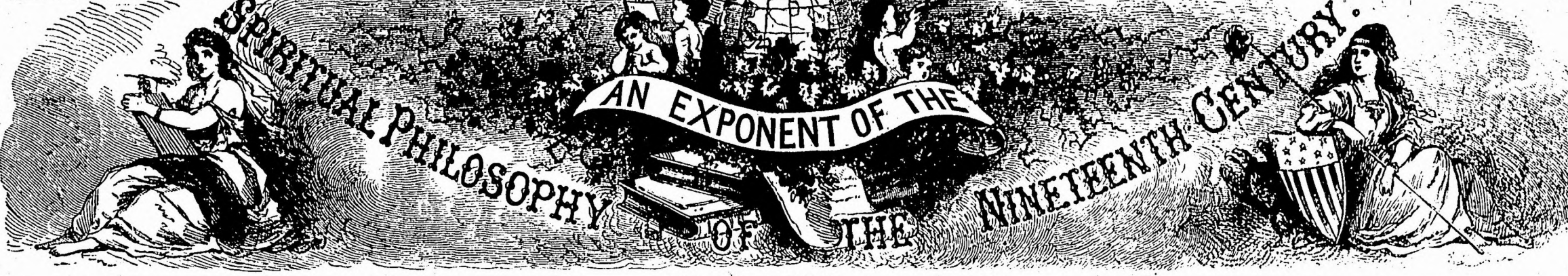


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From the London Fortnightly Review, May, 1874.

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 station, 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 sanity, or can believe for a moment that the ordinary operations of his mind are not as rapid, accurate and reliable as ever. 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:

"It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse. During twenty-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 pencil a memorandum 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 witnessed. I did all this with as much minuteness and particularity 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 interviews 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; sometimes only one, and sometimes both combined.

"I resorted to every expedient I could devise to detect imposture and to guard against delusion. I felt in myself, and saw in others, how exciting was the idea that we were actually communicating 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 yield, except to evidence that would leave no possible room for cavil.

"I was severely exacting in my demands, and this would frequently 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 previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a new doubt, and a new set of queries.

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

"It was a remarkable feature of my investigations that every conceivable objection I could raise was, first or last, met and answered.

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 backward 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 sitting, yet no one was touched; and it was repeatedly stopped within a few inches of me, when it was coming with a violence 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 which was so remarkably connected with them. He 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 pocket, and when not a person present knew that I had prepared questions, 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 communicated 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 entries 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 establish the fact that it was not our minds that gave forth or affected the communication."

These few extracts sufficiently show that the writer was

aware of the possible sources of error in such an inquiry; and the details given in the letters prove that he was constantly on his guard against them. He himself and his daughter 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 that the phenomena 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 ignorant. He says: "She knows no language but her own, 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 ease and fluency of a native. It is not infrequent that foreigners converse with their spirit-friends through her in their own language." One of these cases 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. For 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 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 understand 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."

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 case, but it is given as being on most unexpected 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 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 from, some deceased person, and the subject matter being characteristic of that person. Such a case as this, which has been published sixteen years, ought to have been noticed and explained by those who profess to enlighten the public on the subject of Spiritualism.

Our next example is one of the most recent, but at the same time one of the most useful, converts to the truths of Spiritualism. Dr. George Sexton, M. D., M. A., LL. D., was for many years the conductor of the secularist teachers. The celebrated Robert Owen first called his attention to the subject 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 affair was nothing but clever conjuring by means of concealed machinery." He gave several lectures against Spiritualism in the usual style of non-believers, dwelling much on the absurdity and triviality of the phenomena, and ridiculing the idea that they were the work of spirits. Then came another old friend and fellow-secularist, Mr. Arley, who, after investigating the subject for the purpose of exposing it, became a firm believer. Dr. Sexton, in the course of this conversion, yet it made a deep impression on his mind. Ten years passed away, and his next important investigation was with the Davenport brothers; and it will be well for 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 submitted 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 trick. Then, he says—

"My partner—Dr. Barker—and I invited the Brothers to our houses, and, in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus; all these we ourselves had determined to supply. Moreover, as there were four of them, the two Brothers Davenport, Mr. Fay, and Dr. Ferguson, we suspected that the two who were not tied might readily all that was done. We therefore requested only two to come. They unhesitatingly complied with all these requests.

"We formed a circle, consisting entirely of members of our own families and a few private friends, with the one true exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her hands 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 hands—a proposition which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed them on sheets of writing paper, and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position; and, pence on their toes, sealed the ropes, and every precaution was taken against their moving. On the occasion to which I now refer, Mr. Bradlaugh and Mr. Charles Watts were present; and when Mr. Fay's coat had been taken off, the eyes still remaining on his hands, Mr. Bradlaugh requested that his coat might be placed on Mr. Fay, which was immediately done, the ropes still remaining fastened. We got, on this occasion, all the phenomena that usually occurred in the presence of these extraordinary men, particulars of which shall probably give on another occasion. Dr. Barker became a believer in Spiritualism from the time that the Brothers sat at his house. I did not see that any proof had been given that disembodied spirits had any hand in producing the phenomena; but I was convinced that no tricks had been played, and that, therefore, these extraordinary physical manifestations were the result of some occult force in Nature which I had no means of explaining in the present state of my knowledge. All the physical phenomena that I had seen as we became clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some undisclosed law of Nature, which it was the business of man of science to use his utmost endeavors to discover."

While he was maintaining this ground, Spiritualists often asked him how he explained the intelligence that was manifested; and he invariably replied that he had not seen proofs of any intelligence other than what might be that of the medium or of some other persons present in the circle, adding, that as soon as he did see proofs of such intelligence he should become a Spiritualist. In this position he sat for many years, till he naturally believed he should never see cause to change his opinion. He continued the inquiry, however, and in 1865 began to hold séances at home; but was years before any mental phenomena occurred which were at all satisfactory, although they were often of a startling nature as would have satisfied any one less skeptical. At length, after fifteen years of enlightened skepticism—a skepticism not founded upon ignorance, but which refused to go one step beyond what the facts so diligently pursued absolutely demonstrated—the useful evidence came:

"The proofs that I did ultimately receive are, many of them, of a character that I cannot describe minutely to a public audience, nor indeed have I time to do so. suffice it to say, that I got in my own house, in the absence of all mediums other than those members of my own family and intimate private friends, in whom mediumistic power became developed, evidence of an irresistible character that communications came from deceased friends and relatives. Intelligence was again and again displayed which could not

possibly have had any other origin than that which it possessed to have. Facts were named known to no one in the circle, and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit communion was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lytton's 'Strange Story.' 'Do you believe,' asked the female attendant of Margrave, 'in that which you seek?' 'I have no belief,' was the answer. 'True science has none; true science questions all things, and takes nothing on credit. It traverses but three stages of mind—doubt, conviction, and 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 an energetic 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 manifestation, 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 imitations of spiritual manifestations are performed, but by actually performing them before his audience; and at the same time pointing out the important differences between what these people do and what occurs in good séances. Any one who wishes to comprehend how Dr. Lyun, Messrs. Maskelyne and Cook, and Herr Dobler perform some of their most curious feats, has only to read his lecture, entitled, "Spirit Mediums and Conjurers," before going to witness their entertainments. We can hardly believe that the man who does this, and who during fifteen years of observation and experiment held out against the spiritual theory, is one of those who, as Lord Amberley tells us, "fall a victim to the most potent frauds, and are imposed upon by jugglery of the most vulgar order"; or who, as viewed from Prof. Tyndall's high scientific standpoint, 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 are brave words; but we leave our readers to judge whether they come 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 conscientious 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 conclusive 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 scrupulously into the facts. One expressed "profound satisfaction that the subject was about to be investigated by a man so well qualified"; another was "glad to learn that the matter is now receiving the attention of cool and clear-headed men of recognized position in science"; while a third declared that "no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality." But these expressions were evidently insincere, and were only meant to apply in case 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 hailed Mr. Crookes as the Daniel come to judgment—as the prophet who would cure their enemy, Spiritualism, by detecting imposture and illusion. But when, after a patient trial lasting several years, decided against them, and their accepted prophet, blessed the hated thing as an undoubted truth, that tone changed; and they began to suspect the judge's ability, and to pick holes in the evidence on which he founded his judgment.

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 séances elsewhere, has had the opportunity of making numerous experiments in his own house with the two remarkable 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 levitation 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 person detached and or by the pencil alone—phantom forms and faces; and various mental phenomena—have all been tested so variously and so repeatedly that Mr. Crookes is 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 as evidence vastly greater than would be due to them as resting on the testimony of any man of science, however distinguished, because they are, in almost every case, confirmations of 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 observation, in every earnest inquiry. 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. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical 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 skepticism 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 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 the opinion of men of science, and would not go one step out of their way to convince them? They say that the movement 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 persecution, ridicule and argument, and will continue to thrive 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

the press are borne good-humoredly, and seldom excite other 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, should be made acquainted with them.

Investigation by the Diœtical Committee.—There are many 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 Diœtical Society." Of this committee, consisting of thirty-three acting members, only eight were, at the commencement, believers in the reality of the phenomena, while not more than four accepted the spiritual theory. During the course of the inquiry at least twelve of the complete skepticism were convinced of the reality of many of the physical phenomena through attending the experimental sub-committee, and almost 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 consequence have become thorough Spiritualists. 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 proportionate 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 of the truth or falsehood of a statement, or the detection of a deception, or the discovery of a 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 far less striking than many of the facts already mentioned. But they are also of importance as confirming, by a body of intelligent and unprejudiced men, the results obtained by previous individual inquirers.

Before leaving this report, I must call attention to the evidence it furnishes of the state of opinion among men of education in France. M. Camille Flammarion, the well-known astronomer, sent a communication to the committee which deserves special consideration. Besides declaring his own acceptance of the objective reality of the phenomena after ten years of investigation, he makes the following statement:

"My learned teacher and friend, M. Babinet, of the Institute, who has endeavored, with M. E. Liais (now Director of the Observatory of Brazil), and several others of my colleagues 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 explicable, has been adopted by many of our most esteemed savants, among others by Dr. Juigne, the learned author of the 'History of Chemistry,' and the 'General Encyclopedia'; and by the diligent laborer in the field of astronomical discovery whose death we have recently had to deplore, M. Hermann-Goldschmidt, the discoverer of fourteen planets."

It thus appears that in France, as well as in America and in this country, men of science of no mean rank have investigated these phenomena and have found them to be real; while some of the most eminent hold the spiritual theory to be the only one that will explain them.

It seems the proper place to notice the astounding assertion of certain writers, that there is not "a particle of evidence" to support the spiritual theory; that those who accept it betray "hopeless inability to discriminate between adequate and inadequate proof of facts"; that the theory is "formed apart from facts"; and that those 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 last resource, when all other theories have hopelessly broken down; and when, after fact, phenomenon after phenomenon, has presented itself, giving direct proof that the so-called dead 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 disbelief, 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 form—a form which could move objects, and which repeatedly wrote to him in her own hand, writing and her own language, on cards which remained after the figure had disappeared. A few letters which were equally visible and tangible to two friends; which appeared in his own house, in a room absolutely secured, by 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 respect and confidence of their fellow-citizens.

The objection will here inevitably be made: "These wonderful things always happen in America. When they occur in England it will be enough to inspire into them." Singularly enough, after this article was in the press the final test was obtained, which demonstrated the occurrence of similar phenomena in London. A short statement of the facts, before, be interesting for those who cannot digest American evidence. For some years a young lady, Miss Florence Cook, has exhibited remarkable mediumship, which is entirely unconnected with the production of an entire female form purporting to be spiritual, and which appeared barefooted and in white flowing robes while she lay entranced, in dark clothing and securely bound, in a cabinet-door of adjacent room. The apparatus was so delicate that any movement whatever would destroy it. During the evening of an apparently conclusive character were employed, many visitors, Spiritualists as well as skeptics, got the impression that all was not as it should be, owing to the fact that the re-entrance of the supposed spirit, Miss Cook, and also to the fact that the two could not be seen at the same time. Some supposed that Miss C. was an impostor, who managed to conceal a white robe beneath her clothing. A short statement of the facts, before, be interesting for those who cannot digest American evidence. For some years a young lady, Miss Florence Cook, has exhibited remarkable mediumship, which is entirely unconnected with the production of an entire female form purporting to be spiritual, and which appeared barefooted and in white flowing robes while she lay entranced, in dark clothing and securely bound, in a cabinet-door of adjacent room. The apparatus was so delicate that any movement whatever would destroy it. 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The Nostrum.

THOROUGH EDUCATION.

Lecture by Dr. J. R. Buchanan.

HOW OUR CHILDREN MAY BE BEST TRAINED TO BECOME GOOD AND USEFUL MEMBERS OF SOCIETY.

On Wednesday, May 20th, this talented and liberal-minded gentleman delivered an interesting lecture, of which the following is a full synopsis, before the Louisville, Ky., Training School.

Education is but assistance and stimulation to the natural growth of things in passing from the germ to full maturity. All true normal growth is spontaneous, beautiful and pleasant, and all proceeds to growth are promotive of health and pleasure; whatever is painful, oppressive or fatiguing is adverse to the purposes of education, for it is a hindrance to moral growth. We have suffered long under the painful, fatiguing and oppressive system. Enlightened teachers have protested against it for more than half a century, and have given us examples of true moral education in which the pupil is made happy, and goes to school with delight because it is the only place in which he can have the fullest enjoyment of all his faculties, and all the elements of happiness in his nature. But the practice 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 for moral education contemplate only the introduction of a moral text-book. Nor is there any system of practical education to fit men for the business of life as our present system unites them. The only germs of a practical education yet visible are in the German and French art-schools and technological and polytechnic schools for physical science.

Of the three departments of education, the 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 acquainted with literature.

Having natural science of threefold education to develop the moral nature and the business capacity, 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 eloquent citizens remarked that for such a system the people of this country ought to raise ten millions of dollars to put it extensively into immediate operation.

He could not speak of industrial education for want of time, but would illustrate a system of intellectual and moral education, the importance of which he had realized so deeply as to suspend his professional labors, and give his time at present to the preparation of a work in which the normal system of education would be developed.

The leading principle of intellectual education properly conducted is, that it shall be natural, beautiful and pleasant. The child delights to learn, and is busy in acquiring knowledge, acquiring more in its first two years than in all the rest of its life. Its natural method is by diversified observation, and by hearing from its seniors those things which it cannot observe for itself. Let us simply assist its studies by giving it matter for observation. Chemistry, botany, natural philosophy, natural history, geology, anatomy, geography and numbers may all be taught, chiefly by specimens, apparatus and visible illustrations. This is the only true method of teaching 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 in visible illustrations and must be imparted, not by text-books, which give vague, imaginative conceptions, but by the voice of the living teacher. All instruction should be oral and demonstrative—should address the eye or the ear.

The experience of medical colleges had shown 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 alone, 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 punished, but not taught. They are required to dig out knowledge for themselves from dry, uninteresting text-books, under painful conditions, 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 enfeebles a teacher'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, compelled, uncomplained at home, he is overpaid, however much he may loathe it, to rely upon the rod, and substitute authority for love.

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 Pestalozzi and Fellenberg, which has been embodied in the national system of education by all the German States of Europe.

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 any purpose. He taught orally, the children listening with eager 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 teacher, after acquiring his general collegiate education, and none but those of good character, good voices, good constitutions and good attainments were admitted. The profession was highly honored, the teacher ranking as high as the best of the professional classes, and being in all cases a highly-educated, accomplished gentleman, 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 lawyer would make to go before a jury. His teaching is therefore animated, interesting and 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, trifling 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 Gov. Harriman, of Pennsylvania, says that of upward of fifteen thousand teachers 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 evils; 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 justify a man of fair abilities in giving his life to the profession.

The enlightened teachers who would introduce

improvements can accomplish but little unless they are sustained by the people; by school boards and the Legislature. Our very best schools are susceptible of many improvements, which would probably be introduced if the teachers were encouraged and appreciated in their efforts. But the efforts of philanthropists are chilled by public apathy.

In presenting these views of intellectual education he was presenting nothing absolutely new, nothing but what experience had verified, but in reference to moral education he had a new doctrine to propose. The power of moral education, even in a fragmentary form, not organized as a system, was splendidly illustrated in the school of Fellenberg at Hofwyl, as reported by Robert Dale Owen, who was one of its pupils. In that famous school—which enlisted the attention of all the Governments of Europe—Germans, French, Swiss, Italians, English, Russians, Greeks, Prussians, noblemen and charity scholars, all mingled and lived in perfect harmony, with no duels, no fistfights, 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 confinement of human beings to a system of government was sufficient for their own government. Fellenberg used no competition or rewards and honors to stimulate them. He had no punishments, nor was expulsion held up as a threat. It was an admirable specimen of moral government and moral culture, so remarkable that nearly all the Governments of Europe appointed Commissions to report upon its methods.

All this," says Mr. Owen in his charming autobiography entitled "Threading My Way," "sounds, I dare say, strangely utopian and extravagant. 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 really to be met with in this prosaic 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 education is regarded as really omnipotent, competent to bring the lowest dregs of humanity up to the standard of a virtuous life; competent to reform nearly all the inmates of our prisons; competent to make our children better than ourselves; competent to banish all the intemperance, vice, crime and selfishness that prevail at present, and leave our jails empty, our criminal courts idle. Imperfectly as it has been understood, it has already demonstrated this much. The reformatory schools of Germany, France and England have shown the power of dealing with the lowest class of young criminals and restoring them to moral rectitude. The reform school of Mettray, in France, restored to virtue eighty-five per cent. of all the criminal youth placed in its charge. The Reformatory, near Hamburg, is still more remarkable. It took charge of the very dregs of the juvenile populace, debased by every vice, filthy and perverted in their natural appetites, and it developed a generosity, a piety and nobility of character in those poor youths which can be rivaled only in the lives of men of the most eminent virtue and piety.

He had studied the philosophy of moral education and arrived at its most fundamental principles, the proper application of which would enable us to develop the moral as surely as the intellectual faculties, and to insure virtue as well as intelligence in the rightly educated youth. Such a result surpasses in value all that has heretofore been done in schools and universities, for character is worth far more than literary intelligence.

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 ear 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 hearer, and the voice 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 mere denunciation we rouse ourselves to anger and defiance. Thus the bird sings itself into gaiety, as the lion roars himself into a rage.

The voice of the teacher heard continually in oral instruction penetrates the minds of the pupils, 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 unnecessary. 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, their whole moral nature revolutionized.

In a school aiming at moral 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, pious, sublime, heroic, gay, energetic, loving, as the condition of the pupil may need. Thus the school would progress with continual moral growth, and with an animation of feeling which would greatly increase their intellectual growth and attainments.

It was by such means chiefly that Wiehern reformed the wretched young populace of Hamburg—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.

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 disorder 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 oratory, 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 powers in each pupil according to the special needs. One addicted to harshness should declaim passages of tender pathos; one addicted to feebleness and indolence of character should declaim something heroic and energetic; one addicted to grossness and buffoonery should declaim the sublime and ideal.

A sufficient frequency of singing and declamation, properly conducted, would maintain an habitual elevation of moral sentiment and kindly feeling, and organize a public sentiment in the school which would hold all up to the high standard, and would quickly exclude 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-toned a character, that the experience of after life would be unable to change it, and each thoroughly cultured pupil would be a blessing and an ennobling influence to society.

Such a system of education he was preparing for the press, and he would be happy to cooperate in any way with teachers in the introduction of such improvements.

Judge Edmunds, of America, has departed

for the higher life. Who is there among

Spiritualists who will not feel that a friend

and a man has gone out from us? Not lost, only

he had lived, so he left—a Spiritualist—never

faltering or wavering, but true to his flag to the

last. Spirits, doubtless, will rejoice to receive a

friend whose labors so ably seconded their own,

and whose influence lent additional weight and

power to the facts that came to the world from

the great beyond. His light is not dimmed; it

is but removed a little, and in its new position it

will shine with redoubled radiance and power.

—A. A. in the Pioneer of Progress.

SUMNER.

BY JOHN G. WHITTIER.

"I am not one who has disgraced beauty of sentiment by deformity of conduct, or the maxims of a freeman by the actions of a slave; but, by the grace of God, I have kept my life unspotted."—*John'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 starest, in thy robes of grief,
A Rachel yet uncomfited!

And once again the organ swells,
Once more the flag is half-way hung,
And yet again the mournful bells
In all thy steeples toll 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 his 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 Sinai's cloud and flame,
But never yet to Harvard 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."

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,
His 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 freedom's large increase,
The holy fane of equal law,
The New Jerusalem of peace.

No wall was in his voice—none heared
When treason's storm-coat blackest grew—
The weakness of a doubtful word,
His duty, and the end, he knew.

The first to smite, the first to spare;
When one the hostile ensign fell,
He stretched out hands of generous care
To lift the foe 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 fresher date,
And in himself embodied stood.

How felt the greed of gold and place,
The vulgar crew that schemed and planned,
The fine scorn of that haughty race,
The spurning of that ribesless hand!

If that Rome's tribunes stammered,
He would hiss his world to bed,
His lofty port was all for her,
The one dear spot on all 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
His grandeur whither he trod,
As if from Plutarch's gallery stepped
The hero and the demi-god.

Non-faithful, 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 ever hid,
The surface blemish in the stone
Of the tall, stately pyramid.

Suffice it that he never brought
His conscience to the public mart;
But lived himself the truth he taught,
White-souled, clean-handed, pure of heart.

What if he felt the natural pride
Of power in noble use too true
With thin humilities to hide
The work he did, the pre he knew?

Was he not just? Wasn't wronged
By that assured self-estimate?
He took but what to him belonged,
Unconscious of another's state.

Well might he heed the words he spoke,
And seen with care the written page
Through which he still held warm and wake
The hearts of men from age to age.

Ah! who shall blame him now because
He soiled his life's high path of pain?
Should not the overworldly pause,
And hold to tight his living grain?

No sense of humor dropped its oil
On the hard ways his purpose went;
Small play of fancy lightened toil:
He spoke alone the thing he meant.

He loved his books, the fit that hints
A beauty veiled behind his own.
The graver's line, the pebble's tints,
The chisel's shape evoked from stone.

He cherished, void of selfish ends,
The social courtesies the bless
And sweeten life, and love his friends
With most unworshipful tenderness.

But still his tired eyes rarely learned
The glad relief by nature brought;
Her mountain ranges never turned
His current of persistent thought.

The sea rolled chorus to his speech,
The pine-grove whispert of his theme;
Where'er he wandered, reek and beach
Were Forum and the Aedem.

The sensuous joy from all things fair
His strenuous bent of soul repressed,
And left from youth to sated hair
Few hours for pleasure's one rest.

For all his life was poor without;
Oh Nature, make the law demands;
Train all the powers his gods about,
And make thy singing live his friends!

Revive again, thou summer rain,
The broken turf upon his bed!
Breathe, sweet wind, thy tenderest strain
Of low, summer music o'erhead!

Nor canst thou poor soliloquist
Made weak his life's great argument;
Small leisure for his framed moods
Who followed duty where he went.

The broad, fair fields of God he saw
Beyond the bigot's narrow road;
The truths he molded into law,
In Christ's beatitudes he found.

His state-craft was the Golden Rule,
His right of vote a sacred trust;
Clear, over threat and snarl,
All heard his challenge: "Is it just?"

And when the hour supremely came,
Not for himself a sacrifice gave;
In that last pang of martyrdom,
His care was for the half-dead slave.

Not vainly dusky hands upbore,
In prayer, the passing soul to heaven
Whose misery 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 blamed, 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 calmly 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 brief before,
Who now shall doubt thy highest claim?
The world that counts thy jewels o'er
Shall longest pause at Sumner'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 which Benjamin Starbuck was re-elected as president for the ensuing year. Lyman C. Howe lectured for us through the month of May, it being his first appearance in Troy, and it would be impossible to speak in too warm praise of his remarkable powers. To say he is grand and eloquent is not enough. He is the most profound, scientific, and eloquently gifted trance-speaker it has ever been my good fortune to hear. His manner of thoroughly treating subjects (which are generally written questions) is intensely interesting. 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."

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 our readers as 'the Pilgrim.' Suffice 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 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 reward 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.

Our lecture season closes with this month, to commence again September 1st with renewed vigor and enthusiasm, 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 (Jules) Forster, with occasional speaking by others. The Progressive Lyceum will have a vacation of two months during the heated term, and the officers propose to adjourn and reassemble with a grand out-door picnic."

CLAY.—Oris 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 lessons 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 which boasts of its superior educational facilities and its fine churches. There are but a small number 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 lectures, we 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 séance 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 called on Dr. Slade, and we had a sitting with him. I should not have written you anything in regard to this séance, had there not been some quite different manifestations from any I have seen reported in the Banner."

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 communications 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 the Doctor knew nothing. After a time 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 seized 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 putting 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 like to hear a word from this out-of-the-way part of the '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. At last Loe has come with us, from time to time, and at last Loe has come also. We had read Mrs. Walbrooker'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 disappointed. 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 speaking at Lake City. I have not heard him, but understand 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 earnest 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 Barnard, whose good grey hairs and profound learning, with his gentle, kind good-heartedness, endear him to all. Then

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 evening lectures, and gave tests of a remarkable character. He is well worthy of the kindest 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. B. Hill writes June 5th: "We have with us that most wonderful writing medium, Mrs. Manley, whose guides never seem weary in giving honest inquiries the most convincing testimony of the immortality of the soul, and of describing the beauties of the Summer Land."

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 inquirers were unable to hear her. She held the 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 plainly show the truthfulness of her tests."

Mrs. Trego has now located in Indianapolis, Ind., and I would say to societies that are struggling, you cannot do better than send for her, as she will do much to harmonize and help organization. Her private sittings are very interesting, 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 Spiritual Philosophy is rapidly increasing. We hold regular meetings Sundays at eleven A. M., and séances Sunday and Tuesday evenings at half-past seven. Thus you will see we are making progress."

BANKING.

BY WARREN CHASE.

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

"We have a most minute, vexatious and inquisitorial supervision over the banks to which we have delegated the purely governmental function of issuing money. We provide them much money, they keep it 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 requirements, we call on them to furnish sworn statements of what they were doing at a certain arbitrary and ridiculous 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 government banking."

As a matter of common justice we are culpable 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-national 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 our guarantee by failing to meet its obligations. If we do not very speedily find some way of cutting loose from the banking business altogether, we will find ourselves with a load on our shoulders 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 questions of national legislation are quite enough to occupy our energies, and would justify us in letting the banking business take care of itself, even if our meddling in it had not resulted in such frequent and unpleasant mudsills."

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 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.

To the Societies of Spiritualists of America: At a meeting of the minority, after they protested and withdrew from the Chicago Convention, Judge Holbrook was elected President, and myself secretary. A series of resolutions were adopted, calling upon Societies of Spiritualists to respond through the Banner of Light and Religion to the Chicago Convention, and to express their views regarding the holding of a Convention in the interest of true Spiritualism. Nearly all of the Societies in the country have responded, endorsing the action of the minority, denouncing the usurpation of the cause of Spiritualism by the Chicago Convention, and expressing a desire for a Convention. I have received numerous personal letters with reference to making such a call.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine bookstore on the ground floor of the building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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

It is requested that the BANNER OF LIGHT, care should be taken to distinguish between the different articles and the communications, and to send all orders for the expression of opinion, and for the sale of the paper, to the Editor, and not to the publisher, who is not responsible for the varied state of opinion to which our correspondents give utterance.

Banner of Light.

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Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLWELL, and all Business Letters to ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

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 contain an original Preface by a well-known American investigator. No better proof of the immense 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 Politics.

The profoundly objectionable thing in Lieut. Governor Talbot's veto 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 ruin. The testimony that has been produced in time 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 severe 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 ought 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 summary 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. Summary enactments are the old-time reproduced, the rack and the thumb-screw, the inquisition and its attendant enormities. When private morals require 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 influence exerted 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 assume, 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 rum-sellers themselves for so much per week or month? Gov. Talbot would retain such a force as this, so inefficient and so treacherous; it is, because of the strong priestly influences 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 shall be drunk and what shall be eaten; and to prescribe the 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 ten dollars to a State Constable as his monthly contribution for the privilege of remaining unmolested. The officer poked 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 have become thoroughly disgusted with the abuses and the terrorism practiced by this force, and they elected a Legislature to abrogate it. It was done, and Gov. Talbot tells the people that they shall not have their own way; that he and the ecclesiastical bigots know better than they do. They declare that a law must stand that has never been fairly enforced and never 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 and punished according to the provisions of the 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 golden 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, to be legally punished. This is a time for all to be watchful of their liberties. The reign of Cotton Mather threatens us again. Even in these latter days a Prof. Swing may be tried for heresy and driven from his communion. If politicians are to continue to enter in this way to the pulpits for the sake of gain and popularity, but principally for gain, nothing but bloody revolution at 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 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 because of the existence of such, it would seem the duty of Spiritualists, at least, to weigh well the evidence, and to be the last (instead of the first) to say in the majority of cases, the first) to accuse the medium of fraud.

A more thankless and care-laden task it would seem—in an earthly 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 it 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 suspicion—which finds its birth in that positive and materialistic school of thought which yet holds Spiritualism and its revelations 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 men.

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 reflecting 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 be gained; and as a consequence have been subsequently gratified by said letters being countermanded 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 very easy to arrive at erroneous conclusions in the heat of angry debate, and to start a story which will sting with mortal agony some sensitive 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 unbiased reason.

"The Empire in Peace"—Spirit Prophecy.

As a contemporary 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 overpressing 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 ever 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, (this 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 religious 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, 184 Boylston street, Boston, Mrs. Eliza Bullock, President.

Resignation of the Board of Indian Commissioners.

It would seem that the speculating lobbyists—akin to those pointed out in Congress by Mr. Spoor, of Pennsylvania, in the late House debate on the Choctaw "grab"—have gained their purposes, and have through the agency of the Interior Department made the position of the Indian Commissioners too intolerable to be borne by men of honor who feel a true interest in the matters which they have in charge. Under a recent date Felix R. Brunot, Robert Campbell, Nathan Bishop, William E. Dodge, John V. Farwell and George H. Stuart, the remaining members of the Board of Indian Commissioners originally appointed by President Grant under act of Congress approved April 10th, 1869, have addressed a joint letter of resignation to their appointer, in which they set forth that, under the provisions of the Indian Appropriation Bill just passed in the House of Representatives, they cannot longer discharge the duties of the office. On account of the frequent overrulings of their decisions by the Interior Department (from which repeated rebuffs they have failed to obtain legal defence or independence), which tended to make their labors arduous and vexatious, and the additional provision which demanded in regard to the examination of accounts, contracts and vouchers, that "all such examinations and duties shall hereafter be performed in the city of Washington"—which latter they could not comply with, none of their number being able to remove to the capital in order to perform their work of charity—they have considered it best to withdraw, and for the present the corruptionists seem to have the matter in their own hands.

In the course of its letter of resignation the Commission holds the following language to President Grant:

"Your policy has attained by its success, and 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 punish them, condemn the humane and just treatment of the Indians generally, save in the minds of those who, on account of hatred or greed, denounce whatever seems to interfere with their schemes."

It is not claimed that honesty and right dealing have been secured throughout all the ramifications of the Indian service, but many corrupt practices have been corrected, and enough has been accomplished to demonstrate that, with proper organization it is possible to secure at least as great a degree of honesty in Indian affairs as in any other department of the Government.

Reiterating our entire confidence in the wisdom and justice of the peace policy, our conviction of the capacity of the Indians to receive all the civilization necessary for their welfare and safety of the frontier settlements, * * * we desire to express our satisfaction with the progress which so many of them have already made in this direction, and our regrets for the necessity which terminates our official connection with the service."

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 appointees—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 allowed?

Photograph of the "Materialized" Spirit, Katie King.

This photograph, an enlarged copy of the original taken in London by the magnesian 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 presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F.R.S., the electrician of the Atlantic cable, and Prof. Crookes, F.R.S., celebrated as 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 séance, of which he writes: "Mr. Crookes raised the curtain, and he and I and others who sat by me saw, at one and the same time, the figure of Katie, 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 séances 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 tunic as *souvenirs* 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 do the same thing several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instantaneous.

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 following paragraph concerning the Modoc tribe:

"The remnant of Captain Jack's band of Modocs has recently been transferred to this (Quincy) Agency from Oregon. They seem to be very tractable and well disciplined. The men entered at once upon the erection of barracks for winter quarters. They are temperate, honest, and have made for a permanent home for them, nor for their children. Some of their children have been placed in school."

LETTERS OF TRAVEL, BY J. M. PEEMES.—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.

From the London Spiritualist. The Farewell Séance of Katie King, the Spirit.

From the beginning of Miss Cook's mediumship, 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 séances to her friends. At the first of these, held on Wednesday, May 13th, the visitors present were Mr. William Crookes, F.R.S.; Mrs. Maddougall-Gregory, Miss Douglas, Mr. Henry M. Dunphy, Barrister-at-Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Manckiewicz, 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. Harrison. At the second séance, 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 one of the leading Spiritualists in Paris), M. E. Boulard, L.L.D.; Mr. Henry Bidfield, 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 séance was held on Thursday last week, and Katie had emphatically stated that 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 spectators 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 Miss Cook 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 long 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 veil, but this was only drawn over her face once or twice during the séance.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the séance, 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 quiet still, her face being covered with a red shawl to keep light from it. There was a good light during the entire séance.

Katie talked about her approaching departure, and accepted a bouquet which Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes.

All the sitters in the circle clustered closely round her. Katie 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 earthly life. She wrote a note for her medium, and selected a fine rosebud for her as a parting gift.

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 distributed some of her hair; and also cut off and presented several pieces of her robe and veil. After she had thus cut several great holes in her 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 top of the cabinet examined and handled it immediately, with her permission, 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.

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

To the Editor of the "Spiritualist":—Sir—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 séances to bear witness to what I experienced there. These séances 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 imposition on the part of her medium. This has all been repeated again and again, and as often disbelieved. But I find Sergeant Cox, in his late letter on the subject of Miss Showers's mediumship, 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." Perhaps Sergeant 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.

On the evening of the 9th of May Katie King

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 head of curls, whilst she (the spirit) held my other hand in hers, and leaned against my shoulder, with one arm round my neck. I have not the slightest doubt that upon that occasion there were present with me two living, breathing intelligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by imagination or mesmeric influence into believing that I touched and felt two bodies, instead of one; if "Katie King," who grasped and embraced and spoke to me, is a projection of thought only—a will-power—an instance of unknown force—then it will be no longer possible to know "Who's who in 1874," and we should hesitate to turn up the gas incautiously lest half our friends should be but projections of thought, and melt away beneath its glare.

Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with the benefit of the 13th, and on that occasion we had the benefit of mutual sight, also, as the whole company were invited to crowd round the door whilst the curtain was withdrawn and the gas turned up to the full in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her.

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 of her identity 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 Katie, who desired me to place my hands inside the loose, single garment which she wore and feel her hands. I did so thoroughly. I felt her heart beating rapidly beneath my hand, 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," 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 bouquet of flowers tied up with ribbon, a piece of her dress and veil, and a lock of her hair, and 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, Florence Marryat Ross-Church, with love. *Pen-2-21 not.* 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 *souvenirs* 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 do the same thing several times. I think it, in the face of all this testimony that has been brought before them, the faithless and unbelieving still credit Miss Cook with the superhuman agility required to leap from the spirit's dress into her own like a flash of lightning, they will hardly suppose her capable of reweaving 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 has occurred to myself. I could fill pages with an account of these three séances, but doubtless you will receive several letters on the subject, and I shall not trespass longer on your space, particularly as I have only written this as a testimony to my complete faith in Miss Cook's mediumship, and my pleasure at having been permitted 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 séances were held at the residence of Mr. K., which were attended by several interested investigators, and good satisfaction resulted from what occurred on both occasions. Musical instruments were played with great power, or floated around the room during 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 séance; and the first meeting closed by the piling (by the invisibles) of all the instruments upon 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.

Picnic at Silver Lake Grove.

The forthcoming picnic, arranged by Drs. H. 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.

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 depot 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 at Silver Lake Grove.

For sale wholesale and retail by COLBY & RICH, a
No. 9 Montgomery Place, corner of Proynce street (lower
floor), Boston, Mass.

Message Department.

Each Message in this Department of the Banner of Light is the work of a spirit, whose name it bears through the instrumentality of

MRS. J. H. COAST.
While in a normal condition called the trance, the medium is not conscious of the spirit who is communicating with him. But those who have the earth-phenomena in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his own reason. All express as much of truth as they perceive or know.

The Banner of Light Free Circle Meetings.
Are held at No. 4 Montgomery Place, second story, corner of Prince Street, every Monday, Tuesday and Wednesday, at 7 o'clock. The first meeting of the circle will be held on Monday, June 24th, at 7 o'clock. The subject of the meeting will be "The Law of Compensation." Under such circumstances the party should be ready to receive the spirit who is communicating with him. The subject of the meeting will be "The Law of Compensation." Under such circumstances the party should be ready to receive the spirit who is communicating with him.

Invocation.
May the blessing of the Infinite rest upon the services of the hour, bringing them to a full fruition of glorified beauty in the years that are to come. Amen.

Questions and Answers.
CONTROLLED SPIRIT.—Mr. Chairman, I can, at least, listen to whatever queries you may have to propound.

Q.—Does the affectional bias of the medium modify the intelligence of the spirit?

A.—Not if the control is absolute and perfect, 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 aloof above them in the sphere of life. Were humans wise 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 inflicting 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 protection 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 my part. I know it to be as I assert; therefore have a care how you use your dumb animals.

Q.—What is the name of the author of the Junius 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.—Of two bands of physicians, of equal eminence and ability, one in the form and the other disembodied, but with a good clairvoyant medium to communicate through, which has the most power to heal the sick, and what are the advantages of one over the other?

A.—Circumstances, in this, as in all other cases, modify, and, to a certain extent, govern. If the patients be particularly susceptible to remedies purely spiritual, they can be more quickly reached and more permanently benefited by the hand 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, hingering between the two worlds, then both are necessary.

Major Abbott.

The position I occupy is one of 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 sex 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 me to scorn, 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 Massachusetts 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

more glorified, more beautiful. There is the grand, the perfect—here is the shadow, the unreal 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 Shakespeare says, "makes cowards of us all," and learn 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, I assure 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-sided—that 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 so! 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.

William P. Mudge.

I, 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 kind enough 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, and 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. 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. I have friends in Boston and Cambridge that I'd like to get into communication with, if I could. First, I'd like to have 'em know that it's all right with me, and that I am getting along first-rate; 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 I'm not a good Catholic in this new life, for I am. The Catholic religion, here, teaches 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 Catholic religion in this new life teaches us. So, don't be afraid of it; it won't hurt 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.

Tommie Harris.

My name was Tommie Harris. I was nine years old. I was with my mother, lost in the "Ville du Harre," and I want Uncle 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 don't like that, and if I get any chance to hurry him up, I shall; and if he gets made awful sick by it he mustn't blame me, nor any of us, 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.

Opawallah.

Me dead, white man. Me Sioux. Me Opawallah. Me Sioux. Me dead. Me been dead little time. Me come here to learn to come. Me know your talk before me died. Me live with white people much. Me want to send word to Big Eagle: "Opawallah well—Opawallah happy."

Seance conducted by Prof. E. C. Dayton.

MESSAGES TO BE PUBLISHED.

Thursday, March 5.—Gen. Edwin Taylor Forsyth, of Cleveland, to his mother, Frances Edna Robinson, (who died, having lived in New York,) to friends in this city; Daniel Spiller.

Monday, March 8.—Thomas C. Chisholm, of Chicago, to his mother, Theodore Hill, (lost in the steamer "President," to his son.

Tuesday, March 10.—James A. Charles White, James C. Elder, and Sister Agnes, of the Catholic Charity School.

Thursday, March 12.—David Ryder, to his son in West Philadelphia, Pa.; Arthur, to his father, Al. C. Hume; to his mother, Anne Hume.

Monday, April 6.—John H. Taylor, of Bath, Me., to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Friday, April 10.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Monday, April 13.—David Ryder, to his son in West Philadelphia, Pa.; Arthur, to his father, Al. C. Hume; to his mother, Anne Hume.

Thursday, April 16.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Monday, April 19.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Thursday, April 22.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Monday, April 25.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

Thursday, April 28.—John H. Taylor, to his mother, Lieut. Howard M. Burnham, of Long Meadow, Mass.; Battery E, Fifth Artillery; Rufus Meade, American Civil War, San Juan del Sur, Juan Rodriguez, Matilde S. M. of New York City, to her mother, Margaret Gray, of Sullivan street, Boston, to her children.

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 light, and turn in my direction toward feeling the thrill of my sympathy propelling me in useful directions of good and grace.

I have been in spirit-life only fifty-five years, and yet I have had spirit-life upon my understanding what twice that time, yet forty times fifty-five years spent in earth-life could not have effected. 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 tired, 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 world which supplies such wondrous bounty, for the father's heart is inherited and the mother's milk has adapted us. God and Nature are represented in my individual self, and respond in uniform measure to the rhythm of filial reciprocity.

I would that all men could come into the knowledge of the great mercy which spirit ministrations may secure to the world—a mercy that initiates man into knowledge of his parentage and what may accrue to him from a benediction of spirit guidance.

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 obedient 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 psychological influence.

Next, I can make a heavy table obedient to my will, raising itself perpendicularly, and I can sprinkle dry water upon a multitude in the dark; and this is through the power of cohesive attraction. I can speak with an audible voice, and this is the power of vibrating aura with the currents of the air. But not one of these things can I do without the aid of human organisms, whose properties of adhesion, magnetism and electricity assimilate with my spirit subtleties.

My DEAR FRIEND—I cannot find that any condition justifies a man's infidelity to himself; that, let whatever circumstances sever asunder, a man is not acting justly by himself if he crushes back natural impulses, and through a false notion of human opinion, fails to act out his own conscientious disposition. I would entreat all people to be loyal to their instincts, and to tamper 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. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objection to enter into social relations with the plainest and poorest and simplest of earth, were I back in the body with my present power of discernment; for I have often found that the roughest bark covered the sweetest and richest stuff.

To do good is to be happy, my husband; and when one fails to accomplish the best intentions, he is not acting justly by himself if he crushes back natural impulses, and through a false notion of human opinion, fails to act out his own conscientious disposition. I would entreat all people to be loyal to their instincts, and to tamper not with the independent sovereignty which nature allows them. I am

My own best beloved, I sit by your side, I caress your hands, my heart pulsates with yours, and your guides are strong.

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 voices of parents and children in confidential converse. It is where the whitest angel bends her head, and the crystal vase of incense of most burns upon the hearth consecrated by filial and paternal unity. Peace spreads there her wings, and Love 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 sitting almost constantly at his desk for two weeks, and had received no message, by post, from the medium two hundred miles away.

IMPORTANT DECISION.

BY WARREN CHASE.

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

LIVELY DEBATE.—Three days last week the people of Galesburg and vicinity were entertained 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 courteous gentlemen, eliciting the closest and most respectful attention throughout. The debate the first day was upon the following resolution:

Resolved, That the Holy Scriptures do teach that baptism is essential to the salvation of the soul.

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 following:

Resolved, That the Holy Scriptures do teach that the name "Church of God" is the only Divine appellation.

Resolved, That the Holy Scriptures do teach that feet washing is an ordinance in the Church, and as such to be perpetuated.

Verily this debate, council and decision, is as important as those of an earlier day that settled the canonical and apocryphal character of the New Testament script, 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 votes, have such 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 department in heaven, if it could be found. The same meeting voted 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 above 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 proportions and capacity, and could hold ten times as much as one of earthly construction and invention 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

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 hag," as they politely call the medium of Endor who brought him back.

POETIC ADDRESS TO J. M. PEEBLES.

BY CORA L. V. TAPPAN.

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 Spiritualism Rooms, 15 Southampton Row. Speeches were made by James Burns, Thomas Shorter, Mr. Telf, Mr. Daw, Mr. Ashman, Dr. Dunn and Dr. Sexton, the Chairman of the evening. It was a reunion 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 heretofore spirits, rising from her seat and approaching, without a moment's hesitation, breathed the following poetic words:

Brother, thou pilgrim on earth's stormy shores,
Thou who hast traversed all the lands between
The distant East, where deserts' burning sands
Lead to the holy city, and the gates of heaven,
To where the gorgeous Orient doth lay
Its full, rich offerings of burnished gold
To the purpled sunset, and the rising sun,
And all our earth is splendor that are given
In this thy mortal birth.

Thy pathway has been long and hard, E'er childhood's day
Thy mind was with a whole life forsworn, and one
Thy marked thy tolling way; where'er thy feet
Went and sometimes falling may have been.

Thou art a pilgrim on earth's stormy shores,
Thou who hast traversed all the lands between
The distant East, where deserts' burning sands
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Annie McCallan, Guardian; Preston Mathiot, Librarian; George Brown, Musical Director.

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CHICAGO, ILL.—Spiritualist meetings held in Grown's Opera Hall, 517 West Madison street, every Sunday, at 10 A. M. and 7 P. M. The Lycium holds its sessions directly after the close of the Spiritualist meetings. Conducted by F. R. Rich, Assistant Conductor. L. W. Gleason, Guardian; George Brown, Musical Director. W. H. Phipps, Jr., Treasurer; G. W. Wiley, Secretary. A. Dunlap, Librarian. W. W. H. H.

CHICAGO, ILL.—Progressive Association hold meetings every Sunday in Willis Hall, Children's Progressive Lycium meetings in Willis Hall at 11 A. M. S. M. Terry, Conductor. Mrs. Dewey, Guardian.

CHICAGO, ILL.—Meetings are held every Sunday in the Spiritualists' Hall, at 10 A. M. and 7 P. M. W. H. Webb, President; E. W. Eggleston, Secretary; Mrs. E. W. Eggleston, Conductor; Mrs. A. E. Eggleston, Guardian; Mrs. S. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HARRISBURG, PA.—The Spiritualists hold meetings every Sunday at 2 P. M. in Barr's Hall. H. Breuninger, President. **KALAMAZOO, MICH.**—The Spiritualists hold meetings every Sunday in Barrick Hall, 1st and 2nd streets, at 10 A. M. and 7 P. M. S. M. Terry, Conductor; L. S. Winslow, Treasurer.

LOUISVILLE, KY.—The Young People's Spiritual Association meet in their own hall, 1000 Broadway, at 11 and 7 P. M. every Sunday morning and evening at 11 and 7 P. M. Conducted by F. R. Rich, Assistant Conductor. L. W. Gleason, Guardian; George Brown, Musical Director. W. H. Phipps, Jr., Treasurer; G. W. Wiley, Secretary. A. Dunlap, Librarian. W. W. H. H.

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Benevolent Fund for Sending this Paper Free to the Poor.

Receipts since last acknowledgment:

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INVOLVING THE INVESTIGATION IN 1857

By Harvard Professors.

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