The gorgeons gateways of the purple east Open their splendors to the day's clear eye, And earth, expectant for the morning feast, Beholds her god when the bright sum on high Bids from his victor path the misty shadows fly.

The Brahmin's unseen God defies the power Of modern sophistry and ancient lore; But in that scienni and most sacred hour, When that Dread Presence did its offerings pour Upon the carth, God spake as erst before.

Espit's the tarth, who spike as the before. Espit's tast pyramids uplift their brows Against the heaven Ostris calls his own; The velicit is breathers her vestal vows; The Spitynx reveals to oracles unknown The wondrous secrets of the heavenly zone.

Jerusalem, lost city of my love ! Thou who dost sit alone and desolate, Wailing crywhile the heaven-appointed dovo That shall upbuild again thy failen state, What dread Nemesis doth thine hour belate?

Or where the Mount of Olives lifts its brow Anear the bending sky and breathes of peace 1 Oh. 'even there Christ's self appeareth now The weary spirits once more to release, And bid all raging boman tumuits cease.

Beyond the pillared Gates of Hercules Thy bark has passed—once more toward thy home A mid the glowing far Hesperides Thou turn'st again; once more they bid thee "Come" And claim theo that thy feet no more may roam.

Around the fireside, by the home-fraught hearth, sweet suitles and hands of friendship beckon theer "Antronee again bright thoughts of purest-worth-itise.like chun angels, glad and strong and free, And with white illies wait to welcome thee,

And thou shalt write ! Bekold, we bring a pen Dipped in the burning flame of East and West I Go, trace the lessons thou hast learned, and when At last, with waiting worn, thou long 'st for rest. Sink, body, sink to sleep on earth's fair breast. st for rest,

Then, lo i the gates of heaven shall open wide, And vistas of rare glory neet thy view, The gold-crowned nonnitains ranged on either side, The morn of knowledge, ever bright and new, Shall dawn, and love shall safely bear theo through.

Then no frail form nor failing sends shall halo: No weary struggling through the patient years: But course, life and strength that here shall fail. And hopes that perish not, nor meil in tears, Receive the pen, go, wear the laurel crown; One is of earth—the other Heaven's renown;

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Blible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chappi, near Beilingham street, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

EAST ABINGTON, MASS. – The Progressive Lyceana meets every Sunday at 115 P. M., in Phoenix Hall. F. J. Gurney, Conductor; L., H. Shaw, Guardian; Brainerd Cushing, Secretary.

Gurhiey, Conductor: L. H. Snaw, Guardian; Brahleri HARWICH PORT, MASS. – The Children's Progressive Ly-cenum meets at Social Hall every Sunday at 12% p. M. G. D. Smalley, Conductor: T. B. Raker, Assistant Conductor; Mrs. A. Jenkins; Guardian; W. B. Kelley, Musical Direc-tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary; HUDSON; MASS. – Children's Progressive Lyceum meets In Houghton's Hall every Smolay atternoon at 2. o'clock, A.F. Hall, Conductor; Ellza Fosgate, Guardian; E. W. Wood, Secretary.

Annie McClellan, Guardian; Preston Mathiot, Librarian; George Broom, Musical Director.

CLEVELAND, O.-Lyceum meets every Sunday at Tem-perance Hall, 181 Superior street, at 11 A. M. Comuetor, F. C. Rich: Assistant Conductor, L. W. Gleason; fuardian, Miss Mary Ingersolt; Assistant Guardian, Miss Barah Coucha; Musical Director, W. H. Pice, Jr; Treasurer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Rich.

G. G. Wilsey: Secretary, A. Dunlap; Librarian, W. W. Rich,
ChicAGO, I.I., -Spiritualist meetings are held in Grow's Opera Hall, 517 West Madison street, every Sunday, at 103/4, N. and 7/2 P. M. The Lycenm holds its session directly after the close of the morning becture. A. H. Williams, -President; W. T. Jones, Chue President; S. J. Avery, M. D., J. Te. Huut, A. H. Williams, W. T. Jones, Present Speaker, Sanuel Maxwell, M. D. CLYDE, O. – Progressive Association hold meetings overy Sunday in Wills Hall, Children's Progressive Lyceum meets in Kine's New Hall at 11 a. M. S. M. Terry, Conductor, S. Dewy, Guardian, GENEYA, O. – Meetings are held every Sunday in the Splritualist Hall, at P. A. M. B. Wobb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets in Kine's New Hall at 11 a. M. S. M. Terry, Conductor, S. Dewy, Guardian, GENEYA, O. – Meetings are held every Sunday in the Splritualist Hall, at P. A. M. and P. P. M. B. Wobb, President; E. W. Eggleston, Secretary, Consoliding, Secretary, Martin Johnson, Libratian, H. AMMONTON, N. J. – Meetings held every Sunday at 104/4 and Street, M. R. P. Prishee, Guardian, Mrs. N. S. Caswell, Corresponding Hatman, P. M. B. Kobb, President, Start, Martin Johnson, Libratian, H. Rark, M. P. Prishee, Guardian, Mrs. N. S. Caswell, Corresponding Secretary, M. Park, M. Park

Secretary; Martin Jonnson, Librarian, HAMMOSTON, N. J.-Meetings held every Sunday at 104 A. M., at the Spiritualist flad on Third street. M. Park-hurst, President; L. L. Platt, Secretary. Lyceum at 115 A. M. James O. Ranson, Conductor; Miss E. Brown, Guardian,

COMPACTION, COMPACTOR, MISS E. Brown, HARRISHURG, PA.-The Spiritualists hold meetingsevery Sunday at 2P. M. in Barr's Hall. H. Brenerman, President, KALAMAZOO, MICH.-The Spiritualists hold meetings every Sunday in Burdlek Hall, Main street. J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer, LOUISVILLE, C. M. M. Smedly, Secretary; L. S. Winslow,

President; Mrs. H. M. Smediy, Secretary; L. S. Winslow, Treasurer.
 LOUISVILLE, KY.—The Young People's Spiritual Asso- fation meet in their Hall, corner of 5th and Wahnut streets, Lectures every Sunday morning and evening at 11 and 75 o'clock. Children's Progressive Lyceum every Sunday morning at 9 o'clock. Regiar meetings of the Society ev- ery Thursday evening, at 7%. R. V. Snodgruss, President, Mrs, Mary Jeweil, Vice President; L. P. Benjamh, Ro- cording Secretary; Mrs, Namle Dingman, Corresponding Secretary; B. R. Edy, Treasurer of the Lyceum; L. B. Itenjamin, Conductor: D. J. Dingman, Assistant Conduc- tor; R. V. Snodgrass, Secretary, Mit.WATKEE, Wis, —The First Spiritualistic Soriety hold meetings every Sunday 27% r. M., In Field's Hall, 19 Wisconsin street, George Godfrey, President; E. C. Hanion, Secretary,

Hannon, Secretary, M. M. Society of Spiritualists and Liberalists and Children's Progressive Lycenne meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Tuttle, Conductor; Emma Tuttle, Guardian.
 MEMPHIS, TENN, - "Memphis Progressive Union";
 E. Merriman, Presidenti Mrs, E. A. Merriwether, Rev.
 Samuel Watson, Vice Presidents; Mrs, A. E. Dwyer, Scerelary;
 James G. Simpson, Treasurer.
 MontLe, ALA, -Spiritual Association; Prof. H. A. Tatum, President;
 S. Moore, M. D., 18 Vice President; Capt.
 P. U. Murphy, 21do; C. Barnes, Sceretary, and Treasurer;
 Oliver S, Heers, Corresponding Sceretary. Regular meetings at HA M. Soudays, and Sender Studay and Thessay evenings; At 75 o'clock.

(a) A. A. Sonos, and sense the sense of t

urer; Mrs. E. J. Adams, Musical Director. NEWARK, N. J. – The First Society of Spiritualists meet every Sunday at Apollo Itali. 840 Broad street: Samuel Stewart, President; D. J. Stansbery, Secretary, 32 Green street; Israel Baldwin, Treasurer, Public circle at 212 p. M., conducted by Mrs. E. Smith and others. Lecture at 75 p. M. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the resi-dence of Mrs. E. Smith, 32 Green street, commencing at 8. Directory and the street Association of Sultidence of Mrs. E. Smith, 32 Green street, commencing at 8, PHILADELPHIA, PA.-The First Association of Spirit-malists hold regular meetings on Sundays at 10% A. M. and 75 p. M., also on Thursday evenings, at Lincoln Hall, corner. of Broad and Coates streets. Henry T. Child, M. D., President, No. 534 Race street: J. E. Shumway, Secretary, 1428 Bouvier street. Lycentm No, 1 meets every Sunday at 2% p. M. Londen Engle, Conductor, No. 985 North 6th street: Mrs. S. M. Shumway, Ghardian, No. 4426 Bouvier street. Lycenn No. 2 meets at Thompson-street Church, Thompson street, helow Front, Sundaya, fut 10% A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian, PORTLAND, ME.-Arcuna Hall, Concress street.-Suir-

at 10% A. M. Geo, Jackson, Conductor; MrS. Harley, Guardian;
 PORTLAND, ME. - Arcana Hall, Congress street. - Splr-itinal Fraternity meets every Siniday, at 3 F. M. James Furbish, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's Lycenum meets at same place each stunday, at 1% F. M. T. B. heals, Con-ductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scam-mon, Secretary; R. I. Hult, Trensurer, Sons of Temperance Hall, 35% Congress street.- The Spiritual Association meets regularly every Sunday. Ab-ner Shaw, Esq., President; George H. Barr, Secretary. - ST. Lorits, Mor.-Spiritual Investigators meet every Sun-day evening at Conery's Hall, south-west corner of <u>Distan-and Pine streets</u>, at 10%, 2% and 7% - morning, conferenced; San Fin.NetSeco, CAL.-Under the patronage of the San

members of the circle. SAN FRANCISCO, CAL. — Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10^{1}_{2} A. M., and a Conference at 2 P. M. ; also regular Sunday evening lectures are given at Mercan-tile Library Hall, Bush street, opposite Cosmopolitan Ho-tel.

the Library Hall, Bush street, opposite Cosmopolitan 110-tel.
 The San Francisco Spiritualist Society meet every Sun-day at Charter Oak Hall, Market street, near Fourth, Pro-gressive Lyreum at 10% a. M., Free Medinms' Conference at 2 o'clock P. M., Lecture at 75% P. M. Mrs. Ada Foye, President: Geo, W. Lewis, Secretary, Theor, N. Y., "The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street, Lectures at 10% A. M. and 71% P. M. The Chil-dren's Progressive Lyreum meets in same hall at 2 P. M. TERRE HAUTE, IND. "The First Spiritual Society hold regular meetings in Pener's Hall every Sunday, at 11 A. M. and 7 P.M. L. B. Denchle, President James Hokk, Secre-tary; Allen Pence, Treasurer.
 VINELAND, N. A. "The Society of the Friends of Pro-

ann T.A., L. D. Denrine, President, James How, Serretary, Allen Pence, Treasurer.
 VINELAND, N. J.-The Society of the Friends of Progress hold, meetings in their hall. Plum street, at 10% A. M. and 7. P. M., for lectures, conference or free discussion.
 Hurvey H. Inadt, Presidentis: Nucl. P. Fowler, Ennice Shedd, Vice Presidentis: Nelson E. Shedd, Trensurer; Eliza J. Rohnson and Solomon Gilford, Corresponding Secretaries, The Progressive Lycenum meets at 12% 7. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lacius Wood, Musical Director: Miss Rate Ingalis, Langaits, Elvira L. Huth, Corresponding Secretary; Washingtron, D. C.-The First Society of Progressive Systematics, and 7. P. M. F. Burlingame, Vice President; O. R. Whiting, Secretary; A. N. Meeker, Treasurer, Friends visiting the city will obtain al meded information by calling on any of the above-named officers.

JUNE 20, 1874.

dies purely spiritual, they can be more quickly reached and more permanently benefited by the band of spirit physicians ; but if they are not thus susceptible, then the band on this side of life can reach them the quickest, and do them the most good ; or if the patient happens to stand, as this medium does, hinging between the two worlds, then both are necessary: March 3.

Major Abbott.

The position I occupy is one at once novel, interesting, beautiful and awful. To return from the world of causes, and to stand for the moment, as it were, upon scarcely nothing, makes the condition awful ; but to return, knowing that there is a bond of unity binding the two worlds together, holding them in inseparable love and eternal connection, makes it beautiful. To return with a hope that we may reach those dearly loved by us from whom we have been separated by death makes it, at least, very interesting; and to return feeling the full change of sax and conditional life upon us, makes it novel to us, and we wonder how so many millions return preserving their centre of gravity and doing their work properly. I say it is a wonder to me, and yet looking off through the telescope of reason and faith unto the God governing in all things, we feel a sense of security, we feel that this, like all other matters in life, is God-ordained, and therefore very right, very proper, very good. Had I been told, before death, that I could return through another human life, and could then and there feel so absolutely myself and yet sense all the conditions of that other human life, I should have laughed the one who told muit toscorn, and should have gone on in my own old way, so perhaps it was best that I went out just as I did. At all events, I am not disposed to cavil at the justice of God, or at the wisdom of God, in permitting things to be just as we find them.

I held the rank of Major in the Twentieth Mas sachusetts Regiment, and was leading a charge at the battle of the Wilderness, at the time of my death, which took place on the 5th of May, 1864. There seems to be a subtle, and yet to me not understood power forcing me to urge my friends to examine this new faith—or rather old one—and if perchance they find in it the "pearl of great price," I hope they will appropriate it for wise and good purposes. There are some among my friends who are exceedingly doubtful and fearful concerning the other life. Perhaps it is for their good that I am here, and to them I have to say : The other life is not the bugbear you have been educated to believe it was; it is a natural life, eminently adapted to the needs of the newly born spirit. You will find there those same conditions of Nature that you find here, only | Curtis's Eulogy.

because we can't help staying round and feeling bad while things are all unsettled, and that comes back on him and will make him sick. He had better hurry up. Good day, sir.

-----1

March 3.

Opawallah.

Me dead, white man. Me Sioux. Me Opawallah. Me Sloux. Me dead. Me been dead little time. Me come here to learn to come. Me know your talk before me die! Me live with white people much. Me want to send word to Big Eagle: "Opawallah well-Opawallah hap-March 3. py.

Scance conducted by Prof. E. C. Dayton. -

MESSAGES TO BE PUBLISHED,

MESSAGES TO BE FUBLISHED, Thursday, March.5.—Gen, Canby: Tyler Forsdick, of Cleveland, to his mother: Frances Elbar, Robinson, (who died this morning in New York.) to friends in this city; Daulel Spillen. Monday, March 9.—Thomas C. Chisholm, of Chicago, III, Ellen Stevens, of New York, to her sister? Ben Moo-dy, to his mother: Theodore IIIII, (lost in the steamer, "President,") to his son. *Tuesday, March* 10.—Oakes Amea; Charley White; Jannes I. Elbioy: Annel Doran, to Sister Agnes, of the Catholic Charlty School. *Thurwday, March* 12.—David. Ryder, to his son in West Philadelphia, Pa.; Ah Sin, to his father Ah Chung, of Sacramento, Cal.; Annel Carter, of New York, to her medice.

Sacramento, (A).; Annie Carler, of New York, to ner Monday, April 6, John H. Taylor, of Bath, Me., to his mother; Lient, HowArd M. Burnham, of Long Meadow, Mass., Battery H. Fifth Artillery; Bufus Meade, American Consul pt San Juan del Sur: Jean (Jeggins: Mathe Silli-man, of New York City, to ber mother; Margaret Gray, of Sillikan street, Boston, to ber children. - Tursday, April 7, -ticorgo W. Pallrey, once an engineer on the Eastern Railroal; Mary Stevens, of Roxbury, Mass.; Betty Fendersen, Luke West; Patrick Minnahen, of San Francisco, Cal.

"This is the great victory, the great lesson, the great legacy of his life, that the fidelity of a public man to conscience, not to party, is rewarded with the sincerest popular love and con-fidence. "What an inspiration to every youth longing with generous ambition to enter the great arena of the State, that he must heed first always the divine voice in his own soul, if he would be sure of the sweet voices of good fame * * * Our work is not his work, but it can be well done only in his spirit. 'And as, in the herole legend of your Western valley, the men of Hadley, faltering in the fierce shock of Indian battle, suddenly saw at their head the lofty form of an unknown captain, with white hair stream-ing on the wind, by his triumphant mien strengthening their hearts and leading them to victory so, men and women, of Massachusetts, of Ameri ca, if in that national conflict already begun, as vast and vital as the struggle of his life, the con-test which is beyond that of any party or policy, or measure—the contest for conscience, intelligence and morality as the supremé power in our should failter or fail, suddenly your hearts shall see once more the towering form, shall hear again the inspiring voice, shall be exalted with the moral energy and faith of Charles Sumner, and the victories of his immortal example shall trans-cend the triumphs of his life."—George William

IMPORTANT DECISION.

BY WARREN CHASE.

The Newton (Iowa) Free Press furnishes the following important item :

LIVELY DEDATE.—Three days last week the people of Galesburg and vicinity were enter-tained by a discussion of subjects collateral to the Christian religion, occupying the time each day from 9 o'clock in the morning till night. The disputants were Rev. A. Wilson and Rev. M. Nichols, and they proved able debaters and cour-teous gentlemen, eliciting the closest and most respectful attention throughout. The debate the first day was unon the following resolution: first day was upon the following resolution :

Resolved. That the Holy Scriptures do teach that baptism n literal water is essential to the remission of sins: Mr. Nichols having the affirmative. At the close

a vote of the audience was taken and a handsome majority given for Mr. Nichols. The other two days were spent upon the fol-

lowing: Resolved, That the Holy Scriptures do teach that the name 'thurch of tod'' is the only Divine appellation given to denote the Church. Resolved, That the Holy Scriptures do teach that feet washing is an ordinance in the Church, and as such to be erpetuated

Verily this debate, council and decision, is as important as those of an earlier day that settled the canonical and apochryphal character of the New Testament scripts, or the celebrated Council of Nice, that made up a trinity from the Jewish Jehovah, the Christian Jesus, and the ghost of the latter, which could not come till he died and went away, of course. To us these modern discussions, resolves and rotes, have as much sacredness as the old Catholic Councils had, or those of a later date that condemned Servetus and Galileo, and the Quakers and witches of New England. So it is settled now that to be saved we must be dipped in water. Glad It is not essential for it to be ice-water, for such has caused the death of several persons in baptizing; but it secured for them a through-ticket to the close-communion same meeting roted that feet-washing was not essential; so they can go into heaven barefoot and with soiled feet, if they have been dipped once all over. "The Church of God." name was also voted down, as God's house was said to have many mansions, and to be in the skies, above the firmament, which Jehovah put in to keep the waters abore the earth from the waters on the earth. We have never learned whether the kingdom of heaven is situated on an island in that upper watery region, or is in a floating palace, like Noah's ark, which wonderful structure was built by a pattern obtained from heaven, and exceeded-In capacity, notwithstanding its rudeness, any ship built since. As it was of heavenly propor-

A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.
 Lowetta, MASS. - The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary; N. M. Grone, Treasurer, Children's Progressive Lycenn meets at 10½ A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Guardian. f. Science Wass. - The Sniritualist Association

Mary J. Perrin, Guardian, f Nonrit Scituate, Mass. —The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Itali, at 2 and 6 r. m. U. J. Bates, Direct-or and Corresponding Sceretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer. Progressive Lyceum meets. In the same hall, on the first and third Sunday, at 1% r. M. D. J. Bates, Conductor and Treasurer; Mrs. Swath J. Marsh, Guardian; M. C. Morris, Sceretary; Silas Newcomb, Alba P. Smith, dr., Guards, Surew Mass. Conductor and Surficiently Sciences Network Mass. Construction Surficience Sciences Network Mass. Construction Surficiences Sciences Networks Mass. Construction Surficiences Sciences Network Mass. Construction Surficiences Sciences Networks Mass. Construction Surficiences Sciences Sciences Networks Mass. Construction Surficiences Sciences Sciences Networks Mass. Construction Sciences Science

Newcomb, Alba P. Smith, Jr., Guards, SALEM, MASS.—*Lyceum Hall.*—The Spiritualist Society hold meetings every Sunday, at 24 and 7 P. M. N. P. Al-len, President; S. S. Johnson, 'Vice President; Abbott ' Walker, Treasurer; H. O. Somers, Sceretary, Children's Progressive Lyceum, —Conductor, Mr. James M. Choate; Guardian, Mr., Waterhouse; Secretary, Mr. S. G. Hooper; Treasurer, Mr. A. Walker.

S. G. Hooper: Treasurer, Mr. A. Walker, Scientary, Mr. Lynn, Mass.—The Spiritualist Society holds meetings every Stunday at Odd Fellows' Hall, A. G. Hobinson, President. The Children's Progressive Lyceum meets at 10 clock. Rational Spiritualist Association of Lynn,—Meetings in Oxion4-street: Chapel every Sunday at 0.3 and 75 P. M. Isaae Frazler, President; Mrs. E. G. Lake, Corresponding Secretary. PLYMOUTH, MASS.—The Spiritualist Association hold meetings7n Leyden Hall. Cornelius Bradford, President and Corresponding Secretary: Benj, Churchill, Treasurer, Children's Progressive Lyceum meets in same hall every Sunday. At 12% P. M. Cornelius Bradford, Crobeloretor; Benj, F. Lewis, Labertan Blackmer, Assistant do.; Miss Guardian: Mrs. Lucretia Blackmer, Assistant do.; Miss Ohardu, Lewis, Libertan Mrs. Lydu. Benson, Musical Director.

Sing Director.
Schreiber, Mass., Jenkanka, M.S. Dynk Benson, Musical Director.
SCHTUATE, MASS., "Jenkins's Hall., "The Spiritualist So-clety meets every other Sunday, at 2 and 7.p. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Chi-dren's Lycenni meets at II A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rofus Clapp, Assistant Con-ductor; Miss D. N. Merritt, Guardian: Charles Bradford, Charles Bradford, Jr., Guardis: Miss L. Merritt, Cor. Secretary: E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS. - Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 P. M. F. T. Whittler, Conductor; J. Wellington, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennie Manning, Assist-ant do.

SPRINGFIELD, MASS.-Spiritual meetings are held in Liberty Hall every Sunday. Henry Smith, P. O. Box 972, Secretary: ecretary.

MIDDLEBORO', MASS. - Meetings are held in Soule's Hall every other Sunday at 1/2 and 6/2 P. M.

ANDOVER, O. - Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11'2 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary, Madeu

ADRIAN, MICH. - Regular meetings are held on Sunday, at 10⁵ A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Mannee street. M. Tuttle, President, Commu-nications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

ATLANTA, GA., First Association of Spiritualists, -ATLANTA, GA., First Association of Spiritualists, -Officers: J. M. Ellis, Atlanta, President: R. C. Kerr, Ma-rietta, Wm.Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH. - The First Society of Spiritual-ists hold meetings at Suart's Hall every Sunday, at 105 A. M. and 75, P. M. A. H. Averlu, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BAY CITY, MICH. -Services are held each Sunday at 10% A. M. and 7 P. M., at Spiritualist Hall. Hon, S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

President; Mrs. M. S. Knaggs, Secretary, BROOKLYN, N. Y. – The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 105 A. M. A. G. Kipp, Conductor; W. C. Rowen, Assistant do.; Mrs. Briesker, Buardian; Mrs. P. Conklin. Assistant do.; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith, Secretary; Miss Fannie Kenny, Musical Director; J. Rupp, Assistant do.; D. Bennet, Henry Smith; J. Ashwell, R. Mathias, Guards.

ship built since. As it was of heavenly propor-tions and capacity, and could hold ten times as much as one of carthly construction and inven-tion of the same dimensions, perhaps a palace for the gods and saints may also be of the same kind, and float as securely as that of Noah, with its

ONA, MINN.-The Sphitualists ho'd regular meet-J. II. Leland, President; K. Royington, Treasurer; ings. J. II. Leland, Presiden Mrs. Asal Donglas, Secretary.

PUBLIC MEETINGS, ETC.

Notice.

Notice. The Vermont State Spiritualist Association will hold its Onarterly Convention at East Middlebury, VI., 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 fare over the different branches of the Vermont Central Rail-road. A cordial invitation is extended to all speakers in-terested in the cause. East Middlebury is pleasantly located at the foot of the Green Mountains, with an intelligent and hospitable peo-ple. It lies four miles from the railroad station. Arrange-ments have been made to carry passengers to and from the deport 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, VI., May 25th, 1874.

Notice.

Notice. The Second Quarterly Convention of the Iowa State As-sociation of Spiritualists for 154 will be held at Berry's Hall, Fort Dodge, on the 7th and 28th of June, commenc-ing at ten o'clock A. M. Belleving 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 prob-lems 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 CATE, Pres. MIS, J. SWAIN, Seg.y.

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

The Central New York Association of Spirit-ualisis

unitary Will hold their third meeting for the year 1374 on the 27th and 28th of June, at Waterville, Oneida Co., situated on the Utica and Binghamton division of the Delaware, Lackawana and Western Railroad, Mr. Austen E, Sim-mons, of Woodstock, Vt., and others, will be present to address the meeting. All triends of human progress who desire to listen to the truths of the Harmonial Philosophy, are cordially invited to attend. The hotels of Waterville will entertain people at the usual reduced rates. WM. H. HICKS, President, Della, N.Y. CARRIE SMITH, Scertary, West Winfield, Herkimer Co., N.Y.

Grove Meefing in Maine.

Grove Meeting in Maine. The Spiritualists and Free Thinkers of Cornville and vi-cluity will hold a Grove Meeting at Clark E. Smith's Grove, (near Skowhegan line,) June 7th and 23th. All questions pertaining to the interests of humanity will be discussed in the social meetings. Lectures by Moses Hull and Mattie Sawyer, of Boston, and others. Good music will be furnished, original songs, and improvisations. Come one, come all. SAMCEL WOODMAN.) or acceptor to the social meeting.

SAMUEL WOODMAN, Committee of Arrangements.

To Spiritualists and Friends of Progression. The Northern Wisconsin Association of Spiritualists will old their Fifth Quarterly Convention the 26th, 27th and 8th of June, in the Union Church, at the village of Oak-

Refa Wis. Spiritualists, you are all invited, both radical and con-servative. Our pattern is free for the introduction and discussion of all subjects for the general good of humanility. T. B. Taylor and Mrs. Parry, speakers, Mus. S. H. LEE, Secretary.

Notice.

Notice. The Spiritualists and Naturalists will celebrate the 4th of July at Eden Mills, Vt., as follows: Oration by the gifted orator, Mrs, Emma L. Paul, in the Prove; Dance to com-mence at 4 o'clock P. M., at Wm. Scott's Hall, who will see that the needful is supplied. Mrs, Paul will lecture at the Hall next day (Sunday). Come all that can. SARAH M. SANDORN, Secretary.

Illinois-Quarterly Meeting.

The regular Quarterly Meeting of the Renry Co. (III.) Association of Spiritualists will be held in Cambridge on June 27th and 25th, 1574, T. B. Taylor is engaged to speak before the Association. JOHN M. FOLLETT, Secretary.

JUNE 20, 1874.

BANNER OF LIGHT.



Florence S. M. Co., Florence, Mass.,

April 11.-13w

EVER ONWARD.

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MRS. C. H. WILDES has resumed business LVL for a short time, at No. 4 Montgomery Place, Boston, Tuesdays, Wednesdays and Thursdays, from 9 to 32, Terms \$2,00.

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DR. F. HATCH, Magnetic Physician, has removed to 23 Tremont street, corner of Ellot street, ton. Consultation free. Office hours from 9 A. M. ft M. Residence, "Hyde Park." 4w"-May 30. JULIA E. WRIGHT, Test Medium, Clairvoyant and Magnetic Physician. Gorrect examinations by lock of hair. Hours 9 to 11, 2 to 6. 92 Hudson st., up two flights. May 30,-4w*

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 4w*-June 6.

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 June 6.-4w*

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BANNER LIGHT. OF

plearls. And quoted oles, and jewels five words long. That, on the stret, hed fore-inger of all time, Sparkle forever.

8

THE GREAT. of all the great, how few Are just to heaven, and to their promise true Pope.

teratitude is the threwing out of our hearts in the light of another's kindsess. H. W. Brecher.

> However it be, it would be me T is enjy to ble to be great .

But I learts ate more that corr nets.

If we all would but "avereat the termon of the Mount. what a happy would this would be to Mary Wigen.

TORSIER AND LOVE.		
Desire, so frail is its condition.		•
f about survive its full fruition :	1	
Herein with love the difference lie	•.	
That love, ideal, never dies.		

Boscaucen Work is the weapon of honor, and he who lacks the weapwill never triumph. 1 1

AT PEACE. Green trees, and quiet shades, and survet light With holy silence, save for rippling leaves, And birds that twitter of the coming night. And birds may every service of the state of the contract of the service of the se To be companions of my pligrimage. Filling my grateful heart with Nature's grace, Not intermend ered here the gattsh stage, Nor the wild (ity suprear, nor the race For gain and power in which we all engage ; But here remembered duraly, th a dream, Simething fretful that his ceased to fret

Here, where finestapers like a gentic stream, Hid in the woodland's heart, and I forget To note its music and its diver gleam,

But never, meyer let me cease to know th whispering woods and daisy sprinkled grass. The beauty and the peace that you bestow When the wild fevers of ambition pass. And the worn spirit, in Ity gloom and grief. Sinks on your becom and there finds relief.

- Walliam Winter. Eminence is not to be reached by a frantle struggle. The road to Wils,much more commonplace. He who would dayzle must dig.

ECCE SIGNA.

BY J. WETHERBEE.

Mr. Alfred USWallaev's paper on spiritualism in the the last number of the Fortnightly Review is ope of the most notable articles that has appeared in the magazines of life. It puts the phenomena of spiritualism in a very strong light and shown how unscientific and inconclusive all the sposure so it and the investigations behind them have been. He thinks that it is one of the few things in the world when his example is to prove, and to test is to believe. Golden (fig.

newspaper in reference to modern' Spiritualism; more now a days than we once did. The quotation above is one; every Spiritualist will see its truth. Sometimes the truth is stated, then spoiled by its setting, by either sarcasm or apology, as if a fraid of offence, or as if keeping their line. of retreat open ; here the truth is expressed unspoiled by any adornment.

The article by Professor Wallace, referred to in the item quoted, is, as it says, a "notable article;" I am glad the Banner is printing it. There Is nothing in it new to Spiritualists of experience, but an agreeable feeling comes over one, when the subject of Modern Spiritualism gets a good presentation to readers outside by a man of intellectual prestige, and this is eminently one of that sort.

The indications are that we shall see more of these fair-spoken items in reference to Modern Spiritualism like the one we have used for a text, than has been customary in the past. Already advanced minds in the world of thought have -not only respectfully attended to these manifestations, but have announced their interest and belief in them, not only their belief in them as facts and not fiction, but that the spiritual origin of them is both rational and proved, or at least semi-proved, holding the champlonship of so-Intions until something better puts in an appear-1.1 ance. We have no fears of any coming man or coming thing that will take the "silver cup" out of our hands. The light-which attracted attention twenty-six years ago has broadened out in variety and quality from year to year, and is now multitudinous in character, and the lines of least resistance are at all points. Extension is the logic of the "institution," and still greater variety and clearer. perceptions are before us. Where there is one now who senses mediumistically the scenes, thoughts and persons of the world that follows this, so to speak, there will be hundreds then of the open-visioned, and the time is coming when the contiguity, association and connection of that other world with this, will be admitted, defined, and popularly recognized: Blessed are they who now enjoy its morning ! and may I add, without seeming to assume prophetic airs, that the hour cometh, and is near at hand, when those whom the world has often called weak and demented, were simply awakened at sunrise instead of noon, when everybody is, and history then will be but repeating itself. As we have said, recognized leaders in thought have not only respectfully attended to the mani-Restations of Modern Spiritualism, and not only Pannounced their interest and belief in them, but in so announcing such convictions and writing in defence of them, they have not stepped down in the world's esteem. Verily, the world moyes. Every man of prestige who acknowledges this truth when satisfied, makes the way easier for others to do the same; and it is the fact that such announcements do not eclipse prestige and genius as they once did-that forecast the coming popularity of certainly the very cheering belief of continued conscious existence when the grave has closed on the tenement of clay. How many there are who can say with Prof. Wallace, of this subject: "To examine is to prove, and to test is to believe." I remember how confidently, some sixteen years ago, I expected to puncture this weak attempt to resurrect superstition; I thought it silly to notice it enough even to prick the bubble; but a loved friend was getting interested in it, and I felt that, for her sake, I must put out that light. But, alas it told its own story, and there was a world that I knew nothing of; and to doubt what I then and there learned and saw, I might as well doubt the most real thing within reach. I'was very lucky; many, or most, have not been so. If some of my after experience had been my first, I might have got disgusted with inconsistency and twaddle and retired. I am only too thankful that in my early fishing in spiritual waters I did not go home with an empty basket. Sixteen years, and I think I could spare fifteen-sixteenths of my experience and be spiritually no poorer; but the one-sixteenth left in the crucible is the gold but ton worth seeking after, though it may have been like wading through slaughter to a throne; the nugget, however, is of sufficient value. I can throw away the "beggar's gold " and be satisfied influences, may make it a great benefit."

with the account as it stands, on that showing. How foolish I would have been, or unfortunate; if at the first I had struck some of my lean experiences and then said the mine did not pay, as if I knew it all? That seems to have been the way with the wise(") generally, or many who consider themselves wise, in investigating this subject, and it is the way I luckily missed, for reasons mentioned. I am glad also that Prof. Wallace found a nugget in his experience; or, using the Ashing illustration, caught a trout, and now en-

dorses the brook as I do. I have always felt kindly disposed to those who have investigated, or thought they had, and then retired with the verdict, "there is nothing in it;" for I ran and escaped just that chance, for I know I would not have persevered if I had struck at first some of the fifteenth-sixteenths of my experience, instead of some of the one-sixteenth. I think those wise investigators who do not get sat-isfaction, should be charitable to those who do, and not suppose that the satisfied are so on the same experience that dissatistied them : the tess timony of so many should make even the wise (?) modest. Mr. Wallace has made this point so clear in his notable article referred to, that I think it significantly one of the signs of the times. and I close referring the reader to that.

A Soldier's Widow and Children in Need.

A case of urgent need has come to our notice which has strongly enlisted our sympathies, and which we lay before the readers of the Banner in the hope that some hearts may respond, some purses may open to our appeal. A few weeks ago we heard that a poor widow

room behind it. She had managed to support herself and children by her own exertions and help from two older children, until the panie came and cut down her boy's wages and an accident sent her daughter home, sick. By hook and by crook she had barely managed to keep the wolf from the door, till now her resources, were all exhausted. Her seanty stock of, goods had dwindled away, and she saw no way to turn. She could no longer sew steadily, since her eyes had failed, and she was not strong enough to do hard work. In this little store by all her hope of keeping her children together, and she could not bear to turn them out upon the charities of

this hard world. From our conversation with her, and her account of the way she had managed to keep her head above water under almost desperate circumstances, from the ingenuity and business tact she had displayed in the disposition of her scanty capital-we felt confident she would succeed, could she but find some friend or friends to lift her over this one dark gulf. We did what we could. We raised money to pay her rent and buy could. We failed noney to pay her ten and easy a few trides to put in her store window. It was all we could do—but it is not enough. Another month's rent is coming due. Had she but fifty dollars or a hundred dollars to stock her. Ittle store, her way would be assured, for it costs but a trifle for her to live. A four-cent loaf has fur-

nished many a meal for herself and little ones. She is prudent, neat, and industrious. Oh friends! how many fifty dollars are spent for the pleasure of the day that might make this family of God's children happy, and save them from bitter distress? Shall it be wanting now? Who will help to lift the heavy burden from this poor widow's shoulders and send her on her way relocing? MRS A. F. DEWITT. 76 Woltham street Rosto.

16 Waltham street, Boston.

[We endorse the above statement in full. The subject is a soldier's widow, and a most deserg-ing person. Spirit Theodore Parker has caused in the past certain amounts to be given to the lady from the "God's Poor Fund," which our kind friends from time to time contribute to ward the good work of alleviating suffering. The lady-writer called upon us recently, and we subscribed \$10 to aid in making up the sum desired by her for her protege. We hope the gen erous-hearted among our readers will lend a willing ear to the call of Mrs. DeWitt.-Ed. B. of



Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums. SETINGS IN BOSTON. John A. Andrew Hall. - Free Meetings. -Tecture by Mrs. S. A. Floyd, at 3 and s. P. M. The audience priv-ileged to ask any proper questions on spirituality. Ex-cellentquartette singling. Public invited: The Children's Progressive Lyceum. No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Channey and Evset streets, 'every Sunday, at 10's o'clock. G. W. S. French, Secretary. The Lodics' Spiritualist Art Society meets in Cotton Hall, corner of Chauncy and Esset streets. Meetings every The Society Spiritual Meetings of Nassau Hall, corner C. C. Hayward, President: Miss. E. M. Mead. Secretary. The Proplet's Spiritual Meetings at Sassau Hall, corner Washington and Common streets, every Sunday at 10's A. M. and J. P. M. Gosd speakers or test mediums always present. C. Chaune Hall 165 Teston at street - Sunday morning, clr-

9. and 3 P. M. Good speakers or test meaning series, Ordinan Hall, 155 Trenont street, -Sunday morning, cir-cle, Mrs. Belle Bowditch, medium, At1 P. M. after circle. At meetium invited, Evening, free confetence, Thos, E. Moon, President, A Lycourn also meets in this hall, Otton Hall, -Mrs. Lottle Taker and other mediums will hold scances at 10 ; A. M. In this hall, corner of Chauncy and Esser streets. *Harmony Hall*, -Primary Council No. 1 of Boston of the Universal Association of spritualists, holds meetings very sunday at this hall, No, 18 ; Boylston street. Lee-tures in the afternoon and evening. Admittance fee 10 ets.

Spiritualist Union, -At a special meeting of the Board of Managers of the Boston Spiritualists' Union, June ith, the subject of Sunday evening meetings came up for con-sideration, and in view of the limited attendance likely to prevailation, and in view of the number attenuate nation of prevail during the summer months, it was voted to suspend the meetings for the present. [Due notice will be given of the next meeting of the Union, probably in September next, when it is hoped the men-

ers will come together with renewed energy for active laor during the fall and winter campaign.

GEO. O. SANDERSON, Secretary, Cotton Hall .-- The meetings at this place of gathering tors in north particularly the morning at this place of gamering for spiritualists were well attended Sunday morning, after-toon and evening, particularly the morning and evening meetings, when the half was crowded. The morning effectively as mainly occupied by tests from Mrs. Taber, Mr. Ripley and other mediums. At the afternoon meeting, inany excellent tests, were given and acknowledged by the authence through our young friend. Frank T. Bipley, who is fully entranced. Prof. Carpenter being present, was then called upon, and addressed the authence in a short and A few weeks ago we heard that a poor widow and three little children were on the point of be-ing turned into the street breatse unable to pay their rent, which was in arrears. We looked up the case. We found the woman was a solidier s widow. She occupied a tenement at the High-lands, consisting of a little store with one small at this ball next Sunday, morning and evening.

Silver Wedding .- On the evening of Wednesday, June joth, Mr. and Mrs. W. H. Durell colebrated the 25th anniversary of their marriage at their residence, 51 Furdhand street, Boston, Speaking by Drs. J. H. Currier, A. H. Richardson, Mr. Jewett, Mr. Durell and others; sluging by the audience, social converse and refreshments, were the order of exercises, the programme being carried out under direction of Mr. J.-If- Hatch, of Charlestown District.

trict. During the evening the Masoule Fraternity was repre-sented by Mr. John Viall, who presented to Mr. Durell, in the name of the East Somerville Sodality Lodge, a fine silver tea set, sardine receptacle, etc.; Mr. J. W. Kidney, in behalf of the Boston '* Paving Department, ** bestowed on Mr. D. valuable offerings: the "Street Main Department of the Boston Gas Light Company," (with which Mr. Durell 1- connected), gave a choice set of some twelve pieces; Office Department '! of ditto, Turner & Reed, Davis & Farnum, of Waltham, the John A, Andrew Hall Children's Progressive Lyceum; and many private individuals, also contributed generously to the liberal display of friendly remembrancers.

New Publications.

EUTITANASY; or, Happy Talk toward the End of Life, by William Mountford. This beautiful book, both exter-nally and internally, is full of those elevated thoughts which the source reverse to feel upon a sit advances with -1is sport-ence. It was published as a sort of germ-volume a dozen jears ago, and the author remarks in his most interesting preface that he now feels as if he were "editing his own earlier self."

The reading of the prefatory part is a necessary portion. of the appreciative enjoyment of the whole. The period of such a book cannot fail to enrich the soul. It especially suits the meditative mood, into which the mind is thrown when thoughts of the unseen and the mysterious trail their shadows across its landscape; The topics it treats in its wide range are varied enough to attract and instruct all classes of readers. They are such as Old Age, Affliction, Bread of Death, Bepe of Immortality, Realgnation, Death a New Birth, Despondency, Listening to the Past Poverty, Flowers and Beauty, Wisdom of Humility, Religious Melancholy, Action, Patience, Love of Life, and a long lis more. Every page is alive with spiritual suggestions. The beauty of these colloquial essays is their freedom from the slightest taint of egoism; Mr. M. offers them as a product possible to every mind. That they abound in the un-failing springs of consolation and hope, that they are competent to raise the drooping spirit, energize the flagging thought, and inspire the wearied and doubling nature, is evident from the very eagerness with which the soul drinks in every suggestion they have to offer. Published by J. R. spood & Co.

THE ATLANTIC for July-H. O. Houghton & Co., 219 Washington street: Boston, publishers-offers another in-stallment of Robert Dale Owen's Autobiography, together with an extended list of contents in prose and verse, among which two excellent pooms by Bret Harte and Joaquin Miller glitter like stars. The regular departments are also domant and well sustain

Foreign Items of Interest.

Mrs. Cora L. V. Tappan made her third visit to Brighton, Eng., Sunday, May 24th, lecturing on "Spiritualism: its Advantages to the Present and Future Life," in Grand Concert Hall. The local press spoke in kind terms concerning her effort, some of the papers having lengthy reports - notably The Mail (three columns), and the News (one-and a half columns). According to the Sussex News : "There was a numerous audience, from fifteen hundred to two thousand being present, by whom the address was listened to with respectful attention."

Dr. Monck has recently been enlightening the Birmingham press reporters by a series of private davlight séances.

M. Buguet, the Paris spirit photographer, is on visit to London.

A correspondent of the London Medium and Daybreak thinks the terms "Psychograph" and Psychographer" to be more euphonious than

Spirit-photograph" and "Spirit-photographer." J. J. Morse's appointments indicate that he is

actively employed at present. Dr. Sexton presided at a meeting held at

Quebec Institute, Thursday, May 21st, where addresses were made by Mrs. Tappan and Messrs. Jones; Morse and others.

Jones; Morse and others. GERALD MASSEY'S SUCCESS IN AMERICA.— Mr. Colby, editor of the Banner of Light, in a private letter, dated May 13th, says: "Mr. Mas-sey left Boston for New York and home this evening." Financially his orations in this coun-try were a complete success, and he was well liked by all liberals wherever he went, but hated by the bigots of course. So there was just oppo-sition enough to make things lively. Mr. Mas-sey won hosts of friends here. His farewell dis-course in the Music Hall in this city was a great ovation."—Isondon Medicine and Daybreak.

Letter from Herman Snow.

Letter from Herman Snow. DEAR BANNER-1 write now for a special and somewhat personal object, but one in which, as I think, you as well as myself will feel a personal interest. After a long and careful consideration of the subject, I have at length made up my mind to sell out my business here as soon as I am able to secure a suitable successor. It is not neces-sary for me to trouble you with the special rea-son for my course. I will say, however, that it is not because there is a want of fair business prospects. On the contrary, there is such a con-stant and strong tendency toward colorgement, that, with a person of firm health and good mer-cantile capacities, a *rery large* business in the Libthat, with a person of firm health and good mer-cantile capacities, a rery large business in the Lib-eral Book Trade might soon be established in this grand and rapidly advancing region of the Pacific. Already, during my nearly seven years of effort, I have been able to concentrate the Spiritual and Liberal patronage of almost the en-tire country—from the British territory on the north, to Mexico and even South America at the South, and from the Salt Lake valley on the east south, and from the Salt Lake valley on the east, to many of the islands of the Pacific, and in some cases to China on the west. And I do not wish to surrender my important foothold in this far West of our country, unless it be to some one fit-tedy to do the work' at least as well as myself. And it is such an one that fram now anxious to sectre as my successor—a desire in which, as I doubt not, I shall have the hearty sympathy and cooperation of the Banner firm, who, perhaps, more than all others, must be interested that an efficient and reliable person be found to take my place. One thing more should be said, to pre-vent unnecessary trouble to all concerned: A cash capital of from \$3,000 to \$4,000 will be ne-cessary to maintain the business in its present shape; but a considerably larger capital might, nay, *ought* to be employed in order to the proper enlargement of the business in the hands of some enterprising person well posted in the general book trade.

Most cordially and fraternally yours, HERMAN SNOW. San Francisco, Cal., June 1st, 1874.

GREAT, DEBATE ON SPIRITUALISM " at Lyce-um Hall, between Elder Miles Grant, of Boston, an Adventist, and W. F. Jamieson, of Chicago, a Spiritualist. The "question before the meet a spirituans, the question before the fleet ing "is—"Resolved, that the phenomena of Spir-itualism proceed from demons." Elder Grant supports the affirmative of this view, quoting Scripture with great fidency and readiness, calling up the record of spiritual manifestations there given, including the seven devils cast out of Mary Magdalen, and taking the ground that these demons are in men just as a mesmerizer is "in" is subject, the Sevieur costing them out

Since the last report the following sums have been re- ceived at this office, for which the Spirit President of on Free Circle sends to the donors his grateful thanks:	- r
H. J. H., New York City, who says:	
• Be predigal; the lamp that burns by night Dries up his oil to lend the world his light."	
-Shakspeare\$ 2.0	0
Mrs, Lothrop, Melrose, Mass	Ú D
W.H. Elliot, Illon, N. Y.	10
G. Tolgersen, M. D., Chillon	00
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God's Poor Fund.

The Day-Colchester Relief Fund.

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Insert P. Harard, Sewport. 41.(0) W. H. Marbiehead, Mass. 50 Mary C. Stearns. 4.(0) Martin Histox. 4.(0) H. J. H., New York City. 3.(0) . . \$9.50

Spiritualist Grove Meeting. A Spiritualist grove meeting will be held at Dr. Newell's grove, near Readville, first station beyond Hyde Park, Mass., on Sunday, the 2-th'of June, by Mrs. Taber, Thom-as Cook and, Frank T. Ripley, mediums. Other mediums and everybody are invited. To go from Boston, take the -cars on the Hartford and Erie road at the foot of Summer street. Fare fifteen cents each way. Get off at Readville station. Sunday trains are also run on the Boston and Providence road. Providence road.

AGASSIZ AND SPIRITUALISM INVOLVING THE INVESTIGATION IN 1557 By Harvard Professors. BY ALLEN PUTNAM.

In this work, Mr. Putnam, who was present at the 3o-called *larestigation* of spiritualism by certain Professors of Harvard University, has given a carefully-written and anthentic history of that famous transaction, which exlib-its very clearly and forefully the dictatorial and unscientific-spirit and methods of that tribunal. The motives, charac-ters and immediate aims of the parties then concerned are commented upon kindly and yet with freedom and obvious candor. Though he was himself one of those who had much reason to feel that haughty arrogance attempted to browheat themselves and malien their cause, no indices of personal resentiment impair the force of his comments. He leaves facts to administer their own reproofs, while he generously defends the motives of several of the promient actors opposed to his views, and puts forward such facts in their lives as tend to pailiate their doings.

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perform Diciti I workas, and uter Inspired Words; Together with some Personal Traits and Char-acteristics of Propheta, Apostiles and Jesus, or New Bendings of "The Miracles,"

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A. Great Spiritualistic Romance. His Marriage Vow

thony for a remission of the fine imposed by Judge Hunt, report, in no uncertain language, their condemnation of the course pursued in re-fusing Miss Anthony her right to a verdict by the Jury, and recommend that the fine be re mitted.

The efforts of the friends of Woman Suffrage are being centred on the State of Michigan-funds for the carrying on of the political cam-paign being raised and forwarded by the socie-ties in Pennsylvania, Missouri, and elsewhere.

The trustees of the Boston Public Library have forbidden the circulation of Marie Howland's book, "Papa's Own Girl," on the ground that it is coarse: so-Marie has written them an open letter, charging that this is not their real reason, but they are afraid of the reform principles it advocates. The object of the book is "to give expression to the legal and social disabilities of, women, and further, to the outrageous injustice. of our industrial system, by which the producers of wealth are so robbed of it that the army of paupers is yearly increasing." "They are afraid," she says, that "it may tend to teach the industry of the country how incompetent is the management which controls the distribution of the results of labor, and how simple the method by which our social and industrial relations may be harmoniously organized."

A fundamental idea with the organizers of Boston University was, and is, that a University should exist not for one sex merely, but equally for the two.

FEMALE EDUCATION IN RUSSIA .- The Rusian Government has, at the recommendation of an Imperial Commission-appointed to consider the question, resolved to establish a college at St. Petersburg, in which ladies are to be train-ed for the calling of school-mistresses, both for the lower and higher grades of girls' schools. Students in this college will be required to select one particular science as their specialty, but be-yond this they will receive instruction in general ubjects; Latin will be taught in all classes² nine lessons a week—except to such students as apply themselves to mathematics as a special subject. In order to pass the examination, a three years' course of study will be indispensa-ble. The college is open to married as well as unmarried students.

The members of the New York Woman Suffrage Association number between ten and welve thousand, and the association has reached these proportions in six years from a mere handful. The annual expenses are 2000, and this is raised by private subscription.

147 Men say you should not think of the week n Sunday, nor of your business in your devotion, nor bring your world into your church. But that is just what I would do-remember the week in my Sabbath, my business in my praver the world in my church. I would do this that all these things might be sanctified. In your highest state, it is always well to remember your owest.—Theodore Parker.

The Rev. Henry Ward Beecher makes this sensible reply in the Christian Union to a query as to whether it is wick-ed to dance : "It is wicked when it is wicked, and not vicked when it is not wicked. In itself it has no more moral character than walking, wrestling or rowing. Bad company, untimely hours, evil dances, may make the exercise evil ; good company, wholesome hours, and home

Mercy to Animals.

Among civilized people there can never be but one opinion with regard to the Golden Rule. As a sacred utterance it commands our obedience. As a maxim of life it is above all others. So likewise the principles of justice; mercy and hu-manity, will ever remain a part of our better na-tures, and any cause that tends to bring these attributes more prominently before the world, will ever have the sympathy and respect of all right thinking people, whatever their differences may be in other matters. For these reasons, the objects of societies for the prevention of cruelty to animals will always be regarded as most important, and deserving of encouragement and support, far, and wide, not only on account of the benefits to the animal creation, in lessening the sufferings ignorantly or willfully inflicted by man upon the dumb creatures that come within his power, but the diffusion of principles of humanity, and thus indirectly, and almost surely, elevating the character of all who come within the influence of such teaching. The punishment of cruelty, although one of the most obvious of protecting animals, is, I think, only a small part of its usefulness. Every case that is made a judicial example-of, acts as a warning to likeminded individuals. It proves to the vicious that cruelty cannot be inflicted upon uncomplaining creatures with impunity; and the thoughtless are made aware that the sufferings which are wantonly caused to brutes nust not be permitted while friends of animals can prevent their wrongs .- Wayne Horey, in The Animal Kingdom.

MRS. EMMA HARDINGE-BRITTEN'S " Proposi ion for the Revival and Better Conduct of our Spiritual Meetings," in the Banner of the 6th inst., is of a character well calculated, in its general tenor, to secure the full sympathy of every well-disposed Spiritualist, every friend of good order. But anything savoring of ritualiam will scarcely find favor even among the high-toned and most orderly. Prepared invocations, like stale manna, may fail to strengthen the flock. If we are to have vocal prayer, let it be extempore, fresh and warm from the inspiration of the moment. Prayer done up in packages for future use may prove useless.

The latter portion of the first paragraph of Mrs. Britten's last half column, reads as follows :

"That none may apprehend lest the music I offer for this purpose may be beyond the power of ordinary singers to execute, I will state that my Dodworth's Hall choir were all amateurs and that their chief point of excellence was their zeal in studying and their inspiration in execut-ing the parts allotted to them."

Now, as ordinary singers are not all amateurs, but are on the average defective, more or less, in taste, not always remarkable for their zeal in studying or inspiration in executing the parts allotted to them, what assurance have we that the music in question may not be beyond the power of ordinary singers to execute? With the foregoing exceptions, we bid Mrs. B. a hearty "God-HORATIO N. SPOONER. speed."

by breaking the current. Mr. Jamieson quotes Scripture in reply, not so much because he be lieves that testimony to be infallible as for the avowed purpose of turning his opponent's wit-ness against himself; and he does not assume, in defending Spiritualism, that the spirits come from the other world, but that there is a spirit in man which does not go out when the body dies, but remains here with us, and which often makes

but remains here with us, and which often makes many wonderful demonstrations. Ex-Mayor Calley presides and acts as time-keeper; but whether because of his past official position, or his interest in the subject, or his reputation for the casting out of ardent spirits, does not appear. At any rate he occupies the sofa with an impartial air, holds the watch, and, when ach twenty minutes is up any approximate that when each twenty minutes is up, announces that the floor belongs to the contestant who does not the floor belongs to the contestant who does not happen to be speaking. And the moment he does this the man speaking stops short, even though he may be in the middle of his most elo-quent passage. Each speaker has a table, em-bellished with a formidable array of books and other authorities, and takes notes of such points as require demolition or other attention. We do not suppose that either side will make converts but presume that each set of adherents will be lieve that the other side has been used up. Judging from the applause, we should say that the Spiritualists were the most numerously rep-resented among the hearers; but the Adventists often give sturdy utterance of approval at some-thing which the Elder says, besides throwing in an occasional "amen." Both speakers have Both speakers have pretty sharp wits, and the audience enjoys the match. The debate began on Monday night The debate began on Monday night, with the intention of being continued five evenings.—Salem Gazette.

Movements of Lecturers and Mediums.

Lyman C. Howe (trance speaker) has of late been interesting the Spiritualists of Troy, N. Y., by his eloquent

M. J. Wentworth speaks at Palmyra, Me., June 28th, Henry C. Lull has just closed a very successful lecture engagement at Marblehead, Mass., and is now ready to answer calls as an inspirational speaker and trance medium, during the month of August; also the last Sabbath in June. Address him at Hotel Norwood, corner Washington and Oak streets, Ash street entrance, Room 2, Boston, Mass, W. F. Jamleson is engaged to remain another Sunday a Will also deliver a lecture there, Friday evening, Salem. on "Boyhood's Days" - a semi-serious, semi-humorous lee ture. Is also engaged to speak at McLane, Tompkins Co., N. Y., for August. Address for engagements, care of Banner.

Mrs. Sarah A. Byrnes, of Wollaston Heights, is engaged to speak before the Central New York Association of Spir itualists at Waterville, Oneida County, N. Y., upon the 7th and 2sth of June. Mr. A. E. Simmons, of Wood stock, Vt., will also speak on the same occasion

Wm. Brunton is creating profound interest in the cause in New York City by his June course of lectures there. He s a fine speaker, and should be constantly engaged.

Mrs. Dr. M. A. Amphleit will answer calls to lecture Address her at 15 South Halsted street, Chicago, Ill, Geo. A. Fuller, Agent N. H. State Association of Spiritalists, will speak in Washington, N. H., June 21st; and June 28th at Lempster.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to presorve or return communications not used.

C. J. B., MCARTHUR, O.-Send papers you mentioned.

BY MRS. CAROLINE FAIRFIELD CORBIN, Author of "Rebecca; or, A Woman's Secret," etc.

etc. [From the Tribane, New York City.] From a commendatory notice of over a columni in length we extract the following: "His Marringe Yow, by Mrs, Caroline F, Corbin, is a novel sufficiently pronounced in its ideas, and strong in its statements of them, to provoke discussion. It purports to be written in the interest of marriage, and yet it is as far removed from the ascette morality which would condetion a man for discovering that a flower was a rose because it grew outside of his own garden as from that license which would pluck a rose, no maiter where it grew, because it is swet. Mrs, Corbin claims to deal with human nature as it is, striving always to be read and discussed, and to make both friends and foes." "Pamo. Price \$1.50. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass.



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"Are spiritual interaction insight upon "The common things that round us lie." Mr. Mountford's style is elegant and energetic, and has now and then the quaintness and heauty of the old English prose writers. A good reader will read Euthanasy as "a celestial recreation."

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