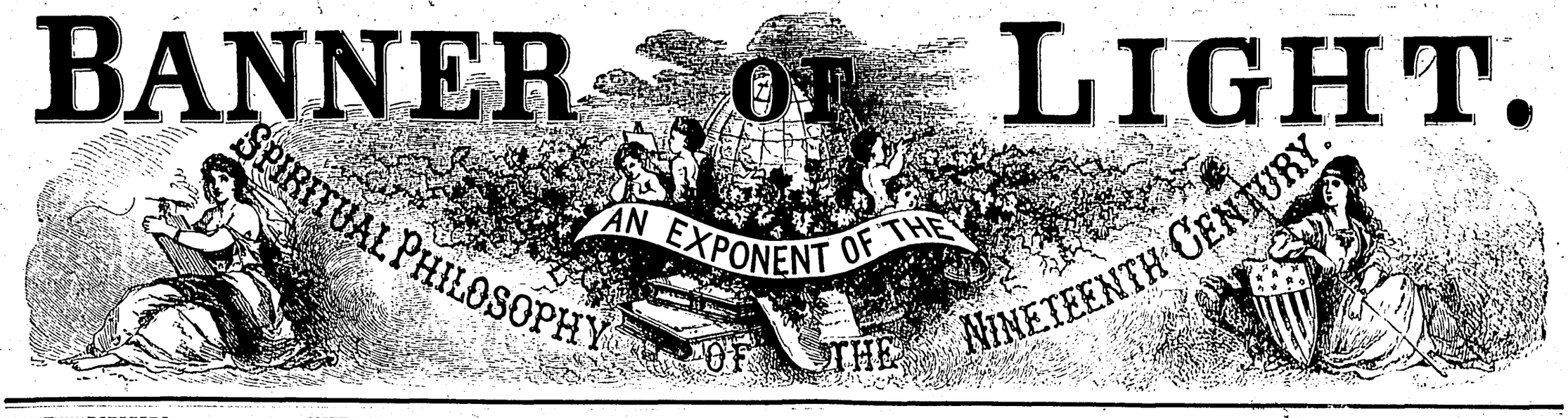
BANNER OF LIGHT.



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Gerald Massey in Boston.

THE COMING RELIGION.

A Lecture delivered at Music Hall, Boston, Sunday Afternoon, May 10th, by Gerald Massey.

Certain things, our Orthodox friends assure us, are settled. But according to their own showing, these very things, when started, were never more unsettled; never so uncertain as at the present time. And when these certain things do get settled, I do not doubt that the occupation of those who preach them will be gone.

The world is waking from its phantom dreams
To make out that which is; from that which seems;
And in the light of day shall blush to find
What things of night had power enough to blind
Its vision; what thin wall of musty gray,
As if of granite, stopped its onward way.

We are about to question everything they have assumed. They have closed the controversy; we have but just begun to open it. They have made and tied up their little bundle of dried sticks, whilst ours are only just beginning to grow, and are yet green and lusty with the sap of life. We have not done with the note of interrogation. Many questions have to be put and answered that they little dream of. Why, what are we ourselves but incarnate questions which God alone can answer?

Some people have a vision of their own they will not part with, even though they have to close their eyes and shut out everything else. But that is what others of us cannot do. There's a spirit within us that wants to see, and will see, and must tear off the bandage and the blinkers to see—each for himself, whether the traditional vision be true. And why on earth did God give us the faculty of sight, and hold up the light for us to see by, but that he meant us to see, and to go on seeing?

It has become necessary to doubt what has been taught on theological grounds as a duty to ourselves. It has become necessary to stand outside the Orthodox churches before we can appreciate the character of their supposed founder, and see how little they have in common with him. They are not thinking God's thoughts by merely echoing the thoughts of the Hebrews who wrote two or three thousand years ago. Our question is, "What is the Eternal thinking, *i. e.*, thinking or shaping now? What is he driving at? Which way is the divine breath blowing? What fresh revelation has he for England? What new message for America? Can you divine, rethink his living will in the present living time? Can you guage the tide that is setting in from the other shores?

Only this will avail, only this will help our nineteenth century need. Spiritualism is undermining them on the one hand as fast as science saps them on the other, and they are at war against the facts of both, on behalf of a belief established on the ground that both are destroying day by day, on behalf of a religion that is at once non-scientific and non-spiritual.

Belief on the theological grounds grew less and less the more you reasoned about its postulates. Hence their dread and denunciation of reason, they had so lumped the impossible and the possible together, to the utter confusion of both and confounding of reason. But no amount of reason can ever destroy the solid body of a single fact. And their anathema against reason shows they do not rest on a solid ground of fact. What chance, think you, has the old religion of faith against our religion of fact? The same as glass in a clashing with iron. If these men truly cared for the facts of religion, instead of shaking the fist and gnashing the teeth at Spiritualism, they would embrace it as if it were the hand of very salvation itself, for it contains the sole fact that they have to go upon, or ever did have, or ever can have. But what they care for are the fables and the figments which have become their stock in trade. The fact may go to the devil, to whom, indeed, they generally consign it. For if God ever does try to speak with them, to prove the fact, they say "it can't be our God, he is dead and buried in a book; it must be the devil." Why, they are ignorantly, stupidly committing that crime against the Holy Spirit which Jesus called the unpardonable sin, which unpardonable sin they are puzzling their heads over, never dreaming of what our great Spiritualist meant. Look at your supposed learned doctors still trying to get at the other world as grave-diggers, still fumbling after the spiritual being of man as if his real essence was dust of the earth, which they assure us God has the power to put together again—every particle of it—and so we shall rise again. And so eighteen hundred years after their Jesus Christ hewed out his window in the blank, dense wall of Hebrew materialism to let in a spiritual light, they are yet trying to stuff and stop up the aperture with his dead body and the physical resurrection, and to them it is a blind window still.

What is there that men have not found compatible with mere belief? Have they not cut each other's throats believing it to be for the glory of God? Have they not burned bodies by the thousand believing it to be the surest way of saving souls from hell? Why, men have believed that by standing on one leg for thirty years they would be permitted to hop into heaven at last. They believed that we were children of the same father, and brethren of one family, created in the image of one God, and yet for ages they could leave the poor in the grossest mental night. They have seen these poor brothers and sisters of theirs being gradually transformed into the likeness of devils by want, and squalor, and filth, and disease of all kinds, physical and mental, huddled together in the pits and dens of poverty and crime like a stock of pestilence kept for breeding purposes; never remembering they were of one flesh and blood until the effluvia of the cholera reek ascended, and the poor neglected wretches caught them in the arms of death, thus proving their brotherhood by their power to infect and kill them.

Men have believed there must be a physical resurrection, otherwise the damned could not gnash their poor teeth in eternal torment. Men believe they ought not to bow down before any graven image, who all the week go down and grovel in the dust on all fours in front of one that twinkles golden and winks at Moses, having on it the image of the queen or president stamped on the current coin of the realm. Men have believed that God was the natural author of diseases and evils which they created, and have fostered for ages and are responsible for before God and man to-day. They have mocked us long enough with their lying beliefs about God and the origin of evil, but we may be sure that God is not mocked. He sees through all the selfish pretence of such belief, and the reckoning has yet to come. The wrongs they have done to God and man here on earth have yet to be righted here on earth. Men have believed that on account of Adam's sin myriads on myriads of helpless, guiltless human beings were doomed to an eternity of eternities of eternalized torments in which they were to suffer out a salamandrine immortality, if you did not think as they did. They have believed that in the field of human soul Satan is the harvester and God the gleaner, and the crowded wains roll staggering through the doorways of hell, while the redeemed vestiges of the world-crop are easily borne to heaven in the arms of a few weeping angels. They have believed in a God who was an omnipotent fiend and demoniac, quite unknown to the devil-worship of the past—a curse that sat enthroned amid the universe, breathing horror all abroad and brooding down in blackness on the souls of men, and the ascending smoke of torments was to magnify the features of his monstrous majesty. And if you were one of the chosen, elected to a front seat in the kingdom of this dreadful God, the daintiest part of your enjoyment was to be a full and perfect view of the poor, damned souls, including those of wee babies a span long. The great Mr. Spurgeon will tell you what a delectable entertainment you may expect, for he says all their veins are roads for the feet of pain to travel in, and every nerve is a string on which the devil shall forever play his diabolical tune of hell's unutterable torment. And as the song of the ransomed was singing, word would come that your father was among the damned, and you would sing all the louder; or that several of your little ones were in hell, and your hallelujahs would be redoubled.

And Orthodox hearts have been warmed and hands exultingly rubbed over these pictures in the fire. "Don't deprive me of my devil," said Charles Lamb. And in giving up the old ideas of hell, one does feel a lingering regret that these gloating ghouls should not have the task in life of that which they have described with such infernal relish.

It is not in believing, but in doing, that we can attain the true focus for the divine to operate on and through us. It is not in believing, but in doing, that we shall reach the real religious life. The highest form of visitation from the living God is not found by the bended knees of contemplative piety, but by the weary feet of active charity. God does not want your love of him to ascend in incense and a stream of words, however sweet. That is the merest smoke, and before offering it up men should be more modest, and ask themselves what it is worth. If you have the love, he wants it shed abroad for others in such work as was summed up by Jesus in his "love your neighbor." He wants it put out to use. You are to become his medium of transmission in passing on to others what you have found for yourself and feel toward God. That is the sole return you can make. And it is in doing this—in the act of doing; the consciousness of self being utterly absorbed in doing, with your eyes set steadfastly in front and fixed on the work—that you will ever get the nearest to God.

He steals upon you in that trance of self, and draws nearer to the soul than you can to him by any other way. This is the great mood for all inspiration and for all mediumship—to be doing. Pass on your riches, of whatever kind, no matter whether they be golden thoughts, or golden deeds, or golden nuggets, pass them on freely for the love of others: that is your only proof of God. 'Tis in descending love is most divine; it is in action that human love most nearly touches the nature of creative love; it is in doing that our angel-helpers are nearest to us.

Do you think there was no flash of the present Deity in the souls and out of the faces of those self-devoted three hundred Spartans, who, in the summer dawn, two thousand years ago, sat combing their long hair for death at Thermopylæ? Their self-sacrifice was not called forth by any hope of reward. No crowns of life that never fade away were held forth to beckon them to the heaven of belief. To them this life was all, and they cheerfully threw it down for their country. But they were not left without spiritual sustenance because their creed promised them no more than that drear outlook into the sunless land.

In doing there is a spiritual backing behind you still more effective than any vision of faith in front. In such moments of being, such acts of devotion, such deeds as that, whether of living or of dying, we touch the Lord of life itself, and have an inner revelation far beyond the letter of a creed. We taste of immortality before 't is taught; and so the brave doers pass through the shadow of death with the brightness of life immortal on their upturned faces. "Bring forth fruit meet for repentance," was the cry of Jesus; not words and professions of faith; whereas we have made out a belief quite apart from doing. There can be no doubt either as to what his doctrine of doing meant. "Sell all thou hast and give to the poor;" that was his advice to the young man who had always kept the law, and who was stirred with a desire to live the life, or wanted to know the way to eternal life. And that was the way. Jesus knew what an obstacle riches become when they possess their owners. And with the sigh of pity for the young man, he says: "How hard it is for them that have riches, to enter into the kingdom of heaven."

His was a spiritual kingdom, and in a sense not of this world because totally opposed to the spirit of this world, but he did not mean that it was not to be founded on this earth. Spirit is cause, and he meant it to be naturalized by that cause; intended it to be wrought out. It was to be meat and drink for those who were in want of meat and drink.

And you will not find this kingdom by looking upward or hereafter, if you have done nothing to found it here, or live the life that enters upon it, no matter where. In vain shall you lift up your eyes in search of any golden city of the blest, whose vision is filmed over with the greed of this world's gold. The eyes are as blinded from the kingdom here or there, as were those of Launcelot in his vain looking for the holy grail. The holy vision of his knightly eyes dimmed by the unholy vision of his heart, saw grail without, and Gwenivere within. "Bear ye one another's burdens." "Lay not up for yourselves treasures upon earth." "Forsake all, and follow me;" that was what Christ commanded. He was not only "the first true gentleman that ever breathed," as Deckkar has it, but I fear he was also the first and the last of the Christians. He taught that the true life of man consisted not in the abundance of the things which we possess, but rather in being rich toward God. He demanded that those who followed him to found the kingdom, should live on little and cut themselves adrift from the old anchorage of selfishness, and get quit of their parasitic and beggarly desires to enrich themselves by preying on the suffering poor; which is exactly what myriads of his professed followers spend their lives in doing.

And they justify their doing so by saying, "No one can tell what may happen, and each one has a right to get as much as he can." But 'tis the selfish passion for laying up this treasure and passing laws to insure its ever increasing at the expense of the laborer that creates your imaginary need and haunts you with your fear. You made laws to create the wrong. You made laws to establish it, and you make laws to perpetuate it forever.

But they have made it a life lived for us in the serving sense—to save us the trouble of living it. But it was meant to be a life for us to live, and only by living the life is there any salvation to be got out of it. No soul was ever yet saved by much believing a certain statement. That could never do more than arrest the attention. And only so far as it led to the higher life could it avail or have any virtue in it. Salvation could not be performed for us by any act of Christ, any more than religion can be acted for us by a performance in the church on Sunday.

They have made of Jesus Christ's teaching a something that will not work—will not save this world, and is, therefore, likely to be doubted as efficacious in saving for the other. Deification of the law and worship of the letter have taken the place of the life he lived. And that letter will have to be crushed utterly before his spirit and the meaning of his message are released, to be expressed in deeds and re-lived in other lives, and made use of in re-forming society after his likeness.

Jesus Christ himself must be utterly offended with the world's worship of him, on the ground that his death saved them from having to live out the life it was his desire to bequeath them to live—the life of sacrifice. He must be offended to see how the world will go down on all fours, to rake the dust of death, through a desert of desolation, to find a single hair of the head of the dead man whose head in life held immortal treasures which he poured to, th almost unheeded, and who in his lifetime often knew not where to lay his head. You worship the footprints and make pilgrimages from all lands to his tomb, who, when a pilgrim here, was requested to be good enough to quit your borders and not bring you into trouble. But he no more asks for that kind of following now than he did eighteen centuries ago.

Jesus Christ asked for lives ever burning upward in sacrifice of self, with souls attune to reach the meeting point of spirit-life, and you have set up your finger-posts in the other world direction, and built beautiful church-spires to point the people upward and set them cawing up into the clouds, whilst they filch every bit of standing-ground from under their feet, and the ass Issacher, stooping between his burdens, has not even a bit of grazing ground to point the people to the goal, and in the traces lead on.

That was not what he asked or expected of you. He came to reveal the one God, who is a spirit, and to point the soul upward to him. Instead of worshiping that one God, in spirit and in truth, the world, or at least a small part of it called Christian, has made three gods, and in its way continued the pagan polytheism.

It has acted just as the savages did who found a telescope, and worshiped it because it brought the stars a little nearer. Instead of making use of it for drawing heaven down to earth, they shut it up and bowed themselves down to the dust in front of it. So have you made a fetish of Jesus Christ. He asked you, if you were followers of his, to carry on his works in the world. He bequeathed his life to you for you to continue it, and you know what that life was—a life of hardship and pain and uttermost sacrifice of self, love of humanity, and hatred of all that degrades and crushes man. Not the mere sentiment of hatred, but a very sword of the soul, sharp and swift, to sever the cords that bound man down in his degradation. Instead of carrying out this life of Christ, you have assumed that it was lived and ended once for all when he cried, "It is finished," and his work was just begun! You have erected statues to his memory, and built churches and dedicated them to him on purpose to invite people to gather together, and hold the same opinions as you do.

You were tempted, even as he was, by the powers of this world, to form unholy alliances. He conquered the temptation by resisting the devil. You conquered by succumbing. And this you call the religion of Christ! Christians will go smilingly satisfied every sacrament Sunday from that breaking of the bread which is supposed to symbolize the breaking of Christ's body, and the morrow morning they will reharness the laboring poor man, woman and child to their weekly drudgery, to wring out of them, if possible, more and more riches for less and less pay; never thinking that it is the body of Christ they are breaking and bowing down to the work-house grave. But it is, though. For, as George Herbert so touchingly observes, "Man is formed in the image of God, but the poor man wears the stamp of Christ also." And him you know they have made the living and life-long bearer of the cross. The practice of Christians with regard to the poor man as the representative of Christ, is equal in its way to the custom of the North Americans, who, having hunted and killed a bear, will cut off his head, then paint it of many striking colors, and stick it up on a pole as an object of worship, while they pay their sacred honors to it by painfully feasting on its poor body. And this they do also in remembrance of him, just like our Christian friends, who will help eat up the poor man's body and soul while worshiping his head, which is Christ. Truly may the poor man say of them after the great Representative, "I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me in"—devilishly!

The religion called Christian is anything but that of Jesus Christ. It is a bastard Judaism; it is a hybrid Paganism. Jesus taught that the only doctrine of sacrifice that was available was the sacrifice of self. Orthodox Christianity is based on the sacrifice of another, or any number of others, rather than sacrifice of self. Jesus taught that the only salvation lay in the life you lived. He lived a life of poverty and pain, as an example for others. But instead of living that life, they have shirked it; they have preferred his death to his life; and they have tried to get out of his death the very means of saving them from the discomfort of living such a life as he lived, or any approach to a likeness of his life. Men like Jesus are in a sense saviours of the world. They set before us an illuminated image of immortal love; they suffer and bear the heavy burden of martyrdom, because of the beastly selfishness of the world. But there is no salvation possible for us out of the mere act of their suffering. The only salvation is for those who range themselves on the side of these martyrs and reformers against the selfishness of the world, to work and change the non-spiritual condition of things, which forever demand the sacrifice of God's best and dearest sons and daughters. That the innocent are continually offered up on account of the blind, besotted selfishness of the many, is a fact. That they must continue to be offered up until the world awakes to see this shameful sacrifice of others to save its selfishness intact, is likewise a fact. But to erect this into a dogma and call it the divine means of saving men who wilfully continue and necessitate the conditions of society which cause and demand the martyrdom, is about the most immoral and damnable doctrine ever offered to humanity.

Why, this doctrine of atonement is so unmanly, so cowardly, that if put in its naked truth, the lowest and most brutal rough in Boston, if unperverted by Orthodoxy, would be too manly to accept such an immoral mode of salvation. He would feel like the sailor who, when he for the first time heard of this scheme of atonement—and his gorge rose against it—having grown up to manhood outside the creeds, spoke out like a man and said, "Gentlemen, I beg to hand over my chance in this salvation to the rest of the company." This sacrifice of the innocent to save the guilty, of others instead of self, is the religion of savages. As such, it may be traced back to the earliest times and most benighted condition of the human mind. The only advance made by the Orthodox creed over the Jewish is, that instead of offering up their blood-sacrifice in the shape of a beast, they have returned to the yet earlier practice of making their expiatory offering a live human being, whose fitness as a victim shall consist in his being the purest, noblest and best of men!

And what is the origin of this blood-sacrifice? Well, it is only by going down to the bottom that we shall ever learn where we stand. I have been groping for some years at the roots of religious rites and dogmas, and I proclaim that this blood-sacrifice originated with the female worshipers, and was based upon that natural fact which is to this day called the "woman's sacrifice." The early men saw how feminine fertility depended upon the catamenial period. It was an expiatory offering to the procreative powers. Therefore they inferred that a blood-offering was pleasing to them, and they offered blood. Plutarch tells us how the Typhorians preferred red-headed men to offer up in sacrifice. Without blood, argued the savage, there is no release from the curse of barrenness. Without blood, shouts the Christian Pagan, there is no remission of sins. These are facts which, if put pointedly, will perforate all their Orthodox fables.

So of other Christian symbols. The original and root meaning of the sacramental cup typifies that blood of life which was held to save the world, *i. e.*, continue fertility; the worm that dies not was simply the serpent that represented this continual renewal of life—worm being the old English word for serpent. The fire that is never quenched was appropriated or seminal fire, which was typified by the Baal fire, or from its emblem in the sun, the vestal fire of the Romans, or the fire-stick of Australian savages. These images were mythological in their meaning; they belonged to the religion of the procreator, the religion of life, and were converted into spiritual types, and adopted as images of death.

Instead of a religion of self-sacrifice, they have made of Christianity an apotheosis of selfishness, a scramble to save your own precious or worthless individual soul, instead of a life of self-devotion, for the saving of others; a perfect stampede to escape their threatened wrath to come, with no time or means to see in what direction it was coming—fleeing and flinging your life away in your fear lest the devil should catch you as hindmost. About as miserable a form of selfishness this as any other—littleness doubly enlarged, and with one eye on each world. No wonder death should look dreadful, and the life here should be doleful, and the outlook desolate—an eternity without one smile on the face of it—when the sole business of being was made up of the selfish desire to save one's own soul.

It certainly was not much to live or die on. A man who was always thinking of himself in the battle, must be a coward. A man who only thought of himself in the presence of his mistress, must be a coxcomb; and a man who only thought of himself in the presence of God, could not be much of a Christian.

A man consumed by the thought of his own self and safety, could not be worth much to himself in this world, or any other. How much finer was the unselfish spirit of the old Norse hero. They had almost persuaded him to be called a Christian. They had promised him that if he would believe, and would consent to be baptized, he would be saved from that burning hell, which they had kindled in front of him, and just stirred to set it roaring lustily. He was about to receive the saving rite, when a natural thought struck him with a pang of heart yearning. "But what of my friends and comrades; what of all those who died in the old faith; what will become of them?" Said the priest, "they are certainly damned, and have, without doubt, perished everlastingly." "Then," said the grand old heathen, worthy of Freya's warmest kiss of welcome in Valhalla, "then I would rather be damned with them than be saved by myself." And he declined to be received into the Christian community. What a grasp of the hand Christ would have given that man.

The spiritualistic religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth, or drawn down from the heavens. It is going to conquer, because in it free-thinking is no longer on the side of negation. It is purely affirmative, only it substitutes visible acts for a blind faith.

Our old free-thinkers were brave men who drew a new breath of freer life through the lungs of the world, but on the atheistic plane they soon came to where their foothold ceased, and they could go no further. The free thought of the Spiritualist gives him arms to storm the sea, and wings to mount the air, when he comes to where the earth ends, and where to the materialist there seemed no more solid ground.

The chasm between the idea of God and the fact can never be bridged by metaphysics or philosophy alone. Here is at least a living link; something we know, something to trust to, something to go upon for the time being. Spiritualism does people the chasm with moving conscious life, and that is a wonderful quickener of our consciousness for the further apprehending of the great spiritual existence on whom we subsist, for the manifestation of whose life and love the whole vast universe is one grand scheme of conditions for mediumship.

We cannot know our mind in that mode called matter. The most tangible manifestations in the physical sphere are but passing apparitions, of what? The scientific men say the unknowable. The only final reality is a communicating consciousness. When and where we find that behind phenomena, wearing the mask of matter, we touch reality for the first time, the unknown is no longer then the unknowable. All qualities, affections of matter, are but modes of motion, and motion is but an agency of manifestation of mind. The physicist knows nothing antecedent to motion. The Spiritualist alone can touch bottom and know the source of phenomena, as conscious and intelligent will—I also add Almighty love.

The materialist or physicist has no beginning, no origin for phenomena. He tries to start with the atom, which is only his necessary postulate, and has no existence in reality. He has to ignore all the subtle phenomena that precede the atom supposed, whilst admitting that all we can know of phenomena is sequence, as if the atom were not in the series and a part of the sequence.

The spiritual manifestations prove to us that the source of phenomena is always and everywhere intelligent will. This once demonstrated, it seems to me impossible to avoid the conclusion that the phenomena of all nature manifested in law, must of necessity imply as much as the spiritual phenomena, although they cannot be so easily personified. Also, as Spiritualism proves that we have the means of communicating with these intelligences, so it implies that the Divine Will, the Supreme Spirit, must have the means of communication with us. And if it be hard to feature this absolute intellectuality, and lay hold of this pale impersonality of God, to scrutinize it, let me ask some of our materialists and pantheistic Spiritualists, for we have such, to hold hard on this first round of the ladder of spiritual life—our revelation has just begun—seek on, stare on, work on, pray on, yearn on. He will draw nearer to us as our mediumship increases. Depend upon it, the common brotherhood of man, which we hold and labor for, implies a common fatherhood somewhere; whether it be inside or outside of us. For example: I was promised, through a medium, that if I sat for a spirit-photograph, my lost little Marion would manifest her presence. It was she, who, when she passed into the spirit-world, left the door ajar for me. And here in the picture I feel the same dear face, unfolded to its angel womanhood, coming out of the dark cloud in which it once disappeared, as it then seemed forever. Not only do I recognize the likeness in my soul, but I think, allowing a growth, it can be demonstrated phrenologically and physiognomically, from a cast I had taken of her. One bit of foothold of fact like this puts a live eye into the skull of death. It is like endowing you with the power of stretching forth your hand into the unseen infinite, and grasping its intangibility and condensing that into a solid possession forever. It is a firmer basis of belief than all the bibles in the world can give. We believe because we know. The unfeatured darkness has unveiled a living face. The unknowable is known. The Spiritualist has made connection between the two worlds, and runs his trains of thought right through. Indeed, the two worlds are but one, and are *not* two, any more than that the railway runs in another world by night. It is but one world after all. The daylight part of it is but half revealed by day, and the dark side of it is but half concealed by night.

Let me tell you, too, that Spiritualism will put a light into the one hand and a sword into the other, that will have to be flashed in on many dark places, and through many a dungeon grating of human kind, in spite of the birds of night that may hoot at the light, and blaspheme against its brilliance, and the serpents that hiss out of their hiding holes.

What preacher from the pulpit ever thinks of arraigning our present social conditions as based on the rights of the stronger and the wrongs of the weaker? On the contrary, it has been accepted as a divine arrangement that human beings constituted the cheapest thing, with a never-ending supply for manuring the soil, for the greasing of wheels, for coining money out of. They never question whether this is the right basis of the national life. They rather rejoice in the scriptural assurance that the poor ye have always with you, as a means of keeping down the price of labor, and the gospel warrant for letting him that is filthy be filthy still, to save capital the cost of cleanliness. Laws that are utterly opposed to God are looked up to, and obeyed more devoutly, believed in more implicitly than any of his laws. And Christianity as hitherto interpreted has left us to create the very consciousness—*and therefore the conscience*—that such things as these are wrong. How can they be wrong when they are the very foundation laws on which our society is built?

How pitiful it is to think of the waste of good stuff in the world; the lives that wither and hearts that are crushed and stifled among the rich in the press of society and the killing bonds we have made each other wear; doomed to their narrow bonds and stunted, miserable being; crawled over by all the parasites of conventionality, and worm-eaten through and through with thoughts of self; weary with pursuing that they can never embrace! Yet if you put these same men to the battle-field where they can forget self a little while, how the manhood straightens up; how the spiritual stature grows; the veriest loafer becomes glorious when he prepares to die that others may be saved. Cannot we get men to live in something of that spirit? Cannot we transfer it from the field of death to this battle-field of life and make it permanent in peaceful deeds? We need the soldiers of God who will become the daily doers of his work. Sunday after Sunday—and lately they have taken to it all the week—our Orthodox brethren are beseeching the Almighty to perform by miracle the work that he has sent us here to do. Is there, can there be any loafing more reprehensible than that? Why, the eagle poised mid-air half a mile high might as well pray to the lamb below to come up to him and bring his dinner. He preys after a more sensible fashion: helps himself, and so finds that God helps him. What the eternal worker asks of us here is that we shall become conscious co-workers with him in carrying out the divine purposes in proportion as we perceive them. He does not want us to be fear-bound

[*See Eighth Page.*]

Spiritual Phenomena.

Written for the Banner of Light.

Materialization Seance at the Residence of Mrs. Mary M. Hardy: Present, William Lloyd Garrison, Robert Dale Owen, Moses A. Dow (Waverly Magazine), Mr. Howell (Atlantic Monthly), W. F. Jamieson and Others: Remarkable Exhibitions of Spirit-Power: the Regular Cabinet Replaced, for Experiment, by a Common Stool, but no Change in the Phenomena: etc., etc.

BY ANTHONY HIGGINS, JR.

While enjoying the hospitality of Mr. and Mrs. Hardy's pleasant home, during my stay in Boston, I had the pleasure of attending one of the new order of séances, given in presence of this lady, where I witnessed the most astonishing and confounding evidences of spirit materialization.

Though by no means a "Doubting Thomas," as regards the central idea incarnated, so to speak, in the somewhat mixed phases of Modern Spiritualism, yet I have felt the necessity of a reasonable skepticism in my investigation of special phases of spiritual phenomena. The only known safeguard against fraudulent mediumship is in the consistent exercise of the test regulators, the reason and the senses, just as far as the nicety and delicacy of the laws governing the phenomena will possibly permit. True, we are almost entirely ignorant of the nature and extent of these laws, but the conditions under which the phenomena appear cannot be so absurdly sensitive as to vanish at the exercise of common sense. I have that respect for Spiritualism that I think it has *nerve* enough to stand the ordeal, though some of our spiritual brethren and sisters seem much concerned about thinking Spiritualists.

It is astonishing that what I term abnormal Spiritualism—for there are two kinds, one of fact, the other of fancy—so long continues to evade detection; especially since it is inoculating the minds of a certain class of Spiritualists with the fundamental error of Ancient Spiritualism, viz., faith. Whatever we owe to the physical manifestations of the past decade, we are conscious that the *mind's* knowable demands have been baffled and beaten back, by the confused and dissatisfied conclusions growing out of cabinet secreted mediumship. So long as we are not absolutely sure of what the medium is doing, all is conjecture and doubt, compelling us to draw on the faith condemned in Christians. If the test of spirit presence and power conforms to the satisfied and well exercised judgment, demonstration is complete and satisfactory; but when the dissatisfied and condition-fettered reason slides off on an inclined plane of faith, toward belief, seasoning a large amount of inference and supposition with a slight tincture of conviction, there is proof enough *only* to show the necessity of more proof before immortality can be admitted. This is the state of mind created by cabinet manifestations. They remind one of the peddling tinker, who in soldering up one hole makes many more. To use an "Irishism," they decrease our doubts by increasing our skepticism.

The charm of Mrs. Hardy's mediumship is that she is *outside* the cabinet, seated with the company in the light, whilst the materializations are being produced within the cabinet; and so complete and simple is the apparatus or cabinet, that with it no human being could attempt fraud and escape detection. The advantage to the investigator is apparent. *The doubts peculiar to cabinet hidden mediumship* give way to a novel and refreshing exercise of the reason on the phenomena *themselves*. There is no necessity of watching the medium with the *mind's eye*, thus destroying our receptivity to the full significance of the *possibility* of spirit-agency; the troublesome doubt, "I wonder what she is doing in the cabinet now" cannot demoralize the reflections of the investigator. With Mrs. Hardy this false *scent* is avoided. The Spiritualists are greatly indebted to Mrs. Hardy for persistently refusing to enter a cabinet, though often intreated by her friends so to do. "No," she replied, "if the spirits cannot materialize with me outside and in full view of the spectators, I positively refuse to be a medium for materializations."

This determination to have *her conditions*, as well as the spirits theirs, freeing her from all possibility of fraud on her part, or the possibility of being played upon by tricky spirits, has induced a decidedly new phase of mediumship—the *tying* of the medium with the *eyes* and *hands* of the investigators, instead of with hempen cords and handcuffs, *à la* the Davenports.

Where the cleverness of the Davenports ends and real Spiritual Phenomena begin, has never been discovered; nor can that Mason and Dixon's line between embodied and disembodied spirits be detected, while the investigator is in a state of mental eclipse, superinduced by the conditions under which physical manifestations are produced.

In Mrs. Hardy's case this question, "How much of the phenomena is medium, and how much is spirit?" *is settled*, absolutely. Something other than human must do *all* or *nothing*. In taking the equation of fraud in the cabinet and dark circles, is where investigators have been baffled and confounded, and many an honest truth-seeking skeptic has given up Phenomenal Spiritualism in despair. Thanks to Mrs. Hardy, she has relieved us of a great deal of erroneous speculation, and by relieving the mind of a portion of its *a priori* opinions and suspicions, given freer passage-way for the student of spiritual phenomena to get in *rapport* with truth.

On the evening of April 23d, in response to the invitation of Mrs. Hardy, a number of ladies and gentlemen attended a private séance at 4 Concord square, Boston. The company consisted of William Lloyd Garrison, Robert Dale Owen, Moses A. Dow, Eben Jackson, W. F. Jamieson, Dr. J. H. Dewey, Wm. Kendall, Anthony Higgins, Jr., Mr. Howell (of the Atlantic Monthly), Mrs. Hardy, Mrs. Brigham, Mrs. Amsden, Mrs. Gilbert and Mrs. Plunkett. Wendell Phillips was expected, but did not attend.

The séance was held in the dining-room, where I have often enjoyed the hospitality of my kind host and hostess, Mr. and Mrs. Hardy, and I can assure you that I have had both time and opportunity to find the "mare's nest," if it existed. My explorations in this direction may be summed up by saying that I have seldom found two such thoroughly honest persons as Mr. and Mrs. Hardy.

Take an ordinary dining-room table and remove a leaf from the middle of it: take a twenty-four by fifteen inch pine box, open on one side and at the bottom, and place it on the opening in the table, covering the side of the table between top and floor, and the open space on each side of the box, with cloth, to form a dark cabinet under one half of the table, and you have the whole apparatus. Being seated in front of the box and semi circled round the table, the company joined hands; the light was lowered a few seconds, and at the request of the spirit operators then rapped on again, so that the gas jet was about half full, and in about sixty seconds the fingers of a hand to the first joint appeared and disappeared at the opening in the box. By the query, "Is it for me?" and the assenting or dissenting motion of the hand, the company communicated with it until the right person was found, then the hand appeared in full, moving backward and forward rapidly as if delighted at the recognition.

Hands appeared every minute or two, giving signals to nearly every person present. Some of the party asked the privilege of touching the hands, which feat some could accomplish while others could not. No matter how anxiously the hand beckoned a friend or relative to come to the opening in the box, in many cases it seemed to involuntarily recede from their approach. William Lloyd Garrison, Robert Dale Owen and Mrs. Brigham were more fortunate. Mr. Garrison shook the hand of what purported to be the representative of his brother James, and received a vigorous and hearty shake from a large negro hand, manipulated by the spirit of "Big Dick."

Moses A. Dow, publisher of the Waverly Magazine, felt of and played with perfect freedom with the hand of apparently a very dear friend, and placed a well-known ring on one of the fingers. This hand (that of a female) wore a ruffled sleeve, laced at the wrist, as real in texture as material of the same kind worn by the ladies present. Mrs. Brigham, who sat nearest the box opposite Mrs. Hardy, spread the sleeve—or rather part of it—on the table, and fondled the delicate white fingers with perfect freedom. One hand pulled so hard on Mr. Owen's that he cried out, "That's about as much as I can stand!" With a slight reduction of the light, Mr. Owen was patted and playfully slapped on the cheek, and his hair pulled with such unmistakable meaning that he exclaimed: "What energy they display!" I could not help remarking, "Mr. Owen, the spirit *hand-falls* beat Robert Dale Owen's *foot-falls*!"

At my suggestion, the box was removed, and a plain stool placed over the opening in the table. This arrangement allowed the hands to be seen from all parts of the room, and forming a circle instead of a semi-circle round the table, we had more light and a better view of the spirit-hands.

I asked the spirits if they could materialize an infant hand. And in a few moments a baby-like plump, taper-fingered hand appeared and moved about with that unconsciousness of movement observable in the play of an infant's hand. It was no larger than one of from six to twelve months old, very white, wax-like, and apparently *boneless*. The little fingers would catch in the cut cloth nailed to the bottom of the stool, and in freeing themselves from entanglement would bend and spring with the elasticity of rubber. Indeed, so marked is this peculiarity of some hands, though not with all, that some observers at Mrs. Hardy's circle get "rubber hand on the brain." But the most remarkable change went on in the baby-hand; it slowly *enlarged* in every part, always keeping perfect *proportion*, until it represented a child's hand of from eight to twelve years old. Close watch is needed to perceive the change, as it appears and disappears very often. This contraction and expansion of the spirit-hand, though more noticeable in the infant's, is common to all the hands I have seen at Mrs. Hardy's circles.

It led me to infer that the difference in size, shape and color, was more an evidence of the *skill* of one operating spirit, than it was of promiscuous hand-making by friends and relatives.

"Willie," one of the spirit control of Mrs. Hardy, sustains this theory, and further says that not one spirit in every thousand can materialize a hand; that it needs a spirit-*artist* with genius for the work, similar in kind to that which we recognize among the gifted leaders of science and art. Be that as it may, Angel or Diakka, she is no fool who has unearthed so much of the secret of creation. It took thirty-six years for this pen-hand to grow to its present size and power. Yet an unseen *something* has produced its equal out of scientifically-sworn-to-*nothing* in sixty seconds by the watch, and in a rude cabinet, where I *know* there is neither trap door, wires, stuffed gloves, nor *medium*. If it is not spirit, will American scientists tell us what it is? Here is a new genesis not found in the laboratories of Oxford and Cambridge. Come, gentlemen, off coats and at it. You cannot build mind-ward out of the ruins of "Exeter Hall." Give an account of your stewardship, trot out your "elephant," if it "Crook(e)s" your back to do it, or else give up the circus business. Scientific acrobacy can no longer dodge the *issue*. At least so thinks

ANTHONY HIGGINS, JR.

The New Hampshire Quarterly Convention.

The New Hampshire Association of Spiritualists met in Quarterly Convention on Saturday, May 2d, in Union Hall, Washington, N. H. The Secretary being absent, Mr. George A. Fuller, of Natick, Mass., was chosen Secretary *pro tem*. The meeting was called to order by the President, G. S. Morgan, of Bradford, N. H., at ten o'clock A. M. The President requested that some one would offer up an invocation; which was responded to by Mrs. L. S. Craig, of Felchville, Vt., in a most eloquent manner. Here followed remarks by the President to the following purport: "He denounced no one; he had toleration for all; he should not adopt any side issues in the present Convention; he hoped that all would hear something which would be of benefit to them." Mrs. L. S. Craig, under influence of Mrs. C. E. Hardy, of Warner, gave a very interesting communication "telling of the glories of Summer-Land." She was recognized by the President and others. Then followed remarks by the President. Then Mrs. Craig was influenced by Virgil Chase; after which the Convention was favored by music. Mrs. Craig was again influenced, and gave a communication from Mrs. Hannah French, to her son and his wife—who were present—in a most affectionate manner, with words of love and friendship. Singing—"There is no Death." Then followed the regular address of the morning by Mr. J. H. Hartley, M. A., late of London, England. Subject—"The Bread of Spiritualism." A very fine discourse. Music. By request of the President, Elder Henry C. Blinn, of Shaker Village, Merrimac Co., N. H., spoke a few words of great importance.

Afternoon Session.—Meeting called to order by the President at two o'clock. Singing—"Nearer, my God, to Thee." Mrs. L. S. Craig, under influence, delivered the opening address, eloquently defending the cause of Spiritualism. Then followed Geo. A. Fuller. Subject—"What of Heaven and Hell?" showing that Heaven and Hell are within, and not without. The tribunal before which we all are brought is the human conscience. From its decision there is no appeal. Mr. J. H. Hartley read Tennyson's poem, entitled "Dora," and made a few remarks on Practical Spiritualism. The practical need of the age is, that we should help each other.

Evening Session.—At seven o'clock the Convention assembled. Invocation, by George A. Fuller. Tests of a very convincing nature were given through Mrs. Craig. Mr. George A. Fuller gave the regular discourse of the afternoon upon "Toleration." Mr. J. H. Hartley followed with appropriate remarks. After singing the meeting adjourned.

Sunday Morning, May 3d.—The Convention was called to order by the President at half-past nine.—Invocation by George A. Fuller. Conference participated in by the following persons: Mr. Hartley, Mr. Morgan, Mrs. Thompson, Dr. Vose of Manchester, and Dr. Sylvester Wood, of Washington, N. H., who was influenced and said: "We merely see the house in which men live. If we could see the real man how often we should cease to commit crime because they will then know that every one who comes in contact with them will be aware of their misdeeds. I lived in this town and worshiped God in this house. None of my relatives are here. I fought with all my strength against sectarianism, and I am still doing the same. I strove to uphold liberality, freedom of speech, that the wheat might be separated from the chaff." Elder Henry C. Blinn delivered the regular address of the morning; subject, "Spiritualists and Shakers." He spoke of the great necessity of Spiritualists and Shakers sympathizing with each other. We cannot see eye to eye, nor face to face, therefore we cannot see exactly alike. In speaking of the Bible he said, "Don't throw it away until you can supply something better. Marriage is not a religious act, but a civil contract. Let every man have his own wife, and every woman her own husband, until a higher light shines upon you. Don't spend your time in the gratification of selfish lust. Love is our shield, our defence, a wall upon which we may rest with perfect safety. Woman is always looking up to man, yea, leaning toward him; and man should look up to God. Most everything can be sustained and proved by the Bible. For instance, cannibalism: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in ye." Let us close by saying, "Blessed are the pure in heart, for they shall see God. Blessed are peace-makers, for they shall be called the children of God." Mr. J. H. Hartley then presented the claims of the "Shaker and Shakeress," and solicited names for it. Meeting adjourned.

Afternoon Session.—Convention assembled at half past one. Mrs. Henry Newman was chosen to collect money to defray the expenses of the Convention.

J. H. Hartley delivered the regular address of the afternoon on the "Social Question." He painted a touching picture of the misery of this world, and said that knowledge and purity of character alone could reform the world. Affinity-hunting was all sheer nonsense. No partial support could do justice to the discourse. It was clear, logical, and rational throughout. Meeting adjourned.

Evening Session.—Meeting called to order at half-past seven. Mrs. L. S. Craig gave many very satisfactory tests. Address delivered by George A. Fuller upon the subject of "Woman and her Mission." Elder Henry C. Blinn then answered many questions relative to the belief of Shakers. Mr. J. H. Hartley delivered a short address on the text, "Gather up the fragments that nothing be lost." Mr. Alonzo Marshall said "that he would return thanks to the speakers for the rich entertainment which they had given, and to the singers for the music which had made the meetings so cheerful."

The following resolutions were presented and adopted without dissent:

Resolved, That the thanks of the Spiritualists of New Hampshire in Convention assembled are due and are hereby tendered to the speakers and friends in Washington for their attention, kindness and hospitality, manifested in the Convention at that place May 2d and 3d, 1874; also,

Resolved, That we tender our thanks to Elder Henry C. Blinn, of Shaker Village, N. H., for his services during the Convention.

After a few remarks by the President, the Convention adjourned to meet in September at Lempster, N. H.

In this Convention personalities were not indulged in, harmony prevailed, and unity of purpose was made manifest throughout. Many seeds of practical Spiritualism were sown, which will yield a bountiful harvest.

RACHAEL CAMPBELL, *Secretary.*
GEO. A. FULLER, *Secretary pro tem.*

Washington, N. H., May 5th, 1874.

Central New York Association.

The Central New York Association of Spiritualists met according to appointment at Oneida, on the 25th and 26th of April. The meeting was pleasant and well attended, notwithstanding a heavy fall of snow, which lasted through both days. There were several good speakers present, but Mrs. S. A. Byrnes of Wollaston Heights, Mass., and Warren Woolson of North Bay, were the principal ones of the occasion. All seemed to be well pleased with the earnest utterances of these faithful workers and expounders of the spiritual and harmonial philosophy. A long series of resolutions was adopted on this occasion, among which were the following:

Whereas, We accept the well-authenticated facts upon which Modern Spiritualism is based, and believe in the general harmonial philosophy as presented in the writings of A. J. Davis, Judge Edmonds, R. D. Owen, and the thousands of mediums who have brought life and immortality to light, and demonstrated the same to our senses, thereby making our religion capable of demonstration, and calculated to exalt our aims, and strengthen our hands in all good works; therefore,

Resolved, That we deeply sympathize with the new labor movement as instituted by the "Grangers," "Sovereigns of Industry," and that we will heartily cooperate with those who are striving to lessen the burdens of the working-men and women of this country, and to adjust properly the relations between labor and capital.

Resolved, That the thanks of this Association are due to the Judiciary Committee of the House of Representatives, for the noble stand they have taken in refusing to act on the petitions proposing to put God, Jesus Christ and the Bible into the Constitution of the United States, and for leaving it as it came from the hands of our revolutionary fathers.

Resolved, That temperance in all things alone will insure a just and useful life, and an harmonial entrance into the life to come.

Resolved, That churches and other ecclesiastical property should no longer be exempt from taxation.

Resolved, That the employment of chaplains in Congress, in State Legislatures, in the Army and Navy, in Prisons, Asylums, and all other institutions supported by public money, should be discontinued.

Resolved, That we advocate the abolition of capital punishment.

Bro. J. W. Seaver of Western New York offered the following:

Resolved, That we highly cherish the memory of our recently ascended brother, Hon. John Worth Edmonds, who by thoroughly investigating the phenomena of spiritual intercourse, became satisfied of their truth, whereby he also first became cognizant of the reality of individual immortality, and by subsequently bearing his unequivocal testimony in its favor, both in private and public life, rendered priceless aid in establishing the ministry of angels on earth, and that we urgently recommend others to follow his pure and illustrious example.

A resolution of sympathy was offered to Bro. Webster and family, of Lee Centre, Oneida Co., on account of his dangerous illness.

The next meeting of the Association will be held at Waterville, Oneida County, on the 27th and 28th of June.

WILLIAM H. HICKS, *Pres., Delta, N. Y.*
CARRIE SMITH, *Sec'y.*
West Winfield, Herk. Co., N. Y.

Written for the Banner of Light.

THE CLAIRVOYANT.

BY BARRINGTON LODGE.

I was dreaming, ever dreaming,
Of a land beyond the sky,
Where, when I should leave the mortal,
I would go, and never die.

Prophets, poets, seers and sages,
Told me of this unseen land,
In their Vedas, Korans, Bibles,
Since I learned to understand.

For this unseen home of angels
I had sought, and sought in vain;
I had prayed for heavenly vision,
Something tangible to gain.

Yet like one who, looking upward
At the stars in midnight sky,
Asking them to tell their mission,
Hears no answer—no reply,

I could never gain an answer—
Never find a gleam of light;
All was darkness—all was blankness;
Not one ray of "second sight."

Losing faith in the immortal,
I withdrew me from the strife,
Willing to be borne out seaward,
Caring naught for future life.

Suddenly a door was opened
To my spirit's raptured sight;
"I saw men, as it were, walking,"
I saw what I longed for—light.

I saw with a two-fold vision,
Distant objects were brought near;
Heaven and Earth to me were blended,
As of old to bard and seer!

I saw those I loved so dearly,
Who had passed from earth away—
Not in shadow, not in dreaming,
But in light as clear as day!

Heavenly Father! for this vision
I in adoration bow!
I have changed my hope for knowledge,
I have ceased my doubting now.

Now the path, once dark and dreary,
Shines with a celestial light,
For I *know* that I am nearing
Homes forever free from blight.

Now, the sneer of those who deem me
Bowed 'neath an enchanter's spell,
Hath no power on earth to wean me
From a truth I know *so* well!

I can suffer pain and anguish,
It is finite—it will end;
For I know I am immortal,
And I know whereto I tend.

A lie stands on one leg, truth on two.

Western Correspondence.

BY WARREN CHASE.

SPIRITUALISM LOOKING UP.—The Iowa Statesman, a leading daily of the State, published at the capital, has created quite a sensation by its daily reports from a haunted house in Des Moines, where a large number of people have assembled nightly, and which has had many visitors daily for some time, and where many honest and reliable persons testify to having seen a human form that could not be caught, killed, or traced to its hiding-place, and where many strange noises are heard, with no visible or tangible object to produce them. The Christians, who declare the dead never return to the places they inhabited before death, have tried every effort to laugh and ridicule the subject out of the public mind, but so far in vain, for the interest (as it did at the house of the Fox Family in Hydesville, N. Y., twenty-six years ago) increases in spite of their jeers or the frightening cry of "*Devils!* DEVILS!" The facts, no doubt, get exaggerated before they are printed, and exaggerated in verbal reports, but it is not probable that they are nearly as much so as those told in the Bible as miracles, which run so long before they were written.

That some spiritual phenomena have occurred at the house *we* have no doubt, and that some unhappy transaction has induced the spirit to seek that mode of making its existence known—which is probably the only one it now has in its reach—we do not doubt, because we know such occurrences do take place. We were out of the city during the excitement, and did not have a chance to take part in the investigation, but learned that our Spiritualist friends understood the subject and could readily explain the phenomena that were so marvelous to those ignorant of our philosophy, and so alarming to our Christian friends, who declare *positively* that, whatever it may be, it is *not* spirits. Wrong again, as they almost always are. To us it seems strange they do not oftener blunder on to the right side. There seems to be a prevailing opinion that some murder, or suicide, or other unnatural transaction has caused the disturbance, and the paper says the garden has been dug up sufficiently for spring crops, and the house and outhouses rummaged and ransacked so far in vain for bones or evidences of their theory; but we do not learn that any one has yet succeeded in ascertaining from the spirit what is the cause. One thing is certain: it is awakening a new interest and more investigation into the phenomena of Spiritualism.

The same paper, loaded with this matter, prints Hon. J. W. Edmonds's message to his friends in New York, copied from the New York Sun, and gives it without slur or comment. Spiritualism is certainly growing rapidly into favor with the people of Iowa, and the press is already aware of the fact, and every circumstance, whether of haunted house or spirit communication, is received with an inquiring spirit that surely leads to the recognition of our philosophy, and its explanation of what the clergy can only meet with contempt and ridicule, both of which are returned to them with redoubled force when applied to the miracles of God dealing with Samson and Delilah, with Moses and the Egyptian magicians, and through Jesus with the herd of swine and the fig-tree, or the wine at the feast, and the fish with the coin in his mouth to pay taxes with; or with the equally authentic records in the Apocrypha of the New Testament, of making mud-images fly and run, and of turning the jackass into a man, which the magicians had miraculously turned from a man into the animal. The truth is, these old Christian fables are about "played out," and cannot much longer be palmed off on the people for truth, for even Spiritualism cannot explain them, nor reconcile them with reason, with Nature, nor with truth. The man who gets behind a Christian screen to ridicule spiritual phenomena, even haunted houses, is in danger of having the screen torn away, leaving him more a subject of ridicule than the haunting ghosts.

The Legislature having adjourned, and the Grangers being busy with spring work, gives the papers a good chance to turn attention to the subject of Spiritualism, and a few haunted houses can now be fully reported, and we should be glad to have one or two in each city of Iowa and Missouri, as there are plenty of papers that will gladly report proceedings, and plenty of preachers with no interesting matter for sermons to discourse on the subject, and try their tongues at *laying* the spirits. The subject works well in Des Moines, and might elsewhere.

WHAT IS CHRISTIANITY?—Is it not about time that we, as an intelligent and rational people, abandoned the worship of idols—the acceptance of Semitic fables for historic facts, and the performance of ridiculous Christian ceremonies as ordinances of salvation for souls? Our Baptists of the West still continue to dip their converts in ice water, in winter, and in the muddy streams in summer, to securely lock the door of their salvation against the attacks of the devil; but we frequently hear of fatal results arising from this imprudent and improper treatment of the ignorant and innocent converts to this form of blind superstition. We often hear of the stupid sectarians pretending to eat the very body and drink the very blood of Jesus—who was the Christ—by a transubstantiation of bread and wine, into this very body and blood which they eat and drink to secure salvation for souls that were otherwise lost. We still find people who believe that the whale swallowed Jonah, and spouted him out on dry land alive, after trying three days in vain to digest him; or that God saved the old jaw-bone which Samson found from breaking, and strengthened his arm to wield it while he killed one thousand persons who had never injured him; and that he also helped this faithful servant of his to kill a lion and then sent a swarm of bees into the carcass to make honey, that Samson might make a riddle for his charming Delilah to guess at. We still find some ignorant and honest people who believe that God sanctified and rested on one day in seven, and commanded all labors to cease on that holy day, and while they do not pretend to keep the very day of the seven originally set apart, yet they call on the State to enforce laws, founded in this old Semitic fable, to prevent labor and beer-selling on this holy day—not the day the Jews keep even, but the one set apart by the old Roman Catholic Church, and sanctified by it only. So far as our laws do this, they are sanctioning the Roman Church ordinances, and not the Bible nor the Jewish authority for a hallowed day of rest. We still find plenty of people who believe the old Jewish priests who resided in the temple at the time fixed by the church as the conception and birth of Jesus, were as bad, as cruel, as wicked as men could be, and bad enough to murder the meek and humble Nazarene, and yet they pretend to believe that both Jesus and his mother, while living with these priests, were visited there by Jehovah or the Ugly Ghosts, and that from these visits arose conception and these two most important persons, without which salvation for sinners could never have been found in our world. They believe that among those priests, and through them, God selected Joseph to take Mary to be his wife, and to believe her story as *they* told it to her, and to dream out his course to pursue. Would any rational person believe these priests were God's chosen instruments, or that they were not smart enough and shrewd enough, as well as dishonest enough, to carry on this trick and deceive Joseph? But there is another difficulty in this matter: the Jewish priests and their historians recorded *nothing* of this wonderful visit and manifestation of Jehovah or the Ghost, and we are led to infer that they never knew anything about it till the friends and followers of Jesus told it; and then they were scattered or dead, and, as far as their successors can be found, they deny the whole transaction, both of birth and death, &c.

Have not these people who have made a God of Jesus set up an idol and borrowed the trinitarian head of Vishnu from the Hindoos, as a model for their idol with three heads on one body? Have they not made a God without any reliable evidence of more than manhood in the character selected? Was this story, laid to the priests and denied by them, the evidence that Jesus was a God, or had a supernatural origin? If so, we are sure reason will reject it. Or were the marvelous stories of the Apochryphal and canonical New Testament the evidence? If so, as both are equally authentic, they prove too much, and the part selected by the church proved too little, and that fails also. Or must we take the moral precepts and mild character for an evidence of Godhood? If so, scores of others are and were Gods, and many exceeded him in both branches.

Spiritualism in England.

The Spiritualist Societies of London.

We are in receipt of a letter from J. J. Morse, dated at "Warwick Cottage, Old Ford Road, Bow, E., London," wherein, after stating that by reason of the strong individuality among its adherents [which naturally follows the inculcations of the Philosophy] "the organizing of Spiritualism is ever a matter of greatest delicacy," he goes on to give "a brief account of local society work in London:"

"Several years ago, about eight or nine I think," (says Mr. Morse,) "there existed an institute called the Spiritual Athenæum, in London. Mr. D. D. Home was, I believe, a member, if not an official, connected therewith, as also were several of the old, tried and respectable forerunners of the movement. Bad days came, and the affair was sold out, one gentleman, J. C. Luxmoore, Esq., J. P., very generously liquidating the loss. The institution referred to was, I think, the first distinctive organization of Spiritualists in the city.

The next attempt at organization was on May 17th, 1868, when a number of Spiritualists met by invitation at the residence of Mr. and Mrs. Tebb, 20 Rochester Road, N. W. The new effort bore the title of the London Spiritual Institute. Meetings to promote its establishment were held in June, July and September, 1868. And the first half-yearly meeting of the Institute took place at Mr. J. M. Spear's residence, 14 Ampthill Square, Mrs. C. H. Spear being the Secretary, the date of the above gathering being April 14th, 1869. This effort also seems to have failed. The matter appears to have ended very quietly, for nothing more is recorded in the periodicals of the day concerning the London Spiritual Institute. It was in this year that Mr. J. Burns removed his publishing business from Camberwell to the city, and I fancy the affairs of the London Spiritual Institute passed into his hands, thus giving rise to the Spiritual Institution. At any rate, the former died at this time, and the latter came to life. Mr. Spear and wife are parted from us, [being now in America,] and since they have been gone others have tried to carry on the work they set in operation with varying success.

After that arose an organization bearing the name of East London Association of Spiritualists—the meeting convened for the purpose of forming the new Society being held in Temperance Hall, Mile End Road, E., on Thursday evening, June 11th, 1868. About two months were consumed in the preliminary arrangements, and the first public meeting of this Association took place on Aug. 13th, in the same year. At this time Spiritualism was quite an established fact in the above district. The work went on very well for some time, much interest being created. I remember attending one of the meetings, just after my first experiences—about November, 1868—and rather amusing a few of the audience by my virtuous Orthodoxy. This Society suspended its sessions for a while, and again inaugurated them, but is now in a state of inaction.

In May of the same year (1869), there was instituted the St. John's Association of Spiritualists. This Society has held one meeting per week regularly since its institution up to this present time, with free admission thereto. Their first meeting was held on the second Thursday in May, 1869. Latterly they have held meetings on Sunday evenings as well, the audiences on such occasions being very large. As a rule the hall is filled. A great amount of good has been effected by this organization, and it is now the oldest existing Local Society in the metropolis. Financial difficulties innumerable have beset its path, but owing to the devotedness of one or two of its council they have not been allowed to interfere with the work. If not now, their reward will come hereafter.

In the beginning of 1870 two Societies were formed, one in Kilburn, the other in Brixton; the first in the Northwest, and the second in the Southeast District. They only lived to die, but during their career they laid the foundation of much useful work, which since has seen fruition.

On the 15th of September, 1870, a preliminary meeting was held at 74 Navarino Road, Dalston, for the purpose of forming another Society, the result of the meeting being the establishment of the 'Dalston Association of Enquirers into Spiritualism.' For steady, determined work, chiefly in private, this Society stands foremost. A large and thickly-populated district has been made well acquainted with Spiritualism through the Association distributing literature, corresponding in the local press, holding a few public meetings, and receiving many of the inhabitants as members. I think I am right in saying it is the only Local Society where the expenses are *less* than the receipts.

There is also one more Society, the Marylebone Association, which performs an important work in its district.

This forms a brief summary of the Local Societies past and present in our great city. We work hard, but quietly."

After referring to Prof. Crookes's late testimony in favor of the genuineness of the spirit materializations occurring in presence of Miss Florence Cook—which document we printed in full in our issue of April 25th—Mr. Morse says:

"By-the-way, through a clerical error I made this paper [the 'Spiritualist,' in whose issue for April 3d the letter of Prof. Crookes appeared] the *second* oldest newspaper over here. I should have said it was the *first*, the date of its appearance being Nov. 19th, 1869."

In conclusion the writer states that "the British National Association of Spiritualists still continues its labors, and there seems every chance of success for it."

Free Though

Rev. Mr. POTTER'S SERMON CRITICISED.

To the Rev. J. D. Potter, Westboro', Mass.:

REV. SIR—I was present and listened to the sermons preached by you here from March 1st to the 6th, to sustain the Bible and overthrow skepticism.

I shall take up all the points of note, and answer them from my standpoint as briefly as possible, leaving you to comprehend that there are two sides to a question, and thinking by the time you have read this, you will know that Infidels have some reasons for rejecting Christianity.

In your prayer the first evening, you asked "God to give a spirit of investigation," and it is by Infidels exercising this privilege that they become doubters and unbelievers; and then you very ungraciously consign us all to "hell" for doing what you asked "God" to give us the spirit to do.

I made up my mind, reverend sir, while you were here, you did not care to convert Infidels (for you neither prayed for nor exhorted them;) your only object appeared to be to try with what wit and genius you have, to retain the members within the folds of the Church, and to add new members to the list that looked as if they would be a benefit to the Church financially.

You exclaimed the first evening, "I believe every word of this book, (holding up the Bible,) and this Bible is sufficient evidence of the truths of Christianity."

I admit this, sir, for several reasons: first, the Bible is the teacher of Christianity, and is full of contradictions; second, it is intolerant, like Christians teaching eternal torment. But lest you should say there are no contradictions, I will refer you to a few: First Epistle of John, iv: 12—"No man hath seen God at any time." Genesis xxxii: 30—"And Jacob called the name of the place Peniel, for I have seen God face to face." He was seen by Moses, Aaron, Abihu, and seventy elders all at one time, standing on a stone of sapphire.

It says "God cannot repent;" First Samuel xv: 29; but in Genesis vi: 6, "He repented having made man, and it grieved him at his heart." He repented having made Saul king over Israel.—First Samuel xv: 35.

The Bible represents God as being all-powerful; but in Judges i: 19, it says: "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but he could not drive out the inhabitants of the valley because they had chariots of iron." Again, in Genesis xxxii: 24–30, we learn that Jacob had a wrestling-match with God and beat him, and won from him the new name of Israel, or conqueror of God.

The Bible represents God as being all-wise, knowing everything, while Genesis xviii: 21, says the Lord said he was going down to Sodom to see whether they had done according to the cry that had come up to him, and then said if they had not, he would know. A God omniscient did not know till he had been to see for himself!

I could give you hundreds of contradictions more, but I have neither time nor disposition. You have enough now to last you a life-time to reconcile.

Monday evening, you directed our attention to John xix: 27, and asked us to notice the affection and respect Jesus had for his mother when he gave her to John. Why did you not tell your hearers to read John ii: 3–4. "And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee?" Does that show a respect for his mother?

You said "God had a design to promote holiness by dividing the human race into families"—then asked, "What does modern Infidelity teach? It teaches to destroy the home circle."

Further, you said, "Go down to New York State, and you will see the effects of Infidelity; there are a class of men living like beasts." This is FALSE! If men and women are living there like beasts (as you say they are), they are following the teachings of the Bible and Christianity, and not Infidelity. Look at Christ's command, Luke xiv: 26, "If any man come to me, and HATE NOT his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." What does that do but destroy the home circle by teaching us to hate our relatives. Again, "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here the Bible not only justifies us in forsaking our wives and children, but we are actually rewarded one hundred-fold. Which is it, Infidelity or the Bible, that teaches to destroy the home circle?

Again, you say, "God divided the race into families." At what time was this done, and how many did he design to have constitute a family? I doubt if any man in the "Oneida Community" ever had as many women as old Solomon, who, the Bible says, had seven hundred wives and three hundred concubines, yet he is represented as the wisest of men. According to your theory he must have been an Infidel.

Look at the command of Moses to the Jewish soldiers, Numbers xxxi: 17–18. "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves." A command which the Bible says they fulfilled, and got thirty-two thousand women to divide among the soldiers.

This not only taught the practice of free-love, but also to kill all the male children, to have more females left at their disposal. What a law! I don't wonder you wish to charge such a thing on Infidels or to others to whom it don't belong, rather than have it known that your "Bible" and Christianity teach it!

We come to another question. You asked, "If we were to go up to Tolcot Mountain in mid-winter and plant a rose-bush, would we expect to see flowers on it in the midst of a snow-drift?" It would be no more unreasonable than for Christ to expect to find figs on a fig-tree out of its season. Would it not be as consistent for a man to curse a rose-bush, as for Christ to curse the fig-tree? Again, you asked, "Can it be when Christ comes, and the last trump is heard, that there will be some in Plainville who have not repented?"

Where is your authority to say Christ's coming is yet future? The Bible nowhere says he is coming the third time, and he came long ago the second time, or he has deceived the people. In Matthew xxiv: 17, the Saviour commanded his disciples to flee from the devoted city to Pella, when they should see the abomination of desolation spoken of by Daniel, the prophet (verse 15), or Jerusalem compassed with armies (Luke xxi: 20). Those that should be on the house-top were commanded not to come down; and those that should be in the field not to return back to take their clothes. The idea is, they should make their escape from the city when they saw the predicted sign of its destruction. In Luke xvii: 31 the parallel instructions occur. The Saviour had referred to the destruction of the Noachic generation, by the deluge, and the destruction of Sodom by fire, and at verse 30th subjoins: "Even thus shall it be in the day when the Son of Man is revealed. In that day (what day?) he who shall be on the house-top, and his stuff in the house, let him not come down to take it away, and he who shall be in the fields let him likewise not return back. Remember Lot's wife."

The coming of the Son of Man, announced in verse 30th, is so clearly interwoven with events associated with the destruction of Jerusalem that no man, however learned or logical, can prove it to be yet future. If you will meet and harmonize this objection with your belief that the event is yet to transpire, I will devote the residue of my life to heralding the sublime consummation.

Again, you said: "I have very little faith in death-bed repentance, but we should prepare to die before the hour comes." To this I will reply that the Bible says nowhere that we for *death should here prepare.*

At this juncture you introduced Thomas Paine, and conveyed the opinion to the minds of your hearers that Mr. Paine was a despicable and mean man, saying, as you did, "that Thomas Paine was a *drunkard*, and lived with a woman *two* months before he died who was not his wife," and when he died his last words were: "Oh God! have mercy on me for Christ's sake!"

Without even referring to any authority to support your assertions, without even telling whom, he had personally injured, you left the great Revolutionary hero, having filled the unacquainted portion of your hearers with loathesome ideas of a misspent and profligate life on the part of this great champion of freedom.

The next evening you assailed the "Author-Hero of the Revolution," saying this time "he lived with a prostitute *three* months before he died; that he told her the religion he had instructed her in would not sustain her in the hour of death!"

Which statement shall we believe: that he lived two or three months with this woman? If you would always tell it the same, it would look more plausible.

I deny your statement about Mr. Paine's life, character, and last words, and I challenge proof of the truth of your assertions, which I believe are as calumnious as they are wicked and untrue. Look at what Andrew Jackson, seventh President of the United States, said of him; "Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. 'THE RIGHTS OF MAN' will be more enduring than all the piles of marble and granite man can erect."

William Howitt, in "Cassell's Illustrated History of England," says: "There was no man in the colonies, nevertheless, who contributed so much to bring the open Declaration of Independence to a crisis as Thomas Paine, the celebrated author of 'The Rights of Man' and the 'Age of Reason.'"

As I have not space in this letter, I will refer you to only one more authority, and that is the Rev. George Croly, who, in his life of "George IV.," thus speaks of Thomas Paine:

"An impartial estimate of this remarkable person has been rarely formed, and still more rarely expressed. He was assuredly one of the original men of the age in which he lived. It has been said that he owed success to vulgarity. No one competent to judge could read a page of his 'Rights of Man,' without seeing that this is a *clumsy misrepresentation.* There is a peculiar originality in his style of thought and expression; his diction is not vulgar or illiterate, but nervous, simple and scientific. Others have said of him, with more truth, that he owed his popularity to the hardihood with which he proclaimed and vindicated his errors. Paine, like the young Spartan warrior, went into the field stripped bare to the last thread of conventional disguise; and thus not only fixed the gaze of men upon his intrepid singularity, but exhibited the vigor of his faculties in full play. His ambition seems to have been that of an eccentric, well-intentioned desperado."

Sir, there is the evidence of an eminent man against you; but you say the brave patriot's faith would not sustain him in the hour of death. Listen while I repeat the sum of his faith: "I BELIEVE IN ONE GOD, AND HOPE FOR HAPPINESS BEYOND THIS LIFE. I BELIEVE IN THE EQUALITY OF MAN, AND THAT RELIGIOUS DUTIES CONSIST IN DOING JUSTICE, LOVING MERCY, AND ENDEAVORING TO MAKE OUR FELLOW CREATURES HAPPY."

What is there in this but what will sustain a person in the hour of death? Must people in order to be happy when they die, believe it is their duty, while living, to help support a host of useless VAGABONDS who LEECH their living out of the community? But I pass to notice other objections.

You said, "There is such a place as hell;" also, "That hell was not the grave, but a place of unquenchable fire." Will you please locate this place? Allow me to say *advisedly* that the word *Sheol*, Hebrew, and *Hades*, Greek, signify the *state of the dead*, irrespective of their condition. This I am *prepared to prove.* I am ready to meet you on all the Bible says about this matter. If you had lived one hundred years ago, your "hell fire" might have been appreciated; but I am happy to say that the majority of your hearers, although church-members, do not hold to your doctrine in this particular.

You next cited Samuel Hopkins, who, you said, "lived a hundred and twenty-five years ago, and who went to Newport and preached a sermon against slavery." He must have preached an Infidel sermon, for it is contrary to the teaching of the Bible to free human slaves, and slavery was for many years preached from the pulpit and is backed up by the Bible. It is through the very teachings of Infidelity that the world is where it is to-day; had it not been for this, we would be heathens now. Step by step the Bible has been left and the teaching of science listened to. Contrary to the Bible, the slaves have been freed; and if women ever have their rights, and are placed on an equal plane with man, it will be through the teaching of Liberalism. The Bible teaches the subjection of women! Glorious book, is it not? Again, you said, "The walnut is the most difficult to transplant of any tree." Another assertion without proof. Is the walnut as difficult to transplant as some varieties of palms?

You next related a story that an Atheist, after delivering a lecture to the French on the Canadian side of Niagara, gave an opportunity for any one to reply, which challenge was accepted. The truth or falsity of this story I have no means of knowing, but presume it will do to go with that of Thomas Paine. But if it was so, he showed more honor than you, by giving an opportunity for rejoinder. Why did you not give the liberty to question your statements publicly? Or if you thought the church not the proper place for controversy, why did you not accept my challenge to discuss the authenticity of the Bible in a public hall? I made you a good offer. I told you if you would, in oral debate, meet my objections and harmonize them with the doctrine of Christianity, I would espouse your cause; but you, hesitating, shrunk from the issue.

"Nong shrink from truth and seek the shades of night,
But those whose doctrines cannot bear the light."

You said, "There is a class of people who love Mammon more than God." Very true; but to this preachers form no exception, although the Saviour commanded his disciples to take no money for their preaching, etc. Mark vi: 8.

Again you said, "That Infidels very often would go to the girls, pretend to be pious, and tell how they used to attend Sunday school, and after being induced to marry them, they would turn and abuse them." You said you would "advise every woman in this house not to marry an Infidel if she would enjoy life."

As far as your advice goes, I think it was wasted, for I doubt if there was an Infidel present who desired to be married. Where did you learn that Infidels were more abusive toward their wives than Christians? Why did you not go to Infidel families and investigate this matter before you made so glaring a statement from the pulpit? You have had as good an opportunity as any minister in the United States to here give a correct idea on this subject; but your ignorance of the domestic relations of Infidels is manifest. By a glance at the papers we learn that there is more domestic infelicity among Christians than Infidels.

I will notice but one more of your assertions, namely, "That Infidels are mere negationists—pulling down, but never building up." I have stood in Plainville for some time, (although quite young,) meeting either ministers or laymen, trying to advance the progress of literature, science and philosophy, and will meet you in trying to promote interests of an educational character.

Infidels try to build up; they are the greatest workers in the world; they do not destroy without giving something in return; they advocate that the money which is expended on churches, on domes, cathedrals and ministers, be spent on halls of science, temples of literature, and in teaching philosophy; they advocate honest doubt in preference to cowardly reliance; the study of Cosmos, which is far more edifying than the theory of "Hell;" thinking instead of belief; working instead of praying; almshouses instead of paying ministers from one thousand to twenty-five thousand dollars annually for their words and gestures; tolerance instead of abuse; truth instead of creeds; obedience to the laws of Nature instead of communion altars, and liberty of thought instead of being limited within the narrow chains of sects.

Yours, etc.,
JAMES N. BISHOP.

Plainville, Conn., March 20th, 1874.

P. S.—I tender to the Rev. E. O. Denison the thanks of the liberals of this place, for the courteous treatment they have received from him; although we differ widely in our theological views, yet we appreciate the gentlemanly manner in which he speaks of Infidels. J. N. B.

Kansas—The Fort Scott Region.

(*Meaning the region anywhere within thirty miles of Fort Scott.*)

The following paragraphs appeared in the Banner of Feb. 7th, 1874, second page: Dr. J. K. Bailey, in a letter says: "Fort Scott and other places were too deeply buried beneath the strife for gold, the financial and temporal affairs of life, to heed the voice of the spirit at present." Right opposite this, on the same page, Theodore F. Price says, "I have lectured to *fine* audiences in Fort Scott," &c., &c.

Allow me a word in explanation. Both are good men, but they differ very much. Mediums err in not advertising in advance, when lecturing, etc., in the great West, where Spiritualists are scattered promiscuously over a large extent of country. None of the country knew of Dr. Bailey till he was gone, and then would not have known he had been here, had we not seen it mentioned in the Banner.

THE IMPORTANCE OF THIS REGION

May be inferred from the fact that the great and noble spirit, "Father King"—who led at Athens, Ohio, twenty years ago, in days of "Father Tippie" and "Koon's" world-renowned demonstrations—advised the "Boy Tippie," his trumpet medium, to go to Kansas, in this region, and settle. He did so, and during the war, King's spirit watched over his medium, gave him the war news every night from all parts of the Southern Confederacy; and during the Franco-Prussian war, gave the news every night. The battles of Metz, &c., were given with astonishing accuracy up to within a few minutes of each sitting. It is to be regretted that no one kept a written history of these séances.

Every phase of mediumship is useful, and should be cultivated and respected. Mr. Editor, will you be so kind as, from time to time, to publish in the Banner a list of the names and ages and post-office address of all the "trumpet mediums" that you can? Of all mediumships, trumpet mediumship is the scarcest, and they can do with some persons what no others can. Many very learned and skeptical persons must talk directly with the spirits for themselves.

Tipple, now the most noted trumpet medium in the world, had to sit once a day, daily, for eighteen months to be developed.

THE BEST SHAPED TRUMPET

Is made of tin, straight, twenty-four inches long, one inch wide at the big end, and the size of a common dinner-horn at the little end, a flare for the mouth, same as a common horn, and at the big end same flare as on an old-fashioned dinner-horn, then press the flare on the big end square, and it is ready for use. Cost about fifty cents. Stand the big end down on a stand or table, and lean the little end against the wall. Then form the circle *from* the wall around equal distance from the trumpet to the wall, again. The negative in the southwest and the positive in the southeast corner of the room; if the room be too large for that, then contract to within six or eight feet of the trumpet. Sit from fifteen minutes to three-quarters of an hour—the calmer the elements or weather the better; almost impossible for manifestations during a storm. Total darkness and perfect stillness. The skeptical ones furthest from the negative. The skeptical and inharmonious ones should always sit next to the positive. No jumping up and leaving without first speaking to the negative and giving warning beforehand.

Being at the house of a very learned professional man some time ago, and unexpectedly seeing the Banner of Light on his stand, I asked him what he took that paper in preference to all others for. He said, "On account of

ITS SIXTH PAGE."

For years he had *studied* it, and had never read a communication from the youngest or most undeveloped spirit but what had taught him one or more valuable ideas.

We in this region hail with delight any information HOW to *develop* the different phases of mediumship, taken from *practical* life of great mediums. It is a celestial science, and the subject is not yet exhausted. Let us have all you can give in this "*school*" of development. Our youth need it, the whole human race need it.

In the death, several years ago, of Orlando Durkee, the cause lost an untiring friend. I have known him, (and he a poor man, scarce of time and money,) as Corresponding Secretary, to write as many as thirty letters a day (paying the postage generally himself) to friends in the North and East concerning settling here and forming a colony. But as he wanted to engraft Fourierism on to Spiritualism, which old advanced spirits did not favor, it all fell through at his death.

The greatest obstacle in the way of the ancient spirits carrying out their wishes in this part of the country was, and still is, lack of concert of action in those who move to this region to find homes. They come and look around for land and not for Spiritualists. In this respect the Methodists, Baptists and Catholics, so far, have acted more wisely than Spiritualists. People in a new country love to have those of their own faith settle near them, and they will look around to get the best places at the cheapest prices for their friends, when they know them as such.

MANIFESTATIONS.

Ancient spirits are with us, and they intend to make this region famous for Spiritualism through all time. The world is challenged to furnish anything to excel spiritual manifestations witnessed in this region. Spirits have played on our band of instruments loud enough to be heard three or four miles away, and also some of the choicest music ever heard. They are now working in a new phase: taking pictures on a piece of white paper, getting life likenesses, &c., &c. In all directions persons are sitting for development in many of the different phases of mediumship.

Persons here can go to "Father King" and he will tell them what their gifts are, and also those of their children. Parents should attend to this more than they do. The most favorable ages for development in this climate, as a general thing, are for females from fourteen to sixteen and males from sixteen to eighteen. The leading spirits who manifest here have been in the spirit-world twenty-one thousand years. They say it is easier for them to come back and correct our errors here than to have so many come to them in ignorance to be taken care of; that millions of Orthodox Christians come to the spirit-world with no calculation of doing anything but rest in Jesus' bosom; so they let alone such lazy, worthless creatures, till other spirits take pity on them.

Kansas is the chosen spot of Spiritualism. The summer-land will shed on it its living rays of light, and eternity will rejoice in its manhood. Where now are those of the East who more than a decade ago sent aid to us to help throw off the shackles of physical slavery? Let us, with that same spirit, now throw off mental slavery.

To all those who wish to invest in lands or homes in this region, I will volunteer (or have it done) to answer their questions in behalf of this country—and there are persons scattered over the State who will answer for their regions of country—and thus direct the channels of immigration. JOHN PECK.

Fort Scott, Kansas, 1874.

Neither man nor woman should ever join hands in holy wedlock, unless in the act each gives the other the purest affection of the heart under the sober sanction of the head. The young man, in making his choice, should seek a woman loveable for the things that should be loved, and not a woman to be the figurehead for an establishment. No suicide is so sad as a marriage that will not bear the scrutiny of man, angels and God.—*Rev. J. F. W. Ware.*

Banner Correspondence.

Notes of a Lecturer—Phenomenal, &c.

Since I last wrote you I have been hard at work in the great field of reform in New Hampshire. I have been agitating the waters of Old Theology, and spreading broadcast the seeds of Spiritualism. I lectured the first two Sundays in March and a number of week evenings in Lake Village. The first Sunday we had a small hall, which was literally packed, and then we were obliged to secure the largest in the place—Mt. Belknap Hall, which was also well filled. Mrs. Emma E. Weston, of East Boston, was at Lake Village, March 6th, 7th and 8th. She held a dark séance, March 7th, after the manner of Mrs. Maud Lord. Raps very loud and distinct were heard; spirit-hands were felt patting us on our hands, at times shaking hands with us with the firm grip of an old acquaintance. The next manifestation was the movement of fans. They were whisked out of the hands of those who held them, and went on aerial journeys around the room, at times moving over our heads, then back of us; at other times in front of us, gently fanning. It would almost seem that the fans had become intelligent beings. One instant they would be gently tapping us on the head, the next "journeying on" through the air in a mad and mazy waltz. How merrily the bells sounded as they went whizzing by, pausing for a moment on the outstretched palm of some one; then starting anew into the air, bounding on over our heads; the next instant they were quiet, having found a resting place somewhere. Spirit-lights were seen in different parts of the room during the circle. Rings were taken from the fingers of those forming the circle, and carried about and safely placed upon the fingers of other members of the circle. A gentleman—Mr. J. B. Hendley—caught hold of the wrist of what he supposed to be a man; but, while he held it, lo! it dissolved, and he found himself grasping—*nothing!* Every one present was well satisfied that Mrs. Weston did not herself produce the manifestations, but that some power outside of herself performed the wonders of the evening.

March 8th Mrs. Weston gave two hall séances, at the close of my lecture, giving many names, all of which were recognized. Thus we gave a new impetus to the cause of Spiritualism in Lake Village. During my stay in that place revival meetings were held every day in the churches, and at one of those meetings Spiritualism was slandered, vilified and derided by a revival preacher. The next day the pastor of the church (Free Will Baptist) apologized to a Spiritualist for the above lecture. A prominent member of the same church paid Mr. Edward Moulton fifty cents for attending two week evening prayer meetings, so as to deter him from going to my lectures. The Advent minister says he is going to preach a discourse showing up Spiritualism. Some of the church members declare that my lectures have put them back a whole year. I am going there again in June, and will try to put them back another year! An interest has now been created in Lake Village, which will never die, but every year will increase. The scales have fallen from the eyes of some, and they have already begun to look at theology with the eye of reason, not as of yore through priestly goggles. Mr. and Mrs. J. M. Cook, Mr. and Mrs. Tucker, and Mr. Hendley may be mentioned as among the noble workers in the vineyard of truth in this town.

At this place I met with Dr. Sylvester Wood, the wonderful cancer doctor, of Washington, N. H. The following facts with regard to the cure of a cancer were given to me by Mr. J. M. Cook: Mrs. Smith Jewett, mother of Mrs. Cook, had a cancer on her nose which was increasing rapidly in size. Dr. Thompson, of Laconia, made an examination, and advised the use of the knife for its removal, which was not consented to. By the advice of Mr. Cook, Dr. Wood was called, and, after an examination, said he could cure it. He made his first visit Jan. 3d, 1874, and applied a plaster made under spirit direction, and in about five weeks the cancer was removed, and one week later entirely healed. I have seen the cancer, (preserved by Mr. Cook,) and it is nearly an inch long, and three quarters of an inch through the centre. He has made other cures; and he warrants a cure of cancer in every case. He says, "No cure—no pay." Let no one ask, whilst cures like the above are being made, "What good has Spiritualism done?"

Sunday, March 15th, I spoke in the Unitarian Church, at Laconia, N. H. Here I was greeted by a very large audience, and I trust considerable interest was created by the lecture.

Thus the glorious cause of Spiritualism is marching rapidly onward. The frowns and derisions of the church cannot stop its advance. Before its tribunal error trembles, and the church itself is not secure from these ague fits. The "devil argument" of the Adventists, "unconscious cerebration" of our scientific opponents, and "delusion" arguments of the materialists, do not seem to affect the growth of Spiritualism in the least. Everything which has been done to retard the progress of Spiritualism has only given it a new impetus, for the truth is indestructible, and cannot be overthrown. The dark waves of superstition strike harmlessly against us. And no longer do we fear the malice of Christians, for the rapid advance of free thought has robbed them of their instruments of torture. I am sure they cannot injure our characters, for we all lost them when we became Spiritualists. Then let us all labor earnestly and enthusiastically for the cause of humanity. GEO. A. FULLER.

Natick, Mass., 1874.

To Those who Intend Visiting the Eddy Mediums.

DEAR BANNER—Permit me, through your columns, to say to the friends of progress who contemplate visiting the Eddy Mediums during the coming season, as exorbitant prices have been charged some parties for conveyance to Chittenden from Rutland, that Mr. George Richardson, Wales street, will convey all who desire to go there, for a reasonable compensation. As my office is nearly opposite the depot in Rutland, I will render strangers any assistance in my power to reach this Mecca of Inspiration, where the "gates are still ajar," and the materializations are increasing in power and interest.

Fraternally yours,
MARY L. JEWETT, M. D.

P. S.—Mr. Richardson informed me this morning that he would carry two persons for $2,50, or four persons for $4,00, a distance of six miles. The Rutland people are prejudiced against Spiritualism, and perhaps they think they do *their* God-service by the unprincipled course taken.

Rutland, Vt., May 4th, 1874. M. L. J.

Wisconsin.

APPLETON, — Mrs. Sophronia E. Warner writes, May 1st, as follows: Although a long time has passed since I have written for the Banner, my soul has been continually and deeply interested in its success. It has stood the test of severe trials, and floats to the breeze bearing to weary souls rest, and inspiring thinkers with deeper thought, and workers with more courage.

The living Spiritualists feel proud of its high tone and the loving Spirit with which you present your thoughts to the world. All feel they can ask people to take the Banner, for they know subscribers will receive full remuneration for their money. We can ask opponents to *read* it, *knowing* that their purer, better feelings can but approve the manner and spirit in which you present your ideas, though not prepared to admit your conclusions. Although I have been silent so long to all of our papers, my soul has been awake to the living interest of our cause, and deeper has grown my love for the pure, holy and unfolding principles of Spiritualism. Spiritualism, as I understand it, rests on a platform broad enough to freely discuss all subjects, and while we may differ on the most vital questions of the hour, we grant that each alike may be honest and true; our duty ever being to speak, write, and live our highest convictions, and let the reputation of others alone.

I have been laboring the last year nearly all of the time in Northern Wisconsin, but have given a few lectures in the Southern portion. I have spoken in Omro, Ripon, Oakfield, Appleton, Neenah, Manasha and Brillion. In all of these places I have found true, brave souls who are willing to work and sacrifice for the blessed truths of the religion of reason. Brillion is a place of a very few houses in the woods, and I could but wonder where the people came from, as I looked over my audiences. Yet interest has been equal to maintaining lectures once in four weeks, for the last five months, with prospect of continuing some time in the future. I mention this fact that large places may take courage, for meetings are maintained in Brillion by the energy of three men and two women. Mrs. Salina Bailey and Mrs. McBride move among the people and obtain subscriptions, and Mr. Beach, Mr. Bishop and Dr. McBride work as true souls always work for the growth and spread of what they believe will bless humanity. Through such thinkers and workers, our cause moves on in country and city.

I hope now the spring has come, with its sunlight, to be able to obtain numerous subscribers to your paper. I shall work with a will for such result.

I have given several lectures in Lake Mills, in the southern part of Wisconsin, to large and appreciative audiences, and I have reason to believe the good angels have thus awakened thought that will never die, but will ring back forever the false by beholding the purity and brightness of the true.

I wish every liberal minded person knew of the excellent medium, Mrs. Lodema Atwood, of Lake Mills. She has no superior in all my acquaintance of mediums. She is influenced by a French doctor, who is able to control her perfectly, enabling her to read and describe disease, and at a distance, by holding a letter or a lock of hair in her hand, and not only to describe, but to give such remedies as are truly curative, it directions are followed. Let all who are sick and wish to be well, write or visit her, at once. You will find she is true to herself and the cause she dearly loves—able to administer both to the soul and body through her blessed gift. She is fully and lovingly sustained by her husband, Isaac Atwood, whose soul is fully in the good work. Let such mediums be sustained, is my earnest prayer.

The interest in spiritual truths is deepening all through our part of the State. My own soul feels a more earnest love for its divine truths, which I know have power to right all wrongs, and I can truly say to my many friends East and West, I do not forget any who have helped me by their love and kindness. My powers as a medium of inspiration constantly unfold; and I pray I may ever keep myself in condition for the angels to do the best possible through my brain. I am grateful to them for the blessed gift of helping the weary and oppressed.

Illinois.

CHICAGO.—J. W. Free writes, April 24th: I send a few facts to the Banner for the benefit of the people: Public circles are held here at 409 Randolph street, by Dr. S. Maxwell and others, on Tuesday, Thursday and Friday evenings. Mrs. Sundam performs the wonderful fire-test.

Dr. Morgan's eye infirmary, north corner of Adams and Clark streets, is a needed institution. He has performed some wonderful cures here and in California, where he formerly practiced. He can tell a person on entering his office whether he can cure him or her, and how long it will take, and what the cost will be. I have great sympathy for the blind, as I was very nearly blind myself twenty years ago, but was cured by Mrs. Hawkins (then called a witch), who resided on Pigeon Plaine, Mich. I had tried oculists and doctors, all of whom said I should be totally blind. I got a Methodist deacon secretly to drive me one hundred miles to see the witch, as he called her. But she took the church creed out of him, by curing me, and I have been a Spiritualist ever since. The joy that I experienced after she had worked over me for some ten minutes no tongue can tell.

J. B. Rogers and wife have started a health reform institute at 233 West Washington street, where they give chalybeate and blood baths, treat and examine by lock of hair. They have performed some wonderful cures. I will just say here that many persons who send a lock of hair get it so mixed up with other magnetism that the best mediums cannot diagnose correctly by it. I have had great experience in this matter. The hair should be cut from the back of the head, put in paper, then in an envelope and directed by one's own hand.

To test the matter I cut a lock from the mane of my horse, sealed it up and took it to one of the best business and test mediums in Chicago (Mrs. S. A. Crocker, 644 Fulton street). As soon as she put it to her forehead "Wild-Eagle," the Indian who controls her, said "there is no thought; it is from a horse, and he is lame in his left shoulder," and then said I must take a table spoonful cayenne pepper, put it in half-a-pail warm water, bathe his shoulder, rub thoroughly dry, and he would get well. All proved true.

We have meetings Sunday mornings and evenings, with S. Maxwell as speaker. The Lyceum is in good working order.

E. V. Wilson has occupied the hall occasionally, giving some of his wonderful tests.

The spiritual influence is working among the clergymen, liberalizing and freeing them from church creeds, as in the cases of Rev. Florence McCarthy and Prof. Swing, and others all over the country. The work is going on gloriously.

New York.

NEW YORK CITY.—Dr. T. J. Lewis writes, May 3d: Since our removal from Chicago to 1284 Broadway, New York, and opening our Clairvoyant and Medical Temple for the healing of the people, we have instituted a circle for the scientific investigation of the spiritual phenomena, and the results thus far are really wonderful, and when practically tested will be given to the readers of the Banner of Light.

At our circle we intend to put the following interesting question: What are the physical or spiritual requisites by which mediumship in any of its phases is made to exhibit itself through the human body?

When the above question is answered by the angels at our circle, I will transmit the same to you for publication. I hope the good old Banner of Light may continue, like the Rochester knockings, to knock away the errors of old theology.

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Banner of Light.

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Mr. H. G. Atkinson and the Rev. Mr. Voysey.

Pascal, who, though he was not forty years old when he died, was one of those intuitional observers of human nature who anticipate the results of experience in their judgments, has the following remarks: "The will is one of the principal instruments of belief; not that it creates belief, but because things are true or false according to the aspect in which we regard them. The will, which is more inclined to one thing than another, turns away the mind from the consideration of those things which it loves not to contemplate; and thus the mind, moving with the will, stops to observe that which it approves, and forms its judgment by what it sees."

It is of course the study of the truly scientific and dispassionate truthseeker to escape, as far as possible, from this subtle influence of the will, and to bring his unbiased reason to bear upon any problem presented for his consideration. In a recent number of the London Spiritualist we find a letter from Mr. H. G. Atkinson, and a passage from a discourse by the Rev. Mr. Voysey, and we were struck, in reading them, with the difference between a trained thinker, bent upon getting at one of Nature's truths independently of his will and his past predilections, and a thinker who is largely, though unintentionally, biased by his emotions and his individual notions of what it is fit and becoming for Nature to do or permit.

Mr. Atkinson, who must be now approaching that period of life when the wise man is entitled to the appellation of a sage, has been for many years materialistic in his philosophy. By a strictly inductive process of reasoning, based upon carefully coördinated facts, he arrived at the conclusion, shared by so many scientific men at this time, that we have no sufficient assurance of a future for man. Carrying faithfully into practice the Baconian method, and ruling out all biases from the will and the emotions, he was landed in this result. His letters, published in concert with those of Miss Martineau, stand as the evidence of his ability and his fidelity to the cause of truth, as he understood it, freed from all the prepossessions of will. We do not say he was right or wrong in his inductions; though Kant, the great German philosopher, arrived by speculative processes at pretty much the same result, and finally was obliged to posit his only reasons for a belief in immortality on the somewhat narrow and questionable ground of a moral sense in man.

Mr. Atkinson took it for granted, as nearly all of us did, some thirty years ago, and as the scientific world in general does *now*, that all the stories, with which history and biography teem, of apparitions and phenomena called "supernatural," were merely old wives' fables, credited by superstition or enthusiasm, but fairly set at rest at length in the light of advancing science. It is true he admitted most of the phenomena of phreno-mesmerism, in which he was one of the earliest experimenters, but these did not go far enough to satisfy him that there was a new and different field for induction, transcending all that he had known in his mesmeric experience.

But now Spiritualism comes forth with its marvelous exhibitions of a power, guided by intelligence, and manifesting a perfect mastery of material impediments; and Mr. Atkinson, in the true spirit of Bacon's teachings, and untrammeled by the past conclusions at which he had laboriously arrived, says: "I will frankly acknowledge that at first I *did* think that I could explain the phenomena in accordance with the conclusion that I had come to in relation to my discovery of phreno-mesmerism; and in regard to the motion of objects, I think so still; but the progress of the phenomena *makes me pause, and I ponder and hesitate*, and consider that we are forced to accept paradoxes and at first seeming impossibilities."

"I am convinced," he says, "that the facts under the term Spiritualism, with their correlations, put us at last on the true path—paving the way to a true science of man and mind, and of course in answer to the question of 'What am I?' mesmerism and its collateral facts have heralded the way, as Spiritualists, as well as others, are now seeing. . . . The Spiritualists have the facts in their hands, *and are masters of the position*."

All this is creditable to the candor and good sense of one whose former conclusions, based only on the received portion of the facts, were in direct antagonism to the notion of a survivance of the actual man after the phenomenal dissolution. Mr. Atkinson shows none of that pride of opinion which a mind less large and liberal might show in announcing views not in full harmony with those he once entertained. What a contrast there is, in his manly and thoroughly scientific course, to the peevish opposition, manifested by the Huxleys and the Tyndalls toward our stupendous facts! But these men will have to come to it at last. There are some very big *lecks* now growing for them, which, like Ancient Pistol, they will be compelled to eat, and that before many years shall pass by.

Mr. Atkinson has shown himself a true Baconian in following facts, let them lead where they may, and in yielding to them when they correct his previous inferences. He does not, like Herbert Spencer, reject the facts of Spiritualism on *a priori* grounds. He does not, because they may seem "paradoxical and impossible," repudiate the testimony of thousands of competent witnesses. He admits the facts, and quietly says, "Wait now, and let us see what we can do with them." He has no anxiety to reconcile his old views with the new data. He does not pour contempt on the spiritual solution, but simply asks for time to take in the stupendous hypothesis, if it be the only one with which the phenomena can be made to agree. That he will live to admit it, and rejoice greatly in the admission, we hope and believe.

We would call attention now to the very different temper in which the Rev. Mr. Voysey, a *concoûteur* from the Established Church, looks upon Spiritualism and its facts. The following is a report of a passage in his discourse, delivered Sunday, April 12th, at St. George's hall, Langham Place, London, his text being from Psalm xxxix. 8, "Now, Lord, what is my hope? Truly my hope is even in thee":

"In the course of his remarks Mr. Voysey said: Perhaps I need scarcely say that I am one of those who do not believe that a future life has ever yet been demonstrated. Hitherto, as far as I am persuaded, we have had no voice from the tomb, no resurrections, no angels or spirits to tell us a single word as to the state of the departed. But I wish to draw a line here and admit that, so far as I know, it is possible that the future life may yet be demonstrated. It would be arrogance indeed to affirm the contrary, or to put any limits to man's capacity of knowledge. All I now say is that, in my opinion—and I may be wrong—the instances of alleged communication with the spirits of the dead have not been satisfactorily proved.

I cast no slur upon the good sense or good faith of the many friends who assure me of the facts of Spiritualistic phenomena—phenomena which I do not even question—but I am not satisfied with the explanation given of them. We require, I think, a great amount of evidence of a different kind to that usually offered before we can accept the phenomena as demonstrations of the life beyond the grave.

The contempt which is too often exhibited toward those who believe in Spiritualism I entirely forswear. It is deplorable, even to those who disbelieve in it, that men of science, with few exceptions, refuse to investigate it—to expose the fallacies of it, if it be fallacious; and to account for the phenomena, if they can be accounted for, by natural agencies. Mere unbelief and contemptuous refusal to notice it will not do much to eradicate it if it be a superstition; whereas, if it be true, the men of science ought to be the first to discover its truthfulness, and to bear their testimony to the world. Will it be believed that there is in London, at this moment, a medium who presented, in a West-end drawing-room, as the spirit of a deceased person, one 'Florence Maple,' who 'stepped out' from some cabinet, and suffered a party of ladies and gentlemen to feel and shake her by the hand, she freely conversing with them, sitting down in a vacant chair, and allowing herself to be measured in order to prove that she was not the medium disguised? She then gathers the autographs of the company, and disappears. Will it be believed that all this is said to have occurred in this very city, a few weeks ago, and no more notice is taken of it than if it were a matter of daily occurrence? Now, we cannot use half-terms in speaking of this alleged fact. If it really occurred—if a person who was once dead has been seen alive, and in costume, moreover, of manufactured material, and handled and heard to speak by a room full of ladies and gentlemen, and then as suddenly has disappeared—then it is unpardonable to show apathy upon a subject of such supreme importance to mankind. But if it really did not occur, it must have been a monstrous and wicked fraud, practiced by, or upon, the parties who say they witnessed it. Such a fraud is a scandal to our country and to the enlightened age in which we live. It deserves our deepest execration; yet no one seems to care to settle so momentous a question, or even to clear the character of their neighbors by some attempt at investigation.

I say nothing here of much that is repulsive in the so-called revelations of Spiritualism, and which only leads me to hope most earnestly that it may not be true. I have only alluded to it at all because it is necessary—absolutely necessary—to our purpose this morning, to show on what grounds we rest our hopes of immortality. Spiritualists appeal to a vast portion of mankind, who prefer seeing to believing, who are ever hankering after signs and wonders, and whose materialistic notions of God and soul and heaven compel them to seek satisfaction in visible proofs. We come into the field with very different weapons. 'The weapons of our warfare are not carnal.' And if we cannot hold our ground with these, we refuse to adopt an inferior mode of warfare, or pander to what seems to us a morbid craving for hidden mysteries.—*Eastern Post.*"

There is much in all this that we can approve, and some that we must disapprove. As to Mr. Voysey's inability to accept the phenomena as "demonstrations of the life beyond the grave," that may be a mere temperamental condition with him that time may alter, and we cannot find fault with him for not admitting so great a conclusion before he has given the subject the study it demands. But when he says that "there is much in the revelations of Spiritualism that leads him to hope most earnestly that it may not be true," he shows the morbid sensitiveness of the sentimentalist, rather than the wisdom of the philosopher who has faith in Nature, and is willing to follow her facts, whithersoever they may tend. He might as well say there is much in the revelations of human life that leads him to hope it is not true. The spirits are a very mixed set, just as they were when in the flesh, and it may take some time yet to straighten them out. But an eternity is before us. If by the "*revelations*" Mr. Voysey means the well-known *facts* of Spiritualism, we think his earnest hope that they may not be true, is about as reasonable as it would be to say he hopes one of Euclid's demonstrations may not be true.

Archbishop Whately, we are told, used to remark that he could not bear the phrase, "I should be sorry to think." Let truth first be established, and sentiment will soon adapt itself to it, was the inference he left us to draw. The Archbishop lived to be a good Spiritualist, though some of his early teachings were in conflict with the more hopeful philosophy of the spirits.

But the most objectionable inconsistency in Mr. Voysey's language is that, where, after blaming the men of science for not investigating the amazing phenomena through Miss Cook, he somewhat haughtily and superciliously says, in reference to the facts adduced by Spiritualism in support of immortality, "We come into the field with very different weapons. 'The weapons of our warfare are not carnal.' And if we cannot hold our ground with these, we refuse to adopt an inferior mode of warfare, or pander to what seems to us a morbid craving for hidden mysteries."

Now what reason or sense is there, in connection with the point at issue, in all this lofty talk about *carnal weapons* and a *morbid craving?* It is a question of facts and of interpretation of facts. Mr. Voysey himself has just blamed the men of science for not looking into these things; and in the next breath he talks as if he would frighten them off by the cry of *carnal weapons* and *morbid craving*. All this is certainly not in the spirit of the Baconian philosophy; it is not in that humble spirit which would strive to reconcile ourselves to God's facts, and not curl the lip at those facts because they do not happen to harmonize with our notions of what is æsthetical and refined; as if this complex universe, with an eternity behind us and before us, were all under our limited ken, and we could see all things past, present and future at once, instead of taking, as we do, very partial and consequently fallacious views as to the wisdom and morality of what we call Nature!

It is the mere alphabet of being that it is given us here to learn. One of the important lessons that Spiritualism teaches is, that the wisest of us are yet in our rudiments; that the glass through which we see dimly makes many things appear right that are absolutely wrong, and many things appear wrong that are absolutely right; and that it is for an advanced science of anthropology, based upon the *whole* nature of man, psychical and physical, to correct our errors and supply our deficiencies.

Mr. Voysey shrinks from some of the rough facts of Spiritualism; they jar upon his sensibilities; they violate his exquisite tastes; they are opposed to his finer culture; they shock those notions of respectability which he had attached to the spiritual state. Well; it has been not inaptly asked, If spirits have their low life, may they not have their high life, too? But these "carnal weapons" are a dreadful thought to Mr. Voysey. The idea that hard facts should be given us instead of delicate suggestions, and misty transcendentalisms—that spirits should come down into our very rooms, knock tables about, interchange slang phrases, re-materialize themselves, and rap hard-headed skeptics on the skull—all this so upsets Mr. Voysey's notions of spiritual propriety, that he recoils from the rude demonstrations they afford, and, in the sanctuary of his inner consciousness, of his refined and delicate preconceptions, cries out, "We refuse to adopt an inferior mode of warfare," &c.

There was much of the same morbid super-delicacy about the late Mr. Strauss. He had cossetted himself in his refinements till he at last arrived at the feeling that really immortality is, after all, a very ungenteel thing, and that to be annihilated is the conclusion much more becoming to a gentleman, a high conservative, a philosopher, and a detester of "the American democratic system." "The thought of an endless hereafter fills me," he says, "with dismay!" This good Mother Nature, coarse and even indelicate as she sometimes is, he cannot trust to make things all right. She may do for the illiterate vulgar, who believe in apparitions, and are confident that they shall rejoin their beloved ones; but a Hegelian philosopher of the *left*, or extreme school, has outgrown these vulgarities! Nothing will content him but going back to the original *Zero*, from which things issued, but must never issue again, so far as he is concerned!

Mr. Voysey has shown so many signs of a more manly temper than this, that we hope he will outgrow his squeamishness in regard to Spiritualism. If, like Mr. Atkinson, he will only put his faith in Nature, and follow her as the safe, eternal guide, he may yet come out all right. Nature is not soulless and "immoral," as Rénan and other philosophers would teach. She is the expression of divine wisdom; and where we think she errs, let us bear in mind that a higher knowledge, a more thorough induction, might show us that hers is always the course of universal and absolute justice and love. If the facts of Spiritualism are true, Mr. Voysey may be sure that they are God's facts, and that God will overrule them for the ultimate good of his moral and physical universe. Instead of saying of a fact of Nature, "I hope most earnestly that it may not be true," let us rather learn to put up the prayer, "God help us to attain to that more enlarged view which will enable us to see that what to our hasty and imperfect vision is wrong, is the very core of righteousness, justice and love." Let us listen to that voice, still issuing, as in the days of old, into the heart of the Psalmist, from the highest heaven—"Be still, and know that I am God!"

We must say in conclusion, that the attitude of Mr. Atkinson, the non-theist, in reference to these subjects, is more reverent than that of the Rev. Mr. Voysey, the theist.

GENIUS.

BY R. H. HORNE.

Far out at sea, the sun was high,
While veered the wind and flapped the sail—
We saw a snow-white butterfly
Dancing before the fitful gale,—
Far out at sea.

The little stranger, who had lost
His way, of danger nothing knew;
Settled awhile upon the mast,
Then fluttered o'er the waters blue,
Far out at sea.

Above, there gleamed the boundless sky—
Beneath, the boundless ocean sheen;
Between them danced the butterfly—
The spirit-life in this vast scene,
Far out at sea.

Away he sped with shimmering glee—
Dim, indistinct, now seen, now gone;
Night comes with wind and rain—and he
No more will dance before the morn,
Far out at sea.

He dies unlike his mates, I ween,
Perhaps not sooner, nor worse crossed;
And he hath felt, and known, and seen
A larger life and hope—though lost
Far out at sea.

☞ May brings to our table another number of that excellent publication for children, "THE LYCEUM," which P. H. Bateson, of Toledo, O., issues regularly in such a tasty and readable fashion for the small sum of seventy-five cents per year. "The Three Bears" (illustrated by "Calla") on its first, give a fine introduction to the good things which follow on the succeeding pages. The paper deserves the kindly patronage of the public.

☞ Theodore Parker wrote to Senator Sumner at the time of his first election: "You once told me you were not in politics, but in morals. Now, I hope you will show morals in politics. I hope you will build on the rock of ages, and look to eternity for justification." Charles Sumner so builded, and it is a "consummation devoutly to be wished" that many other American statesmen would follow the example.

☞ Dr. W. A. Dunklee, who has for many years been an active worker in the spiritual vineyard, is having marked success as a magnetic healer. See his card on our seventh page.

Meat and Public Health.

A timely pamphlet, crammed full of the most suggestive facts and prolific statements on the relation of the live stock trade and the consumption of animal food to the public health, has been issued for the special benefit of the public, by the Society for the Prevention of Cruelty to Animals, of which Loring Moody is Secretary and Treasurer. We feel it a duty to go over some of its statements, for the purpose of enlisting the interest of our readers more fully in it than they otherwise might become engaged. It appears that, according to the census returns for 1860, Massachusetts is the most unhealthy State in the Union next to Louisiana. Investigation shows that this startling statement is based for its cause upon the quality of the food consumed by its inhabitants. It appears that large quantities of animal food, diseased or in various stages of decomposition from bruises and death in transit, are put upon the market, sold and eaten as food. And this is proved from the report of the Boston Committee appointed to inquire into the sale of diseased meat in the city markets, which Committee was appointed in 1871. The single item of calf meat illustrates the whole. After collecting these calves from a wide extent of country, and keeping them two or three days from the cow while the car-load is being made up, being too young to eat hay, nothing else is given them for the four to six days during which they are kept before slaughtering. From ninety to one hundred calves are put into a single car, and one of the largest butchers stated that "the young calves are very weak when the train arrives, and have to be boosted along a little by the tail to keep them up." If one falls down he is sure to be trampled to death.

They naturally bleat all the time, and in order to stop it, and at the same time to *bleach* out the meat so as to make it look more delicate and appetizing to the consumer, the men tie a cord or buckle a strap so tightly about the calf's neck as to raise a vein, which they open and let the blood run from until the creature falls down, because too weak to stand or even to bleat. By the next morning it will recover strength enough to get up again and bleat, when the same cruel process will be gone through again. After several days of such misery it is killed outright and converted into what passes among consumers by the name of *veal*. The repeated recoveries of the poor creature are made at the cost of the best nutritive qualities it possesses; so that when it is finally turned over to the butcher there is nothing left to it that is really fit for human food. The New York State Cattle Commissioners state that "large quantities of unwholesome beef and other meats are constantly thrown upon the supply market for consumption, so prepared and disguised that detection is almost impossible. Unscrupulous dealers unhesitatingly sell whatever can be obtained, regardless of life and health. The laboring classes, those who need the most wholesome and nutritious meats, are therefore the greatest sufferers; for the reason of low prices they are induced to purchase inferior qualities." The Boston Report adds that "the manufacture of sausages furnishes a fine opportunity for working up damaged stock. When a piece of meat becomes too offensive to be exposed for sale, it is sent to the sausage shop. Young veal figures largely in the German sausages, and in fact a large proportion of the worst kinds of meat finds its way ultimately into Bolognas."

These revelations, made on the best of authority, are simply sickening and horrible, and show how very little the public health occupies the thoughts of those who are devoted to the making of money. No longer ago than on the 17th of last March it was stated, in a dispatch to the Journal from New York, that "the Board of Health had been called upon to make an investigation, because quantities of tainted meat continue to be sent East from Chicago. No doubt the cities of New York, Boston and Philadelphia are to some extent still supplied with unwholesome meat. * * * Much complaint against Chicago is made among receivers and shippers of meat. *Fifty per cent.* of the hind-quarters held by Chicago and shipped East in January and December were found tainted, on inspection." And twenty-five per cent. of shoulders were found thus tainted. A New York dispatch to the Journal, dated April 5th, says that "the decayed and improperly packed meat is usually sold at a lower price than the sound and wholesome article, and is therefore bought to a great extent by the poorer classes of people. Besides the bad meat which is brought here already packed, much that comes by the carcass or whole hog unpacked becomes partly spoiled before its arrival, and is doctored with peculiar salts and chemical compounds to disguise the taint and deceive purchasers." This tainted and diseased meat is far from being necessarily sweet when dressed and prepared for shipment, and how much of it is made from bruised, maimed and sick animals, and that died in cars and yards, will never be known.

A distillery-milk horror in Brooklyn has been described in its shocking details in another Boston paper, which is enough to make people forswear the use of marketed milk, as well as meat, for the rest of their lifetime. Now the moral of this whole story is this: that man cannot misuse and abuse the brute creation on which he feeds, without paying the visible penalty for it. Mr. Moody has prepared for his instructive pamphlet tables of death-rates for the different States, based upon the general census reports of the United States; and he shows that in those States where the great slaughtering-houses and cattle-markets are situated, the death-rate is steadily increasing—States like Massachusetts, which distributes meats for New England and feeds regularly over a million persons—States like New York, Pennsylvania, Ohio and Illinois. A comparison of the returns to be found in this table is positively startling for the grave truths it tells. The consumption of diseased animal food by any community must prove fatal to its standard of health, and finally lower it to a point below which it can scarcely go. This increase of the death-rate where such meats are sold and consumed, is the sign of the silent pestilence that is doing its sure work—the flag of distress—the warning that the brute creation which supplies us with our sustenance cannot be abused without having its revenge. Even the Maine, Vermont and other farmers send to the Boston market their poorest and weakest creatures for slaughter and consumption, reserving the best for home use. So that, as what Massachusetts receives comes mainly from the West, it has to take animals that travel further and fare harder than to any other State, since it lies furthest East. And this State is therefore styled the slaughter-house and hospital of New England. Right amongst us is situated, says this pamphlet, "one of the largest charnel-houses in the United States." Who knows how much this matter has to do with the mysterious diseases which baffle the skill of physicians and rob families of their buds before they can develop into flowers?

Mr. Moncure D. Conway on Spiritualism.

Mr. Conway is the London correspondent of the Cincinnati Commercial, and in that journal of May 2d, 1874, we find a letter of his in which he gives the following account of the state of Spiritualism in England:

"Spiritualism appears to be on the decline in this country. The exposure of the Davenport Brothers was a heavy blow. . . . The exposures of other leading mediums have followed in quick succession. But above all, I think the reason of the decline is that the professed jugglers, Dr. Lynn and Messrs. Maskelyne and Cook, are like the soothsayers who confronted Moses, imitating the *tricks of the Spiritualists*, without, as in Egyptian competition, being surpassed in any."

Here the wish is so palpably the father to the thought, that we regret we cannot give Mr. Conway the credit of sincerity in what he asserts. He knows better. He knows that the cause of Spiritualism was never exciting so profound and wide-spread an interest as it is at this moment in England. He knows that among the people who take him by the hand, and admit him to their hospitalities, there are many who are confirmed Spiritualists; and that when he talks, in his general way, of the tricks of Spiritualism, thus insinuating that all the phenomena are tricks, he utters a base slander. He knows, furthermore, that what he calls "the exposure of the Davenport Brothers" is simply one of those *exposures* which have been going on for the last quarter of a century, and which amount to nothing so far as they can be called an invalidation of the essential phenomena that are inexplicable under any theory of trick. And Mr. Conway knows, in conclusion, that the paltry imitations of the phenomena by Dr. Lynn and Messrs. Maskelyne and Cook have been thoroughly and unanswerably exposed in England, in repeated lectures by Dr. George Sexton, and shown to fall in all those conditions which constitute the difference between them and the phenomena got through accredited mediums.

Knowing all these things, as Mr. Conway must know them from his associations and opportunities in London, what can we think of the spirit that has induced him to utter this notorious falsehood as to the decline of Spiritualism in England, and to say that the exposures and juggling tricks, to which he refers, have had any other effect than to make intelligent Spiritualists all the more confident as to the genuineness and marvelous character of the manifestations, on which they have built their conclusions?

We appeal to our able and candid *confrères* of the London Spiritual Magazine, the Medium and Daybreak, and the London Spiritualist, to tell us whether we are not right in pronouncing Mr. Conway's statement untrue in spirit and in detail; whether Spiritualism is not at this time stronger than it ever was before in England; whether the extraordinary manifestations through Miss Cook and Miss Showers, and the disinterested testimony of Professor Crookes and others, have not given renewed and amazing strength to the cause—thus naturally exciting the hate and malevolence of those who, like Mr. Conway, do not want Spiritualism to be true? We call upon our London contemporaries to stamp his misrepresentations with the disproof which we know they can abundantly offer.

Meanwhile the friends and correspondents, who have been disturbed by the representations which, under the disguise of extreme candor, he has put forth in the Ohio paper, may rest assured that no one who has kept the run, as we have, of the movement in England, can hesitate for a moment to pronounce those representations absurdly and wickedly untrue.

Spirit Photographs.

A correspondent in Memphis sends us the following "scrap from an Orthodox paper," copied from the Scientific American, with the request that we would say something about it:

"The spirit photographs which pass current among credulous Spiritualists for genuine ghosts of the departed are produced in various ways. The latest and most scientific method is as follows: The plain background screen, before which the sitter is placed in order to have his portrait taken, is to be painted beforehand with the form of the desired 'spirit,' the paint being composed of some fluorescent substance, such as a solution of sulphate of quinine. When this painting dries on the screen it is invisible to the eye; but it sends out rays that have power to impress the photo plate; and thus the image of the person together with the quinine ghosts are simultaneously developed upon the negative."

All that we need say in regard to the above statement is, that the fact of spirit photography has been well established not only in this country, but in England and France. That deceptions are often practiced is not at all improbable. When was there a genuine thing that its sham did not follow it like a shadow? In England Mr. John Beattie, a most sincere and competent investigator, and an experienced photographer, has abundantly tested the possibility of spirit photography. Mr. Hudson, also, and several others have given satisfactory proofs of the actuality of the phenomenon.

In Paris, for the last eight months, M. Buguet, 5 Boulevard Montmartre, has been obtaining spirit photographs with great success. M. Leymarie, editor of the *Revue Spirite*, says: "I have taken many people who did not believe in the existence of spirits to M. Buguet, yet who have been able to carry away with them a proof of the existence of those looked upon as dead forever, thus acquiring the consolation of knowing that all is not over after this life of trial. I have also taken men of science who, having taken their own plates, have been present at the entire operation of development, and yet spirit portraits have been obtained." The proofs given in our own columns of the fact are too numerous to repeat.

☞ Four votes only were necessary to secure the insertion of a clause favorable to woman suffrage into the new Constitution of Ohio. The vote stood forty nine for and forty-one against the clause; but a majority of all the members of the Constitutional Convention being required to carry the measure, it was lost by absentees turning the scale.

☞ We have a full report of Dr. J. R. Buchanan's excellent lecture on "PSYCHOMETRY," lately delivered in this city, which we shall publish in the forthcoming issue of the Banner.

☞ Babbit's Health Guide. For sale by Colby & Rich, 9 Montgomery Place, Boston. Price, $1,00.

A "Haunted House" in Maine.

On the evening of May 7th, Mr. Edwin H. Milliken, a Boston dll merchant, determined—out of curiosity—to risk his fortunes in an adventurous sense, by stopping for the night in a "haunted house" in Springvale, Me., concerning which much public interest had been aroused. Shortly after eight o'clock he was entranced, and remained in that condition till midnight, when he retired to a lounge in an adjoining room. During the trance he communicated several facts in connection with the building, stating that a terrible murder had been perpetrated upon the premises at some previous time. At half-past three, when the room was lighted, a door opened, and a large, thick-set figure entered, approached the sofa and inquired the time; also if the watcher was resting well, placed his hands on his shoulder and suddenly vanished. Noises were heard at intervals, nowise traceable. Subsequently the figure returned, repeated his previous inquiries, the light still burning, retreated an instant, and appeared, brandishing a huge club above the watcher's head. Paralyzed with horror, Mr. Milliken cocked his pistol, took deliberate aim at the figure, but the weapon refused to do its duty. Instantly substituting a fresh cap, his second attempt was equally unsuccessful. Terrified, he arose, but the figure had vanished, no more to return. Nervous and agitated, he remained till morning, when he surprised the tenants with his experience, not, however, more marvelous than they had themselves witnessed, and was equally surprised to learn of his entrancement the previous evening, he having been unconscious of it. The spirits warned the inmates not to allow Mr. Milliken to retire to an upper apartment, stating that the effects might have proved fatal to one of his temperament. Mr. M. (says the daily press, by whom this affair is widely noised abroad) "is no advocate of Spiritualism, and regards the whole affair as unaccountable. His experience has awakened a fresh interest in this mystery."

Dr. Sexton.

In closing the recent interesting and conclusive debate between himself and Mr. Foote, held at the New Hall of Science, 142 Old street, City Road, London, Eng., said:

"The truths of Spiritualism, based on conclusive evidence, are productive of a vast amount of good. The movement will therefore progress, despite the opposition it has to contend with, an opposition very much akin to that with which every new discovery has to contend. The charges made against Spiritualism to-day are only a repetition of the persecution of Galileo in another form. It is simply the setting up of a preconceived theory against indisputable facts, and argues apparently, on the part of our opponents, a belief in their own infallibility. Depend upon it that none of us have acquired so much of the truth that there is nothing more to learn, and this much-abused Spiritualism may after all be the means of shedding new light upon many subjects that greatly concern mankind. The opposition to it comes mainly from those who have never investigated its claims; and the persons who are most eager to pronounce on its merits or demerits are those who know nothing whatever of its facts, and they who are loudest in hurling at it abusive epithets are generally persons who are in entire ignorance of the vast mass of evidence by which it is supported."

Music Hall Spiritual Meetings.

At the close of Mr. Massey's lecture last Sunday in Music Hall, Mr. L. B. Wilson, the Chairman, stated to the audience that no more meetings would be held this season, but that the Executive Committee had decided to resume them next October.

He also made a brief report of the financial condition of the treasury, from which we learn that the total expenses of the season amount to $5316,50; total receipts and pledges, $4944,67; leaving a debt of $371,83 to be provided for. This is not a very discouraging exhibit, considering the severe depression in business during the entire winter.

The meetings have been well attended, and have done much good in liberalizing public sentiment and creating an interest in the great truths of Spiritualism.

The British National Association of Spiritualists

Held a well-attended and pleasant *soiree* on Thursday evening, April 23d, at Cleveland Hall, Cleveland street, London. Mr. S. C. Hall, F. S. A., presided. About two hundred and fifty persons were present, amongst whom were many well-known Spiritualists, and others favorable to the progressive teachings of Spiritualism. The hall was tastefully decorated with evergreens and flowers. Remarks were offered by Messrs. Hall, Thomas Everitt, Joy, Noyes, J. J. Morse, C. W. Pierce, Thomas Shorter, Dr. Sexton, H. D. Jencken, Mrs. Tappan and others. A recitation was given by Miss Sexton, music was furnished by Miss Malvina Claxton, Miss Withall and Mr. Edminston, and an inspirational poem was delivered near the close of the meeting by Mrs. Tappan.

☞ We are glad to see that a bill has been introduced into Congress to allow newspaper publishers to send their papers through the mail at the rate of two cents a pound, or $40 a ton; a liberal arrangement, compared with the present law, which demands more than double this amount; yet, even by the proposed reduction of postage, the Government will get about $40 a ton for carrying papers from the offices of publication; and for carrying single papers, sent by individuals—*four times* that amount, or $160 a ton! For bound books we are now paying Government at the rate of $360 a ton for carrying them in the mails.—*Boston Traveller.*

Here is a tax on intelligence with a vengeance! Is it not most scandalous? The whole press of the nation should proclaim in thunder tones against such sumptuary laws. If Hon. Benj. F. Butler, one of the most active members of the House of Representatives, would take this important matter in hand, and have the pending bill amended in such a manner that justice be awarded to book and newspaper publishers, he would become the most popular man in the country.

☞ Every Spiritualist should subscribe for "THE LITTLE BOUQUET." It is a perfect gem, and will create a genial, happy influence, wherever read. Address S. S. Jones, Religio-Philosophical Journal, Chicago, Ill., for full particulars.

☞ Colby & Rich offer for sale "PROPHETIC VOICES CONCERNING AMERICA," a monograph by Charles Sumner, with steel plate portrait. The book is one which is worthy the closest attention of the thinker and reformer.

The arrangements for the Mechanics' Exhibition in September next are progressing, and persons who covet the complimentary awards and favorable reports of the judges, should not delay in the completion of their work.

Farewell Lecture by Gerald Massey.

The course of Spiritualist Lectures, which for the past fall, winter and spring, has called together large audiences at Music Hall, Boston, ended for the season on the afternoon of Sunday, May 10th, by a lecture from Gerald Massey, who also with it closed his public labors in America, on "The Coming Religion," a lengthy report of which will be found on our first page. The audience at this last meeting was large and enthusiastic, and the keen flashes of satire and sledge-hammer blows of logic with which the speaker treated existing theologic institutions, were greeted by merited applause. At the close of his regular address he made a few valedictory remarks to those before him, which can in no better way be epitomized than in the language of the Boston Post for Monday, May 11th:

"He returned his sincere thanks to the Spiritualists for their reception and kindness to him, and said that when he came to America it was as a literary man to deliver a course of lectures under the auspices of the American Lecture Bureau. Many persons told him that to lecture in behalf of Spiritualism would surely result in failure to him. 'Well,' said Mr. Massey, 'the first lecture I delivered was on the devil, and I did not fail; but now, after paying all my expenses, I find that I have cleared $3000 by my advocacy of not a belief but a living reality, the pure religion of Spiritualism.'"

This success of Mr. Massey is the more encouraging when the fact is considered that the season has been one of the hardest on record among the secular lecturers, and that many acknowledged favorites of the past have lost money in their literary ventures. Mr. Massey is announced to sail for England from New York per the Java, on Saturday, May 16th. We wish him a pleasant and prosperous voyage.

Startling Spiritual Phenomena at Oakland, Cal.

We are informed by a special correspondent in San Francisco that the greatest interest has been aroused in that city and the neighboring town of Oakland, by certain remarkable manifestations of invisible power which have repeatedly occurred of late at the house of T. B. Clarke. We shall print in our next a full account, compiled from our San Francisco files, and therefore will at present give only the following paragraph, which goes to show the reality of the occurrences and the strong hold which they have taken upon the public attention, from the fact that resident scientists have felt called upon to give their views concerning the matter: At the semi-monthly meeting of the San Francisco Academy of Sciences, despite the intense excitement which a quarrel concerning the management of that body had induced, time was found by the members thereof to listen to an exposition (?) of the Oakland "mysteries," by one of their number. The Chronicle report, after detailing the quieting down of the stormy session, says:

"The next thing in order was the reading of an elaborate paper by that hard-fisted scientist, Judge Hastings, on the causes of the wonderful phenomena in Oakland, by which chairs, tables, etc., in Mr. Clarke's house had been made to go roaming about, apparently on their own hook. The Judge in his remarkable paper advanced some startling theories which made the other eminent scientists present turn almost green with envy. According to Judge Hastings, the phenomena had been brought about by a grand disruption of the ether forces which are known to permeate everything in the world's economy. 'The ether referred to preserves the world's balance,' said the Judge, 'and when anything occurs to disturb it, the whole world, animate and inanimate, is disturbed also.' It was evident that the ether forces in Mr. Clarke's house had by some means become disturbed, and his chairs and tables had, in consequence, lost their balance. When the *savans* heard this clear and lucid explanation of the great mystery, each one looked chagrined to think that *he* had not discovered it, and they adjourned!"

Woman Suffrage in Massachusetts.

On Friday, May 8th, the question of Woman Suffrage came up in the Massachusetts State Senate through a report of the Joint Special Committee of both Houses, to whom the various petitions for an amendment to the Constitution giving the right of suffrage to women were referred. The majority of said Committee offered a report, with a resolve in the usual form, to be agreed to by a majority of the Senate, and two-thirds of the members of the House of the present Legislature, and of the next Legislature, and then to be submitted to the vote of the people of the State, accompanied by the following article of amendment:

"The word male is hereby stricken from the third article of the amendments of the Constitution. Hereafter, women of this Commonwealth shall have the right of voting at all elections, and of holding all offices, upon the same terms, conditions and qualifications, and subject to the same restrictions and disabilities, as male citizens of the Commonwealth are, and no others."

The minority reported *against* woman suffrage, and the matter will take the usual course of routine for final settlement.

☞ The mediums and speakers in England appear to be in a state of intense activity. J. Burns is lecturing with success; Lottie Fowler has returned from Edinburgh to London; Mrs. Tappan is fully employed at Cleveland Hall and elsewhere; Mr. Williams has gone on a professional tour of two weeks to Paris; Dr. Sexton is earnestly engaged in the work of setting forth the facts of Spiritualism in an incontrovertible fashion; J. J. Morse presents in the English spiritual press a lengthy list of engagements; Mr. Webster's trance séances are highly spoken of; Mrs. Butterfield has been lecturing in Ashton, Bolton, and elsewhere; and Dr. Monck has been disturbing the theologic repose of Birmingham, Smethwick, Wolverhampton, Bury and other places. Mrs. Julia B. Dickinson is announced to return to America in June.

D. D. Home is at Nice, but about to go to Geneva, Switzerland. His health is reported as much shattered, and his intended return to England is deferred for the present.

☞ An interesting "Questions and Answers" Department will be found on our sixth page. Vinnie Mason, of Charleston, S. C., seeks, in the messages, to comfort her mother; King Theodore, of Abyssinia, wishes to gain communion with his son in England; Phebe Smith, of Harwich, Cape Cod, speaks to her children; Charles Scott, of Sacramento, Cal., gives test of identity to his friend "Jack"; Thomas Miller, of Missouri, sends communication to his brother Daniel; Robert K. Potter offers a few words in recognition of continued life; and Theodore Parker utters a ringing protest against the late exhibition of cruelty to animals in a Charlestown District school, which protest should receive the widest reading by the community, and especially by those to whom society has intrusted the educational training of its little ones

Dr. A. P. Pierce.

This remarkable medium—distinguished alike for his success in treating disease, and for the strange path of development through which he was led by the invisibles from early life to his present degree of excellence—has been affording much pleasure of late to his spiritualistic and skeptical friends alike, by a course of lectures on the human system, the same being illustrated by fine diagrams and views thrown up on a screen by means of a large magnesium-light lantern. These lectures are attended only by specially invited parties, and occur by appointment in the parlors of the Doctor's residence, 40 East Newton street, Boston. During their delivery Dr. P. is entranced by his medical control, "Dr. Le Fauche," who claims to have been a physician in the reign of Louis XIV. On the evening of Sunday, May 10th, our reporter in company with some fifty ladies and gentlemen listened to the regular trance address, which was of peculiar interest and originality of thought; was privileged to examine the fine apparatus, obtained by the Doctor at a cost of $1,300, and was favored with a view of many scenes — tinted and plain — which were thrown up with clearness and delicacy of execution upon the screen. The Doctor announced that on the evening of the 17th of June proximo, it was his purpose to make an "open air" display, free to the public, of specimens of the geographic, architectural, botanic and miscellaneous classes of his "slides" by projecting them from a window upon a canvas arranged for the purpose opposite his dwelling.

Photographs of Judge Edmonds.

Those who in life venerated this early champion of the spiritual philosophy have now an opportunity, which they should improve, to secure a memento of the physical features which (their work accomplished) have just been consigned to that parent dust to whose embrace we must all, as matter, return. While it is strengthening and comforting to think of the onward course of the progressing untrammeled spirit, the esteem and love of human hearts yet tend naturally to the acquisition and retention of all which will quicken the memory of the departed face. Every Spiritualist in the country should procure a likeness of the late Judge Edmonds, which can be found, in sizes *carte de visite* and cabinet, at the Bookstore of Colby & Rich, 9 Montgomery Place, Boston.

☞ Purchase Dr. Hollick's book, "Nerves and the Nervous," for sale by Colby & Rich, No. 9 Montgomery Place, Boston, and scan the original line of argument therein displayed. It should be in every household in the land.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

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

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 20 cents.

THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

THE CRUCIBLE. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

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Much of the trouble experienced in running Sewing Machines is caused by the poor quality of the thread or silk used, and may be avoided by using the Eureka Spool Silk, which is always reliable.

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

MRS. MARION JAMES, Business and Medical Clairvoyant, and Test Medium, 310 Third Avenue, above 23d street, New York. Consults either personally or by letter. Business or Medical Communications, with "lock of hair," or sealed letters, promptly answered. Enclose Two ($2) Dollars and four stamps. My16.

PSYCHOMIZED ACIDULATED PAPER, which often works like magic in rousing cold, dormant systems, sent on trial for 25c. Babbitt's HEALTH GUIDE, postpaid, for $1. E. D. BABBITT, D. M., 437 4th avenue, New York. My9.

Our lady friends who have used the Eureka Spool Silks, will use no other. It is full size, full length, and every spool is found as represented.

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

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. Ap4.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send $1,00 and 4 stamps to M. K. CASSIEN SCHWARZ, Station B, New York City. 6w*.My2.

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

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

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

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

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

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

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

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

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms $2 and three stamps. Money refunded if not answered. Ap.11—4w*

Economy, comfort, looks, all combine to make SILVER TIPPED Shoes indispensable for children. Try them. Never wear through at the toe. 4w.Ap.18.

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

MRS. NELLIE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. Ap.25.4w*

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MRS. J. H. CONANT,

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

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

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Are held at *No. 9 Montgomery Place*, (second story,) corner of Province street, every MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Hall will be open at two o'clock; services commence at precisely three, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the services, except in case of absolute necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to retire after the expiration of five minutes. Our reasons for this will be obvious to every reflective mind. Disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Circles are free, we have no doubt visitors will readily conform to our request in this particular.

☞ The questions answered at these séances are often propounded by individuals among the audience. Those real to the controlling intelligence by the Chairman, are sent in by correspondents.

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MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays and Thursdays, until after six o'clock P. M. She gives no private sittings.

SEALED LETTERS. Visitors have the privilege of placing sealed letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the outside. At the close of the séance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, *Chairman.*

Invocation.

Oh thou who art in all and over all, we pray thee that the ark of the covenant of holiness unto the Lord may find a resting-place with these people; that it may go no more out hence, but may become a living power in their midst, working good to all the earth. Thou Infinite Jehovah, who remembereth thy children of every age and every clime, and forgetteth not the sinner, who, though his sins may be scarlet, thou wilt wash whiter than snow through his own efforts toward thee; thou Infinite Power, over all and in all, we pray thee for blessings not yet received; we pray thee for that divine consciousness of thy presence in every living soul, that shall lift that soul out of darkness into light, and cause it to stand face to face with thine infinite power. And unto thee, oh Jehovah of the past, and of the present and to come, be all our praises spoken, written or thought. Amen. Feb. 16.

Questions and Answers.

CONTROLLING SPIRIT.—You having questions, Mr. Chairman, I can hear them.

QUES.—Will the controlling intelligence answer the following questions in last Sunday's Boston Herald?

"If the Spiritualists desire to contribute something really valuable to the knowledge of mankind, something to enlighten the world, let them tell us the condition of the immortal part of the Siamese twins. Let them tell us whether—by way of divine compensation, the souls that were subjected to an earthly existence, whereby they were necessitated to bear a double weight of woe to that of mankind in general, are now careering through space in separate and boundless freedom. Let them tell us if their spirits are cognizant of the first denied their bodies, if they experience any sensation of satisfaction that the fleshly abodes wherein they dwelt will be made conducive to the accumulations of science. And let them tell us, too, if the same minds that, here on earth, were wont to calculate with admirable discrimination the value of their mutual bondage, approve of the financial compact by which the yearning of science will be appeased, public curiosity gratified, and the descendants of the family of which they, in their mortal garb, were the originators, enriched. If Spiritualism can answer these questions, the remarkable account of a remarkable exception to natural laws will be complete."

ANS.—And what if Spiritualism or spirits do answer the question? It will still remain open unto those, certainly, who have not a sufficient amount of faith to rest upon the answering. What though I tell you that Eng and Chang are divided there; that they who were one here are two there. You know it no more for my telling you. Some of you will, but not they who are not really for the hearing; yet I have this to say to you, in answer to this question: Eng will soon appear at this place and answer for himself; Chang cares little about it.

Q.—What is the difference between magnetism, vital force, nervous force, and nerve aura?

A.—They are all different qualities of the same element, or power, having one basis, which is animal life.

Q.—Edgar A. Poe, in a note to the "Raven," continued from the spirit-life, says that when he entered the spirit-land, he found that the raven which had so tortured him during his earthly life was, in reality, his guardian angel—his spirit brother, having been made to appear as a raven owing to his imperfect mediatorial conditions. May not many of the supposed cases of "evil spirits"—demoniacal possessions—thus originate in the deranged condition of the medium?

A.—The question might be answered in the affirmative, and yet there is a large margin demanded for explanation. Mediums are not always the only power upon which returning spirits rely, in order to manifest themselves to their friends here—I mean mediums in human life. It seems that the raven was a medium for the returning spirit, and, doubtless, that manner of representation of mind was the very best that could have been given, under the circumstances, to Edgar Allan Poe. He might have received truth through the raven, but not through human lips. He might have received a warning through the figure of the raven, but not through human lips. He might have been led, step by step, in various directions in this life, by the raven, but not by a power exercised through the human. Feb. 16.

Vinnie Mason.

I am Vinnie Mason, of Charleston, S. C. I was nine years old; and I want to send a word of comfort to my mother. My father is dead, with me, but my mother is left, and she mourns for us too much. She says if she could only feel that she should ever meet us again anywhere she should be reconciled. Mother, you will! just as sure as the sun will rise again, you will meet us again, and you will then know that it was better that we went just as we did. Father says let old Tim go; don't trouble yourself any more—you've done all you can; and find a home for Tally, and take care of her. And, mother, I've met Cousin Jesse and George and Charlie and old Uncle Sol. He's just as queer now as ever, and he tries to take just as much care of us as he ever did. He's here, and he says he wants me to tell you that you will not only meet massa and Missie Vinnie, but you will see old Uncle Sol, and he'll be the first one to help you along when you get here. I know you'll be glad to hear that, because you liked him, and he was good to you. Feb. 16.

King Theodore.

Me speak not much, but some. Me be Theodore, King of Abyssinia. Me come here to say me want you to send a letter to the Queen of Great Britain. Me want her to find a way for King Theodore to speak to Prince Allamayu, Theodore's son—Allamayu, at Cheltenham, England; Allamayu, twelve years old. He there to learn good. Me hope he get it, but me have something to say to him—something he should know, something of this people in Abyssinia. Me want to say it; me want the Queen of Great Britain to find a way. Feb. 16.

Phebe Smith.

I got children and grandchildren to speak to. My name, when I was here, Phebe Smith. I lived in Harwich, on the Cape. I was eighty-six years old. I want my children to know that I am alive, and that I can speak, and that spirits watch over their friends here on earth, and know pretty much all that's going on. I was poor here, but I am rich there. I tried to live an honest, good life here. I didn't know anything about these things, but I lived as well as I knew how to. I am happy there — happy there. I want the children to know it, and I want 'em to know that happiness is not bought by entering the church (I didn't belong to the church), but it's bought by good deeds—by doing right; and if my children want to be happy hereafter they must always see to it that they do right—right—right. I've been gone nigh on to nine years. Good day, sir. Feb. 16.

Charles Scott.

I was present at a gathering in Sacramento, Cal., last night, and one of the company was a man I knew very well, and had some dealings with when here; but he had no faith in Spiritualism or anything spiritual; it would be better for his fellows if he had. In the course of the séance, circle, or whatever you call it, he took a silver Spanish dollar out of his pocket and laid it on the table. "There!" he says, "if the spirit who paid me that money will come back and communicate, I shall believe in Spiritualism." Jack, I was there and heard you; I paid you the money, and you ought to be ashamed to call for me; that is, you ought to be, having lived in this life as long as you have, with as many advantages as you have had, you ought to be more posted than you are; but as you are not, as you have called for me, if you can't get anybody any better than I am to enlighten you, I'll try to do it, although I was a murderer, and was hung for murder in California in 1854. My name was Charles Scott. And, Jack, I'll tell you more than you expected I would; I'll tell you what I paid you that money, with seven fellows like it, for. It was for this: for writing a letter for me, and successfully disguising your hand and mine. I hadn't the faculty of disguising my hand, and you had. I wanted a letter written to appear to have been written by another gentleman. You did it. The letter contained, I think, about five lines, for which I paid you that money. Now isn't that so? If it isn't, and you are not satisfied, send out a call, and I'll strike you a whack that will satisfy you, and that will hang you at the same time. Good day, sir. Feb. 16.

[After the séance a gentleman came forward from the audience, testifying to the fact that an individual by the name of Charles Scott was hung for murder at Auburn, Placer County, in California, in 1854. He said he was present at the trial. The accused was a thick-set, dark-complexioned man, and the court-room was crowded with miners armed to the teeth with bowie-knives and revolvers, determined to execute justice themselves in case the court failed to do so. The feeling was very strong against the man, as his victim was universally respected and beloved, and the murderer himself confessed to half-a-dozen similar crimes. The gentleman furnishing the information gave his name as A. A. Walker, 127 Tremont street, Boston.]

Thomas Miller.

Stranger, I hoped I never should meet that chap again, in any rank in life, either in heaven, earth, or hell. I was present at the hanging. I believe it was the unanimous thought of the crowd who were present, that if he had been hung half a dozen times over, he wouldn't have got more than his deserts. I remember very well of saying, "That's the last of him! I don't care to meet him even in heaven!" but, by an unlucky circumstance, he was here to-day, and I of course had to meet him. I suppose it's all right. My name was Thomas Miller. I am from Missouri. I am here to send a communication to my Brother Daniel, if I can. He wants to know, first, if there is another life; next, if he is going to be any better off in that other life than he has been here. Dan, that will depend upon how hard you work to make yourself better off. If you sit down and wait for something good to turn up, I am afraid it won't turn up. Just take the pick and turn it up yourself; that's the way to do, as I always told you here. If you want anything good to happen to you, go to work and make it happen; that's the best way. I tell you so now. I don't see any better advice to give you. If you don't take it you will be constantly unhappy, and a leech upon somebody else. You have got powers enough to sustain yourself, and make your own heaven. Make it now; no shirking! If you don't, when you get on this side of life you'll have a poor show. You can't shirk here, now I tell you! It'll be hard for you if you don't work yourself into working out your own salvation before you get here. If you do, then it will go on easy when you get on the other side of life. Good day, sir. Feb. 16.

Robert K. Potter.

[The spirit shook hands with the Chairman.] Say for me, through your good paper, that I am fast gaining a spiritual equilibrium, and shall soon be able to take my stand to fight the battle of life out, on the other side, to much better advantage than I was able to fight it here. Robert K. Potter. [How do you do? Glad to greet you.] Oh, I am all right, thanks to him [pointing to the picture of Mr. White over the platform]. I am all right; *he* picked me up and shoved me ahead, just as he is always doing for everybody. God bless him! Feb. 16.

Séance conducted by Rabbi Reichenburg.

Theodore Parker.

My attention has been called by a little one standing at my side to a recent case of cruelty to animals, which, she informs me, took place in what is now called the Bunker Hill District. I had myself been made cognizant of the facts of the case, but they had passed out of my mind until called up by the little one. I am requested to give an opinion concerning the moral status of the individual who committed the outrage—I cannot call it anything else. To my mind that individual will be obliged to pass through many re-incarnations, according to Darwin, ere he will attain a moral status as high as the brute he sacrificed. I rank him low, I know, but I think none too low, and being ranked there, of course it is my opinion that he is unfit to fill the position he has been called to fill—quite unfit to lead young minds in the paths of morality and truth. He who can thus stoop to give a first lesson in murder to his pupils, is hardly fit to be a teacher. I call it a first lesson in murder. So it is. Children who are taught to believe that cruelty to these lower orders of creation is no crime, will, as they grow up in life, many of them—not all—many of them will run into the groove that it is no crime to commit murder in human life. These cases of cruelty are but incipient steps to murder, and always have been. The spirit-world, seeing this, has inaugurated societies all over the world for the prevention of cruelty to animals, seeing, as they did, that this was the first step to be taken in order to prevent crime in its various phases. The child who is taught to believe that it is a crime, a sin, to set foot upon a worm, will hardly commit murder in mature life. Once form that idea as a fixed principle in the plastic mind of the young, and, my word for it, they cannot be murderers.

But this man, it seems to me, has set an example of murder before all his pupils, has allowed the baser powers of his being to gain the ascendency, and, during their reign, has committed this act of incipient murder. Now, then, I say such an one is not fit to fill the position of teacher; and were I a parent having a child in that district, I should remove him at once, or I should petition the committee to remove the teacher. He needs a moral lesson. Here, in this enlightened age, with all the facilities that have been thrown around individuals in his position for learning with regard to these great truths, he should have held the reins better than that; he should have allowed the front brain to govern the back; but he did not. And why? Because, I say, he has not arrived, doubtless, to that stage of morality where he could do this; therefore, he is unfit for that position. He may do for it after he has been re-incarnated again, perhaps several times. I should want to see him after he had been re-incarnated the third time, to be satisfied that he stood upon an equal level with the little four-footed victim that he sacrificed. But, however, be that as it may, I have only given my opinion, and I know that mine is the opinion, in the main, of the band of humane spirits of which I am but one. May 7.

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 17.—Margaret Vance, of New Orleans; Lillian Preston, of Baltimore, to her mother.

Thursday, Feb. 19.—Dr. A. Hooker, of Cambridge; Annie Louisa Lewis, to her Uncle Joe; Tom Carney.

Tuesday, Feb. 24.—Mrs. George Vinton, of Boston; Charles Oscar Carter, of New York City; George Darricot, to his sons; Hiram Banks.

Thursday, Feb. 26.—Perry Lyons, of New Orleans; Emma Mason, to her mother; Bridget Finnegan, of Boston, to her son.

Monday, March 2.—Joshua Lewis, of Missouri, to David Lewis; Mary Arkason, of Cambridge, Mass., to her son; Levi True, to friends in South Berwick; John Moran; Nellie Thomas, of Alfred, Me., to her mother.

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

Monday, May 4.—John Graham, of the Penn. Reserve Corps; Sabrina Jameson, of Utica, N. Y.; Dr. Thomas Gilchrist, of Canada East; Tommie M'Cann, of Boston.

Tuesday, May 5.—James Crofts, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Eliza Crane, of Portsmouth, N. H.; John Dilloway; Ezra S. Gannett.

Thursday, May 7.—Adelia Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. H.; Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which grateful acknowledgments are tendered:

Friend	$100,00	R. M. Hawkins	$ 25
Daniel Robertson	1,50	Wm. Thomas	2,00
Edw. F. Steers	2,90	J. W. Donnell	1,00
L. Goodman	1,00	M. Moore	2,00
L. W. Witherell	50	E. C. Welsh	2,00
T. V. Lawson	1,00	Steph. Mott	50
Emanuel Ryder	1,30	Amasa Bailey, Jr.	1,00
Mr. Stearns	5,00		

A MOTHER'S LOVE

For her children has seldom been more clearly exhibited than in the following lines, by Mrs. Stephen L. Brown, who departed this physical to take on the grander responsibilities of the spiritual life on the 8th of May, 1873. In these stanzas her four sons, Fred H., Charles W., Joseph P. D., and Titus L. Brown, have received advice which others may well listen to and appropriate in the great struggle for life:

MRS. STEPHEN L. BROWN.
Died May 8th, 1873.

Mother
Requests that what is
found in this envelope is to
be read for her funeral services instead
of having any Preaching.
Open and close with a
prayer.

TO MY BOYS.

Boys! your lives are all before you,
Be they short or be they long;
Whether good or ill come o'er you,
Never give nor take a wrong,
But stick together.

Should kind Fortune's smiles attend you,
Ne'er forget the kindred tie,
And should Fate's bereavement rend you,
Cling together till you die.
Yes! stick together.

If success in life should vary,
Some be rich and some be poor,
Let no riches make you airy;
Never scorn the poor one's door,
But stick together.

Time and chance may alter cases,
And the rich ones soon be poor,
While the poor ones take the places
That the rich ones held before;
Then stick together.

Should temptation lure a brother
From the path he should pursue,
Curse him not, but rather smother
Anger with affection true,
And stick together.

Blood than water sure is thicker,
When its fountain is the same;
Then kindred surely should not bicker,
And only kindred be in name,
But stick together.

The time, my sons, is fast approaching,
When I'll slumber with the dead;
Then let me feel when death's encroaching,
And all the hopes of life are fled,
You'll stick together.

For in this weary world of ours,
The victors are the just and true,
If they'll unite their kindred powers,
And each to each their duty do,
And stick together.

FRED. H. BROWN, JOSEPH P. D. BROWN,
CHARLES W. BROWN, TITUS L. BROWN.

To the Liberal-Minded.

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

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

The Rise and Progress of Spiritualism.

From the Brighton (Eng.) Daily News.

For a long time past a discussion has been kept up in these pages on Spiritualism, one of the most perplexing subjects which has ever beset newspapers which desire to set before their readers absolute truth, without bias, upon all subjects whatever. On the one hand, large numbers of people assert that the spirits of the dead are now giving sign, and appeal to humanity by methods governed by scientific laws not yet understood; on the other side stands the *prima facie* glaring improbability of such statements being reliable, even when endorsed, as they are, by many persons eminent in the ranks of literature, art and science. Under these circumstances, perhaps the fairest thing we can do is to quote what Spiritualists assert to be hard facts, and to give a bird's-eye view of the progress of the movement from the commencement.

Modern Spiritualism is said in spiritualistic literature (see the Hon. Robert Dale Owen's "Footfalls on the Boundary of Another World." London: Trübner & Co.) to have taken its rise more than twenty years ago in Hydesville, New York State, through the mediumship of a little child, Miss Kate Fox, now the wife of Mr. H. D. Jencken, barrister-at-law, Goldsmith-buildings, Temple, London, E. C. Noises were heard in the homely farmhouse, more especially at night, and in the chamber where Kate Fox slept with her little sister Maggie; the first explanation of the puzzled parents was "rats," but as time passed on the noises grew more obtrusive, till one night nobody in the house could get any sleep because of the disturbances, and by way of *finale* the children screamed that a cold clammy hand had been passed over their faces. The parents, who were strict Methodists, prayed that the curse might be removed from them. Once, while the noises were going on, and after some of the terror of the family had worn off, mischief-loving little Kate Fox said, "Now, then, old Splitfoot! Rap three times!" Three raps were given, and thus *intelligence* was discovered to be connected with the noises, which were then most reverently questioned by the father and mother. The alphabet was called over, and a rap was given at particular letters. By this means the unseen intelligence claimed to be the spirit of a dead man, a peddler, who said that he had been murdered in the house by former tenants, and that his body had been buried in the cellar. Long before this, Hydesville had been in an excited state about the noises, which had been heard by many; but when, after digging in the cellar, a skeleton was found, and it was remembered that a peddler had mysteriously disappeared some years previously, the excitement reached its highest pitch, and the position of the earlier tenants was rendered anything but enviable, though of course the statements made by the raps would have had no weight in a court of law. The noises further told the Foxes how to sit round the tables, to give the alleged unseen intelligences facilities for producing the phenomena. In this way the first circles were formed in America. Now there are many millions of believers in Spiritualism in the United States, and the list of names and addresses of lecturers on the subject often occupies a column and a half of the Banner of Light, there being some hundreds. Spiritualism in America has two leading weekly newspapers—the Banner of Light (Boston), and the Religio-Philosophical Journal (Chicago); there are several other periodicals.

One of the first mediums who came to England, some eighteen or nineteen years ago, was a Mrs. Hayden; she was visited by Sir Charles Isham, Bart., by the late Professor de Morgan (President of the Mathematical Society of London), and by others, who, for the most part, published their conviction of the reality of the phenomena. Afterwards came Mr. D. D. Home, who at first took humble lodgings over a chemist's shop, but afterwards became the welcome guest of most of the crowned heads of Europe, including the late Napoleon III., also the present Emperors of Russia and Germany; all three of these potentates have, by word of mouth, testified to the reality of the phenomena. The Dialectical Society of London, under the presidency of Sir John Lubbock, Bart., M. P., recently appointed a committee consisting of men of science, lawyers and professional gentlemen, to investigate the matter, and, after three years' experimental inquiry, the committee reported that the phenomena of Spiritualism were real, and were governed by some unseen intelligence; they did not give any opinion as to what was the source of the intelligence. Mr. Cromwell Varley, F. R. S., Mr. A. R. Wallace, and Mr. William Crookes, F. R. S., are among the eminent scientific men who have said, after investigation, that the phenomena are real. There are now three or four societies of Spiritualists in London, and others in Liverpool, Edinburgh, Manchester, Glasgow, Newcastle and other large towns. The Spiritualists of the United Kingdom are banding themselves together, by forming a National Association, the first meeting of which, in London, will be held next Thursday, under the presidency of Mr. S. C. Hall, F. S. A.

According to the reports in the Spiritualist newspaper, there has been much excitement among the faithful during the past few weeks. Mr. C. F. Varley, F. R. S., the Atlantic Cable electrician, describes in its pages how he tried some curious experiments a few weeks ago by passing an electric current through the body of an entranced medium, while a spirit which had "materialized" itself by means of vital invisible emanations taken from the sleeping girl, appeared in the drawing-room of Mr. J. C. Luxmoore, of 16 Gloucester square, Hyde Park, W., where it was clearly visible to Mr. Varley, Mr. Crookes, and other observers. Further, the Spiritualist of last week contains an article by Mr. William Crookes, F. R. S., editor of the Quarterly Journal of Science, and of the Chemical News, stating how he held the hand of the same entranced medium, while the spirit stood by her side and looked at him smilingly. These are astounding statements, made by men who have everything to lose and nothing to gain by their testimony, so that it is clear that in Spiritualism we have either the grandest truth or the most diabolical delusion or imposture that has perplexed thinking men in the present century. It is not our business to decide what Spiritualism really is, but men of science ought to settle the question, and we think that the Royal Society and the British Association are greatly to blame that they do not give the public authoritative information on the point; it is their duty to do so, and they have shirked the responsibility.

These particulars we have collected for the most part from the Spiritualist newspaper, a scientific journal, published by E. W. Allen, 11 Ave Maria lane, E. C. The Spiritualist is the oldest newspaper connected with the movement, and among those who have contributed to its columns are Mr. C. F. Varley, F. R. S., Lord Lindsay, Mr. A. R. Wallace, Mr. William Crookes, F. R. S., the Hon. A. Aksakof, (Russian Imperial Councillor at St. Petersburg, and Chevalier of the Order of S. Stanislas,) the Baroness Vay, Austria, Prince Wittgenstein, Wiesbaden, and several barristers and literary men. Spiritualists are now getting up a semi-public testimonial to the editor of this journal, who has neglected Orthodox scientific literary work for the last five years in order to attend to Spiritualism; about £300 have been guaranteed within the past few weeks, and it is anticipated that the total amount will reach £600.

Thus, from Spiritualistic sources, we have compiled a brief summary of the main facts recorded in the literature of Spiritualism. Whether these facts can be shaken by legal or scientific investigation we cannot tell, but whether Modern Spiritualism be true, or delusion, or imposture, IT HAS SPREAD AMONG SO MANY MILLIONS OF PEOPLE ALL OVER THE CIVILIZED WORLD, THAT IN ANY CASE IT IS A VERY SERIOUS SUBJECT. SCIENCE OUGHT TO DEAL WITH IT AUTHORITATIVELY.

A fellow who was nearly eaten out of house and home by the constant visits of his friends, was one day complaining bitterly of his numerous visitors. "Shure, and I'll tell ye how to get rid of 'em," said the maid of all work. "Pray, how?" "Lend money to the poor ones, and borrow money of the rich ones, and nather sort will iver trouble ye agin."

The National League of the U. S. A.—Circular.

To the Friends of Justice and Reform:

Although the interests of mankind have been vastly promoted by modern civilization, yet our systems are imperfect, and perilous evils are growing up in our midst which corrupt our common life and menace the permanence of our Institutions. This condition of public affairs has not only awakened the apprehensions of political seers and philosophers, but the enlightened friends and conservators of National Liberty and National Honor are everywhere oppressed by a sense of insecurity.

Now, therefore, be it known that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the distinctions of Religion, Color and Sex; to give expression to enlightened ideas and moral convictions in social and political life; to rebuke demagogues by leaving them to find posts of usefulness in private stations; to indicate the claims of capable and honest men and women by electing only such to places of honor and public trust; to guarantee to all the advantage of education; to lighten the burdens of the poor; to prevent crime by removing the causes of injustice and violence, and by the reconstruction of our present Penal Code, and by substituting peaceful arbitration for armed invasion or defence;

With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State, THE NATIONAL LEAGUE OF THE UNITED STATES, composed of both men and women, has been organized, and is now prepared to establish LOCAL LEAGUES in all parts of this country.

To secure your attention and coöperation, we have issued this brief Circular. Should the object of the NATIONAL LEAGUE commend itself to you sufficiently to desire to be identified with us, for its speedy accomplishment, by addressing our Secretary you can obtain details of our proposed methods.

S. B. BRITTAN, M. D.,
Pres. Nat. League of U. S., and Ch. Board of Publication, 80 *Broadway.*
MARY A NEWTON,
Sec., 128 *West 33d street, N. Y. City.*
HENRY J. NEWTON,
Treasurer and Ch. Board of Finance.
CHARLOTTE B. WILBOUR,
and five others of New York,
WM. M. CONNELLY, *Baltimore,*
GEO. A. SHUFELDT, *Chicago,*
} *Board of Directors.*
New York City, May 1874.
[*All Liberal papers please copy.*]

Passed to Spirit-Life:

From Unity, Nov. 12th, 1873, the spirit of Gilbert Lewis, aged 63 years.

A wife mourns the visible presence of a kind husband, children a devoted father, the townsmen a worthy citizen. His uprightness with his fellow-men has carved this inscription upon their memory: "He was a good man." Funeral services by the writer.

From Danby, Vt., Feb. 7th, Hiram Fisk, aged 68 years.

His sufferings were severe, but his trust in a life beyond the vale and the communion of the angels were his support. Friends crowded the church where the companion and children met to listen to such words as the angels might give through the organism of the writer.

From Derry, Vt., Feb. 13th, Julia D., wife of James M. Tarble, aged 26 years.

We wondered not at the flood of tears that flowed as they did on the funeral occasion, for four little ones were by this change bereft of a mother's care; but husband, parents, and many friends believe she will be a ministering spirit to them, and our prayer will be that kind ones may tend and care for the little birdlings. Services by the writer.

From Rockingham, Feb. 23d, Elizabeth, wife of Oren Smalley, in her 43d year.

Her change came suddenly upon her family, as her sickness was of only one week's duration. But death had no terror; she called her companion to her side and told him her wish was that the writer should speak at her funeral, and her form yielded to the power of disease. We miss her and mourn her loss. But her little family clinging to her for counsel and sympathy, and companion bereft of her cheerful presence, may truth comfort and support them. We know her children will still receive her counsels. May we all be blessed, for another hand beckons to us, "Come higher."

From Springfield, Vt., March 2d, William S. Rumery, aged 42 years.

The widowed mother weeps that he must go; but only a brief period remains for her in earth-life, and we feel that he will be first to greet her coming to a brighter shore. Services by the writer.

From Bartonsville, March 18th, Theodosia Edson, in the 86th year of her age.

A large family of children mourn her loss, all but one (she residing in California) being able to come to the old home, where, after brief services, we repaired to the Spiritualist Hall, and there the angels gave such words as they thought best for the occasion. Thus our dear mothers are passing over. May this family of children, as well as all of us, so live that the dear ones will bid us welcome when we shall near the shore. S. A. WILEY.
Rockingham, Vt., April 22d, 1874.

From Rochester, Minn., April 18th, Mrs. Cynthia P. Dodge, wife of Harry Dodge, aged 54 years and 5 months.

Fifteen years ago she, with her family, left home in Montague, Mass., and came to Minnesota and settled in Farmington, where they made them a pleasant home. She was among the first to investigate Spiritualism, in an early day, and was then a good writing medium. Her disease was an internal cancer, from which she suffered intensely, yet not a word of complaint escaped her lips, and through the long weary days and months of suffering she would say it was all right. Everything that a kind husband and children could do was done for her. Her children, nine in number, visited her during her sickness, eight of whom attended the funeral. We followed the remains of our dear sister to her last resting place on Greenwood Prairie. She promised to return to us and make herself known, if possible, and with patience we wait. MRS. E. S. DODGE.
[P. S.—Will Herman Snow, of California, please take notice and respond. E. S. D.]

From Stockbridge, Vt., April 5th, of disease of the lungs, Lizzie W. Wetherell, youngest daughter of C. M. and Hortensia Wetherell.

Our darling, thou hast preceded us but a few days at most.

From Portsmouth, N. H., April 25th, Mr. Charles E. Plaisted, son of Wm. Plaisted, Esq., aged 35 years and 10 months.

[*Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading.*]

PUBLIC MEETINGS, ETC.

Notice—Dedication of Eureka Hall.

All friends of human progress are cordially invited to meet, May 19th, at 10 o'clock A. M., at Eureka Hall, Unionville, Plymouth, Vt., to dedicate the new house and hall just erected by D. P. Wilder, both of which will, we trust, be dedicated to Reform in its deepest and truest meaning. The dedication services to be held in the hall Tuesday, May 19th, at 1½ o'clock P. M., meeting to be continued Wednesday and Thursday, 20th and 21st. A general good time is expected. Ample provision will be made for all wishing accommodations. Come one, come all, and let us show our esteemed Brother Wilder that we appreciate the earnest efforts he and his estimable wife have made in the cause of Human Progress. Both have used untiring energy in the erection of this house. Let us all, then, as true workers in the cause we love, meet with them, May 19th, which will be the anniversary of our Brother's birth-day, to help them to a spiritual feast of good things. Good speakers will be in attendance. All those who are faint, weak or weary, come and catch the inspiration from the lovely valleys and grand old mountains where once was the home of the earth-form of our sainted sister Achsa Sprague, and where we know her love still lingers. Board will be furnished at the Wilder House at $1.00 per day. Free return tickets will be given all who have paid full fare one way over the Rutland and Vermont Central Railroad. The Wilder House is on the Woodstock and Ludlow stage road. Stage leaves Woodstock at 6 o'clock A. M. and Ludlow at 2 o'clock P. M. (Signed,) A. L. WILEY.
Plymouth, Vt.

The Northern Illinois Association of Spiritualists.

GREETING:

To the Spiritualists of Illinois and the West—The Northern Illinois Association of Spiritualists will hold their Eighth Quarterly Meeting in Grow's Opera House, No. 517 West Madison street, Chicago, Ill., on the 12th, 13th and 14th of June, 1874.

Good speakers and mediums will be in attendance. The Convention will be called to order at 10½ o'clock A. M. on Friday, the 12th, and continue in session over Sunday, the 14th. Spiritualists of Illinois, this will be our Second Annual Meeting. Our charter is to be accepted, officers to be elected and other important business to be transacted.

Spiritualists of Illinois and the West, come to this Convention. It will be an important one. Let every town in Illinois be represented. Where there are two or more Spiritualists, send a delegate; do not stand back. Let the Spiritualists come together in council. Come all of you. Let us put down error and maintain the right.

The First Society of Spiritualists of Chicago are in full sympathy with the Northern Illinois Association of Spiritualists, and many of them members of our Association. The Association will make due efforts to entertain all that come. O. J. HOWARD, M. D., *President, McHenry, Ill.*

E. V. WILSON, *Secretary, Lombard, Ill.*

The New Jersey State Association

Of Spiritualists and Friends of Progress will hold their Second Quarterly Convention for 1874, in Library Hall, Newark, N. J., on Saturday and Sunday, May 30th and 31st, commencing at 10 A. M. Three sessions each day. Special subjects—Temperance, Indians, and Law or Government, yet the platform will be free, as usual, in order for the discussion of all subjects. Free accommodation as far as possible. D. F. STANSBERY, *Sec'y.*
Newark, N. J.

Advertisements.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS!

GREAT NERVINE, REGULATOR, AND BLOOD PURIFIER.

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127 East 16th street, New York City.

Phœbe C. Hull, Magnetic Physician, Office, 127 East 16th st., (Near Union sq.) New York. May 16.	Annie Lord Chamberlain, Branch office, 160 Warren avenue, (near Union Park) Chicago, Ill.

THE

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May 2.—4wt PITTSBURGH, PA.

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BUY THIS YEAR.

For Circulars and Maps, with full particulars, address,
GEO. S. HARRIS, Land Com'r, Burlington, Iowa.
Mar. 28.—9w

SPIRIT ART GALLERY.

"The Ancient Band."

THIS UNIQUE and wonderful **Gallery of Pre-historic, Ancient and Middle Age Spirits,** now on exhibition in San Francisco, comprises the most eminent and famous men of the ages in which they lived, as Warriors, Sages, Philosophers, Necromancers, Magi, &c., *the like of which has never before been seen on this earth.* As works of art they are **exquisitely beautiful.**

PHOTOGRAPHS,

In the finest style of the art, have been made of these Spirit-Pictures, which are sold at the lowest prices, and should be possessed by every Spiritualist who values the Philosophy that has developed such **Mediumship in Art** as this Gallery shows.

PRICES: *Carte Visite*—Single portrait, 35 cents; three for $1; ten for $3; the set of 28 for $7, or 25 cents each. *Cabinets*—Single portrait, 70 cents; three for $2; ten for $6; 28 for $14, or 50 cents each.

☞ Write for Descriptive Catalogue, which is *sent free.*

Address, **J. WINCHESTER,**
May 9. **Box 454, San Francisco, Cal.**

Dr. Fred. L. H. Willis,

P. O. Box 362, Willimantic, Conn.

DR. WILLIS may be addressed as above after Nov. 1, 1873. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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

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

Send for Circulars and References. tf—April 4.

SOUL READING,

Or Psychometrical Delineation of Character.

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

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
April 4.—tf White Water, Walworth Co., Wis.

PSYCHOMETRIC AND SOUL READING

BY MRS. H. L. LA PIERRE.

WILL give those sending lock of hair and autograph in full readings of character, marked changes through life. Also advice in regard to business. Will diagnose disease and its cause *by spirit control. Treatment by lock of hair,* $3,00; Delineation without treatment, $2,00. Be sure and send your address in full. **Post-Office Box 856,**
April 18.—5w* **Saint Paul, Minnesota.**

WANTED—AGENTS—$75 to $250 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed, and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., 334 Washington street, *Boston, Mass., New York City, Pittsburg, Pa., Chicago, Ill., or St. Louis, Mo.* 13w—Feb. 28.

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ONE of the most healthy and lovely residences, with 83 acres of land, 4 miles west of Raleigh, N. C., on the county and two railroads. Best of Water, best varieties of Peach, Apple, Pear, Cherry, Shade and Fig Trees. Also, Grape Vines, Strawberry and Raspberry Plants. Fences and Buildings nearly new. Just the place for an invalid. The subscriber gained his health here. Price, $2,000. Inquire of **JOEL CURTIS,** Raleigh, N. C., P. O. Box 285.
May 2.—3w

100,000 Liberal Tracts Given Away!

The Clergy! The Clergy!

UNTIL the first of July I will give away one dozen Tracts to each applicant who will send one three-cent postage stamp to pay cost of postage and advertising. Address W. F. JAMIESON, care of Banner of Light, Boston, Mass. 3w—May 9.

PSYCHOMETRY.

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

JOHN M. SPEAR, 1114 Callowhill st., Philadelphia.
Jan. 17.—†

TO LET—In a fine location at the South End, a very pleasant front room and side room, with board, in a genteel private family. Application should be made immediately. Reference: COLBY & RICH, Booksellers, 9 Montgomery Place, of whom further particulars can be learned: or apply at 76 Waltham street. tf—June 14.

DR. PETER WEST

TEST, Business and Clairvoyant, (second to none,) has returned to Chicago, where his Patrons and Patients at the East will please address him at 310 West Harrison st.
April 11.

Spiritualist Home,

46 Beach street, Boston, Mass. 2w*—May 9.

Mediums in Boston.

Clairvoyant Medical Practice!

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(Formerly at 137 Harrison avenue,) is now in the beautiful and commodious Banner of Light Building, Rooms Nos. 6 and 7,

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The widely known Spiritual Clairvoyant, examines patients from 9 o'clock A. M. to 5 o'clock P. M. daily.

DR. STORER will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Patients in the country, and all persons ordering **DR. STORER'S NEW VITAL REMEDIES,** for Chronic and Nervous Diseases, will address

Jan. 3. **DR. H. B. STORER.**

MRS. M. SUNDERLAND COOPER,

THE original New England Medium, No. 38 Milford street, Boston. Hours 10 A. M. to 4 P. M. Mondays, Tues., Thurs. and Sat. And by request of numerous friends, will resume public sittings for writing, conversation, rapping and spirit writing in the light, on Wed. and Fri. evenings, at 7½ o'clock. Admission $1,00.
May 2.—4w*

Dr. Main's Health Institute,

AT NO. 342 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*—April 25.

MRS. DUNNING,

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May 2.—4w*

MRS. JENNIE POTTER,

TRANCE MEDIUM, 11 Oak street, 3 doors from 643 Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.
May 2.—5w*

MISS S. F. NICKERSON,

TRANCE and Business Medium, 35 Dover st. Hours, 9 A. M. to 6 P. M. Public Séances Sunday and Wednesday eve.
May 16.—4w*

Mrs. S. E. Crossman,

MAGNETIC PHYSICIAN and Test Medium, examines and prescribes for diseases, and answers sealed letters on business. 57 Tremont street, (Pavilion, Rooms 19 and 20,) Boston. Hours 9 to 12 A. M., 2 to 5 P. M.
May 9.—2w*

Magnetic Treatment.

DR. W. A. DUNKLEE, 91 Tremont street, Room 10. Office hours, 9 to 12 and 2 to 5. A lady in attendance for female patients. Patients visited at their residences when desired. May 16.

Mrs. Mary A. Charter,

Clairvoyant, 125 London street, East Boston. 4w*—May 9.

MATERIALIZATIONS.

MRS. M. M. HARDY will hold a Dark Séance at No. 4 Concord Square, Boston, for Physical Phenomena, every Wednesday at 4 P. M. Also for "*Materialization in the Light*" at 8 o'clock same evening. Admission to each Séance $1,00. Seats secured previously. 4w*—May 9.

MAGNETIC TREATMENT.

DR. W. A. DUNKLEE, 91 Tremont street, Room 10 (2 doors north Montgomery Place). Office hours 9 to 12 and 2 to 4. Arrangements can be made for patients to be visited at their residences. April 4.

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MRS. CARLISLE IRELAND,

TEST, Business and Clairvoyant Physician. Hours from 9 to 12, and 1 to 5. 94 Camden street, Boston.
Feb. 21.—13w*

DR. GEO. W. McLELLAN,

MAGNETIC PHYSICIAN, 352 Tremont street, Boston. 13w*—Feb. 21.

D. C. DENSMORE, Psychopathic Physician, treats successfully Acute and Chronic Diseases, with Medicated Vapor Baths, Magnetism, Electricity, "Baunscheidtism," at 81 Dover st., Boston. Office hours from 9 to 4.
May 2.—5w*

DR. F. HATCH, Magnetic Physician, has removed to 23 Tremont street, corner of Eliot street, Boston. Consultation free. Office hours from 9 A. M. to 4 P. M. Residence, "Hyde Park." 4w*—May 2.

MRS. F. C. DEXTER, Clairvoyant, Healing, Test and Developing Medium. Examines by lock of hair. Examinations $1. 494 Tremont st., corner of Dover.
Mar. 14.—13w*

MRS. C. H. WILDES has resumed business for a short time, at No. 4 Montgomery Place, Boston, Tuesdays, Wednesdays and Thursdays, from 9 to 3½. Terms $2,00. 4w*—April 4.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Boston. Circles Sunday and Tuesday evenings.
May 9.—4w*

A. S. HAYWARD exercises his *Powerful Magnetic Gift* in healing the sick from 9 to 4, at 5 Davis street, Boston. At other hours will visit patients. Also sends *Magnetized Paper.* Price 25 cents or more, optional.
April 4.—tf

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SOCIAL FREEDOM.

MARRIAGE:

AS IT IS AND AS IT SHOULD BE.

BY J. O. BARRETT.

"Highest Freedom is compatible with Strictest Virtue."—*Soul Seer.*

"Whatever is just is the true law; nor can this true law be abrogated by any written enactment."—*Cicero.*

Price 25 cents, postage 4 cent.

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[See First Page.]

and devil-driven slaves! Not beasts in blinkers, pricked on by the goad of sheer necessity, and blind obeyers of his sternest laws, but seers and interpreters of his will, and sharers in his work, his life, his love.

There is a cry of womankind now going up to God, sometime accompanied with clasping hands, at others with the clenched fist, and it behooves all men to know what it does really and rightly mean. It may be found to imply more than woman suffrage. It may signify woman suffering; suffering from what? Do you, do we, not keep her, and clothe her, and are we not prohibited from beating her with a stick that is thicker than your finger? Yes, my friends, this is a spiritual matter, not physical.

I know not what further revelations for us there may be in this particular birth and breeding of Jesus Christ. But here is one aspect of it which concerns us all for humanity's sake. It is with regard to woman as coadjutor of the Creator. It is beginning to be suspected that the physics of marriage sadly need spiritualizing—that possibly we have never yet fathomed the part played by woman in the work of creation, and in spiritual *rapport* with the divine life; that creation is a far more spiritual thing than some of us had suspected. You don't, as a rule, get your men of genius by hereditary paternal transmissions; on the other hand, your men of genius have had remarkable mothers. Even Mr. Darwin makes one of the most influential causes of his evolution to operate through the mind of the mother-bird in the case of the argus-eyed pheasant, and her painting of certain patterns on the feathers of her young. And possibly it is through the woman's nature, and her more spiritual *rapport* with the Maker, that we mainly get the most direct manifestations of God in humanity. If it were not so, I do not see how she could have made way for herself and her burden up the hill of her past history in face of the step-by-step opposition of man, but for her influence on the race, and her spiritual *rapport* with God. I must believe that humanity would have been indefinitely worse than it is. And when she has her full share, without equity—which is of no sex—it will be infinitely better than it is now. So far from woman being the cause of a fall, I believe she has been the true saviour of humanity, or rather the main instrument for saving, because more open to the divine influence, which has forever been working to prevent the propagation of man's worse moods, and the personification of his baser self. Often has she tried to hinder man when he was devilishly bent on defacing the image of the divine, and this alone, with no law on her side.

How many idiots, think you, are thrown into the world through drunken fathers? Idiocy is an arrested development. Drunkenness is also an arrest of the soul in its brain action, which means that the idiot-child is often a tiny, pitiful image of the father, who was in a state of moral idiocy. The spiritual life was arrested, and there is as great a deficiency of soul as there is of blood in the brain when you swoon. It is a moral swoon, made visible and permanent in a hideous effigy of God's image. Lucky if the paralysis be so complete that a great criminal is not let loose in active, instead of helpless idiocy.

I only dare hint at the things which are done in the land, to the knowledge of women, and you need not wonder if now and again there rises a protesting shriek. See—no, I hope you may never see—what man has done to gratify the lust of the eye, that he might perpetuate the lusts of the soul and gloat over his own moral deformity, immortalized by the utmost cunning wherewith art could animate the most precious forms of inanimated nature. He has set the image of his own corruption in the shining mirror of a stainless jewel, and figured forth his moral disease in the lustre of a gem. He has enshrined the satyr tongue lolling and leering from the sapphire, azure heaven; cut the devil in a diamond; made the innocent emerald flush the face with the reflection of what was enacted in its green coolness; called up spirits of all uncleanness in the purity of a cyrstal. All this was very bad, very horrible, this corruption of art for the delectation of the beast with a taste in man. But what was such degradation, at its wantonest, compared with that of a drunken man—no matter with what passion he may be aflame—furiously stamping his own hideous face and the features of his race on that form of humanity which he so darkens and defiles as to well-nigh blot out of it the image of God or man? These jewels of God, these creations of Almighty Love, to be thus brutally debased in that way! it is horrible! most horrible! enough to make all womanhood, all motherhood, nay, all manhood rise in revolt, and sicken against it, and try to have it out.

Mr. Massey concluded by affirming that Spiritualism, as he understood it, was indeed the very cradle of divine revelation from the earliest times. It is the oldest form of worship in the world, the one that has been a part of all other religions, and the one that has survived them all, and that is destined to survive by absorbing them all. It is the most universal in its embrace, its claims, its range of revelation. It will include the whole human family in its circle, and satisfy the universal life-long want of the soul; the only one not built on an earthly name or shut up within stone walls to be buried with the body of its founder; the one religion that never can be shut up in book or binding, or ossified in a sect or crystallized around a name; the Divine Presence in and with the soul, not in the wine or the bread, and will keep the heavenly fire alight and burning at heart, when it has died out on the altar; the religion of fact instead of faith; the religion of science instead of superstition; and in lieu of the deathly creeds of the church, the religion of eternal life.

J. M. Peebles in Lynn, Mass.

This gentleman was again greeted with large audiences at the Oxford-street Chapel (Unitarian), on the morning and evening of Sunday, May 10th. His morning discourse treated of prayer, its uses and abuses. It was, he said, no more natural for water to seek a river, than for man to worship; the Pagan bowed to an image which to him was a symbolization of God; the Jew and the Mahometan knelt in devotion before some superior being; Catholics prayed to the Virgin Mary, and Spiritualists prayed to God, angels and ministering spirit-friends. True prayer was aspiration—the upwelling of the soul's utmost desires; it did not consist of set phrases, or sepulchrally pronounced words, but in the uplifting of the spirit's holiest affections. The object of true prayer was not to change God, or in any way affect natural law, for that law was incommutable.

Jesus was not, in the common acceptation of the term, a praying man. His only command concerning the custom was "*when* thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." The bigot prayed God to send rain—the philosopher prayed by irrigating his lands; the bigot prayed God to feed the hungry and clothe the naked poor—the philanthropist prayed by practically doing these much needed works for humanity. Long prayers "to be seen of men," whether in synagogues, revivals or camp meetings, were abominations; while true prayer, silent or vocal, was natural and beautiful.

Some seemed to have little of the religious element in their souls. Swine feed upon acorns, but never look up to the tree from whence they fall. The drop looked to the rill, the rill to the river, the river to the ocean. So man looked to spirits, to angels, to God, the Infinite Fountain of all Light! Love was the mightiest reformatory power in the universe; and love and wisdom were the working agents in the world's redemption. The speaker said he had little sympathy with that class of Spiritualists, *alias* Materialists, who strove to annihilate God, snarled at Jesus, snubbed the apostles, spit upon everything recorded in the Bible, scoffed at prayer, sneered at religion, and madly trampled upon the honest convictions of others—pursuing themselves for themselves' sake! Paul, writing of a similar class of teachers, said, "Whose God is their belly; whose end is destruction;" destruction at least to any high moral influence that they might exert.

Radical truths and utterances were demanded by the age, and moral bravery in their enunciation be highly commended; Gerald Massey was a right noble example of this fearlessness in the cause of an unpopular truth; but radical utterances must be seasoned with justice, charity and loving kindness; the true radical preserves the good wherever found. Less demolition and more construction; less anarchy and more order; less war and more peace; less slavery to passion and more true spiritual freedom; less lust and more love; less covetousness and more conscientiousness; less theology and more religion; less materialistic tendencies and more genuine Spiritualism—these were among the great wants and needed methods of the age. Every kind word spoken, every good act accomplished, constituted in itself the truest order of prayer.

In the evening Mr. Peebles interested the people by a portraiture, as far as time would permit, of facts concerning Mahomed, harem life in Asia and street life in Europe. He speaks at the same chapel each Sunday during May.

New Publications.

AS IT SHOULD BE, by "Alex," author of "As She Would Have It," is the natural and logical sequel to the book last named, which was an exhaustive and most satisfactory argument in favor of Woman Suffrage. It was the original intention of the author to embody both of these books in one, but the work had to be laid aside when half finished, and three years elapsed before its resumption. What the writer simply asks is that men who object to Woman Suffrage would state their objections freely and frankly. The real subject of the present book is the question whether woman's rights can only be obtained through the ballot in the hands of woman. He holds that between female suffrage and woman's rights there is a distinct dividing line, and while he classes himself with those who ask for certain rights for woman, he does not range himself with those who demand the ballot. He regards the time spent in clamoring for suffrage as worse than wasted, while he thinks women only lower themselves in the esteem of men by preferring such a demand. Yet, believing that there is a decided work to be done, he exerts himself gladly to induce women, and men, too, to enter upon a higher state of living. He would strive to arouse those pure and noble impulses which have a place in every heart. He would exhibit to woman her true sphere in life, and show her that she has more power as it is than if the ballot were hers. And he would tell the dissatisfied ones that if they will enter upon their woman's work in their own sphere of action with their hearts really engaged in it, the rights they now ask for will soon be gained and they will see the folly of ever having asked for suffrage. How faithfully he has accomplished this task set before him the present volume will show, and every candid mind will read it with pleasure, if not with instruction. For sale by Lee & Shepard.

RELIGION AND THE STATE, by Alvah Hovey, D. D., President of the Newton Theological Institution, is a candid and intelligent discussion, from a very high standpoint, of a few aspects of the connection between Church and State, and these only from a point of view which are considered the most elevated and helpful to perfect vision. The author examines the principal relations of government to religion "in a spirit of loyalty to both," and he thinks these relations should be made the same in every land, at the earliest moment practicable. The several topics treated are the Kingdom of Christ, the State, Protection of Life by the State, Protection of Liberty by the State, the Lord's Day, the Bible in Schools, Protection of Property, etc., Charitable Establishments, and a general resumé. His repute as a scholar and thinker will attract an unusual number of the best class of readers to his little essay, whose perusal will result in shedding a clear light over a general subject which too many know only confusedly and in a loose and indefinable way. Estes & Lauriat, Publishers, Boston.

THE ITALIAN GIRL, by Katharine Sedgwick Washburn, author of "Ina," is a story that has deservedly won a high repute among lovers of fiction, for it glances like flight at a great variety of modern questions and subjects, touching without discussing them, and paints pictures, sketches characters, draws portraits, and combines scenes and incidents in a charming and even seductive way, which few persons can readily resist. Salvini's superb acting is likewise associated with a certain passionate passage in this book, and that imparts to it a new flavor and a strong one. The Italian Girl is one of the most popular of current tales, and is running among fiction readers like wildfire. Published by Lee & Shepard.

ELENA, an Italian tale, by L. N. Comyn, author of "Atherstone Priory," is another of those engaging, even fascinating tales of the attractive life of Italy, which so bewitch the imagination and temporarily entrance the senses. There are twenty-seven chapters in it, and every one intensely attractive, and many of them brilliant. A sketch of the plot is simply impossible. Those who are partial to the Italian character will find enough here to gratify their taste to the fill, while the scenery, atmosphere, objects of art, and surroundings of the localities described in the book, will not lack for food seasoned to their own several tastes and feelings. There is war, as well as love, among these pages, while the march of incidents, private and public, is rapid enough to please the veriest seeker after novelty and pleasurable excitement in reading. Published by Estes & Lauriat.

EPIDEMIC DELUSIONS is the name of a lecture by Fred. R. Marvin, M. D., read before the New York Liberal Club, who classes the spiritual manifestations at Moravia among the same, speaking of such belief as among "the most fantastic faiths"; and he kindly adds his opinion that, "when we learn to dismiss Spiritualism, the ghosts will go out like the flame of a candle"; also that "it is to the young and growing Rationalism of this age that I look for the final abolition of both Spiritualism and Materialism."

THE MASCULINE CROSS AND ANCIENT SEX WORSHIP, is the title of a curious, perhaps very learned pamphlet, designed to show up the origin and meaning of the Cross, and may interest a certain class of curious readers. Both the above are published by Asa K. Butts, New York.

THE ILLUSTRATED JOURNAL—American Publishing Company, Room No. 27 Tribune Building, Chicago, Ill.—is received for April. "Helpful," "Armed, Yet Helpless," (a strong engraving and full of meaning, by Doré,) "The Bridge of Sighs" (in Venice), are among its full page illustrations, all of which are executed in a high style of art, the letter-press giving an appropriate relief to the same.

JOHN CHURCH & CO., Cincinnati, O., issue monthly a "Musical Visitor," which once admitted to a household would be sadly missed if it stayed away. The magazine contains thirty-two pages filled with entertaining miscellany and fine music. Subscription price $1.50 per year, with chromo. Specimen copy sent free on application.

MRS. CHARLOTTE BEEBE WILBOUR, with her husband, Mr. Charles E. Wilbour, and their family of three interesting daughters and a son, sailed for Liverpool upon the 25th of April, in the steamship "Spain," National Line, expecting to remain abroad for three years.

Mrs. Wilbour has been President of Sorosis for four years—is one of the four mothers of that institution; is Chairman of Executive Committee of the Association for Advancement of Woman, which held its first congress in Union League Hall, New York City, in October last; was the prime mover in Sorosis—in bringing the brilliant assemblage of women together at that time, whose sparkles were only caused by the deep river of womanly thought that flowed beneath their scintillations; is a Trustee in the Free Medical College for Women in New York City; also Chairman of the Board of Directors of the National League of the United States; is always first and foremost, self-denying and faithful in every good work which she allows herself to undertake, and a woman that we can afford to allow to go from our midst only because we must. It is expected that her excellent essay upon "The Platform," delivered at the Anniversary Exercises of the Spiritualists of her city, at Robinson Hall, upon the 31st of March last, will appear in Prof. Brittan's Quarterly Journal of Spiritual Science. Our Spiritualist friends, who were conversant with the beginning of our movement, will be very familiar with her name, and are always glad to welcome anything from her pen, which gives to the public too seldom.

Our loss is the gain of our London friends for the next two months, if they choose to avail themselves of the "pearl of great price" that we so much regret to lose.

LITA BARNEY SAYLES.

BRIEF PARAGRAPHS.

SHORT SERMON.—It is very little matter what becomes of the body after we have done with it. It is of a great deal more importance to consider well what will befall the soul. The casket is of little value, but the jewel is priceless.

We have many very excellent communications on file for publication, which we shall print as our limited space permits. Have patience, friends.

One of the curious little wonders of modern invention is an inexhaustible inkstand, by which water is transmuted into ink, says the San Francisco Chronicle. It is a French invention; simply a common light inkstand, containing some chemical which gives a coloring property to water. The ink is of good color, and flows freely. When exhausted, all that is necessary is to pour in a little water.

Some people in Illinois, who have evidently known what it is to pay ten dollars for five cent pen-wipers, have petitioned the Legislature to abolish church fairs.

The New York Herald paints a dark picture of affairs in Sing Sing prison.

A little boy, who was worrying over a piece of shad at dinner lately, demoralized his mother by asking, "Mamma, where did God find all the bones to make the first shad of?"

Prof. J. Laurence Smith, of Louisville, Ky., is said to have been the first person to bring the subject of cremation (which is now attracting so much interest) before the American people. He delivered a lecture in New Orleans, twenty years ago, in which he favored cremation, and described a plan for furnaces in which to burn the dead.

The mothers of some young ladies want everything on the square, and therefore oppugnate round dances.

BUNKER HILL DISTRICT MUNICIPAL COURT.—The continued case of L. B. Pillsbury, the teacher who threw a dog out of a window in the High School building, several days ago, came up, and he was fined $10 and costs. Clergymen, superintendents of schools, instructors in all branches of education, male and female, testified to the high standing of Mr. Pillsbury, his ability as a tutor and his fidelity to the Christian faith. The court opined it did not make any difference how good a man he was, if he allowed himself to commit such acts as this.—*Boston Herald, 13th May.*

NEW MUSIC.—F. W. Helmick, music dealer, 278 West Sixth street, Cincinnati, Ohio, has issued two "Crusade" songs entitled: "Don't go Near the Bar-Room, Father," and "Father Drinks no More." Composed by Jean Le Croix. The songs are illustrated with fine lithographic title pages, and arranged for organ or piano.

"Ma, has aunty got bees in her mouth?" "No; why do you ask such a question?" "'Cause that leetle man with a heap o' hair on his face cotched hold of her and said he was going to take the honey from her lips; and she said, 'Well, make haste!'"

Sensible people admit that some of the most interesting and *profitable reading* is to be found in the advertisements of a newspaper.

Boston critics say that our standard of church music is degenerating. Of course theirs is right up to the Handel.—*N. Y. Commercial.*

Delegate Cannon, of Utah, who was elected to Congress by an overwhelming vote, has been admitted to his seat, although he is a Mormon of the most uncompromising type, one of the members remarking in the course of the debate upon his recognition that that body, as a deliberative and law-making assembly, had no more to do with the social relations of the man than with "the number of chickens" he might possess.

The Temperance Crusade, in the East, seems to be experiencing a revival. The people of Worcester, Mass., are devising ways and means for more effectual work in advancing the "tee-total" cause. In England the "praying-band" movement is just making its appearance.

A Georgia paper promises to publish a "thrilling cereal." Its readers will doubtless make an oat of it.

T. P. James of Brattleboro' "the Edwin Drood man," has sold over seven thousand copies of the "Mystery of Edwin Drood." He will print another edition of three thousand in May. The book is selling well. Mr. James has written nine chapters of the new book called the "Life and Adventures of Bickley Wickleheap." The book is progressing and may be ready for publication in July. The press throughout the country are giving extended notices of Edwin Drood. Many of them are very favorable to the theory that it is really the work of Charles Dickens.—*Franklin County Times.*

The book is for sale at this office.

Cruelty to animals seems to be on the increase. Not more than a week since, a teacher in one of the Charlestown District public schools threw a pet dog—who had followed his little mistress up-stairs into the school-room, unconscious of any intent to injure any one—out of the window, killing him instantly. And the Boston Herald of a late date has the following paragraph, which tells its own story:

INHUMAN.—The agents of the P. C. A. Society are now busy in investigating one case where parties burned out the eyes of a cat by "illuminating" her with kerosene oil, and another where a party stabbed his horse to make him draw; *and yet people frequently ask what is the need of a society.*

The need of the Society is self-evident, and the noble men who have embarked in the movement will not fail of their reward. Read Theodore Parker's message on our sixth page regarding the Charlestown case.

We direct the attention of those of our readers in search of more light in Spiritualism than the recent Convention [of the Spiritualists of Western New York] in this city unfolded to them, to the new advertisement elsewhere of the Banner of Light, a newspaper known everywhere as the exponent of spiritual philosophy. It is a hand-omely-printed periodical of eight pages, containing much that will interest every person, whether he believes that the souls of the departed can communicate with the living or not.—*Lockport (N. Y.) Daily Journal.*

At six o'clock on Monday morning last, the thermometer in this city stood at 46°. On the previous day it rated 72°. A difference of 26° in twenty-four hours. "Beautiful spring-time"!

Never be argued out of your soul, never be argued out of your honor, and never be argued in believing that soul and honor do not run a terrible risk if you limp into life with the load of debt on your shoulders.

The crying wants of the day are room, economy, home-feeling, and good food. We have every convenience known to modern invention except these.

Just forty years ago there was frost every month in the year.

THE BANNER OF LIGHT (Spiritual) has just commenced its eighteenth year. It is a fine-looking paper, typographically—and this shows good material judgment and progress; while editorially it is unsectarian, liberal and reformatory, and this to us is evidence that it is doing good. We cannot, as yet, follow our Bros. Colby and Rich in their superual soarings into another world, but so far as they are helpers in the present, they are usefully employed; and with Mr. Jefferson in the play we would remark: "May they live long and prosper."—*Boston Investigator.*

In old times, when Kansas was the fighting ground between slavery and freedom, the cry was, "Poor, bleeding Kansas!" "Ah, Kansas!" etc. To-day, nearer home, where civil war is imminent, it is the same old cry: "Arkansas"!

The individual who got "fled out of countenance," lies dangerously ill. He couldn't *face* that sort of "lip-music."

THE SUFFERING IN THE SOUTHWEST.—The New Orleans Relief Committee submit the following statement:

Gov. Kellogg—In accordance with your request this morning, we submit the following information: From the 23d of April to the 8th of May (fifteen days) we shipped to the overflowed districts 852,000 rations of breadstuffs and 353,000 of meat, of which the government supplied 162,000 of breadstuffs and 118,000 of meat. The shipments made in excess of the receipts from the government proceed from private contributions. We have been far from supplying the demands on us. We estimate, from the best information we can gather, the number of sufferers in Louisiana alone at 50,500 persons. The calls are increasing as the distress becomes greater from the exhaustion of the supplies in the hands of the people at the time of the overflow.

(Signed) DUNCAN J. KENNER, *Chairman.*

"The calls are increasing as the distress becomes greater." Think of this, ye who are blessed with plenty, and give liberally, thus blessing the soul within you as well as the souls and bodies which are so dreadfully in need.

Alluding to the fact that three fine steamers have been fatally weakened by additions to their length, the Christian Register aptly says, "Many fine sermons have been ruined in the same way."

A church with carpeted aisles, and dim, by worshipers softly trod,
May be a house for repeating prayers, and yet not a house of God;
A pillow of stones at midnight hour, in desert or wilderness,
May be the city's pearly gate where angels wait to bless.

Rev. Dr. Elihu P. Marvin, editor of the Boston Daily News, died Monday afternoon, May 11th, at 5 o'clock, at his home in Wellesley, Mass., at the age of fifty-five years.

Digby is anxious to know if the Calvinists are still in favor of cremation!

The Massachusetts Senate has voted in favor of a license law; and that, too, right in the face and eyes of the woman's praying bands and the Metropolitan convocation of Boston divines!

The Portland Advertiser says that recently a person visiting one of the cemeteries overheard a thrice made widow, not yet old nor homely, who was standing beside three mounds, remark to a gentleman who is known to have been attentive to the widow in her youth: "Joe, you might have been in *that row* had you possessed a little more courage."

A "summer-set" is preferable to a backward spring, Digby thinks.

Switzerland has made a great liberal advance by the adoption of a new constitution.

A sudden lie may be sometimes a manslaughter upon truth, but, by a carefully-constructed equivocation, truth always is with malice aforethought deliberately murdered.

"Cotton Mather attributes all diseases to sin." But they spell it now with a g.

A well-dressed woman once more asked a lady at a railway station, this time the Eastern, to hold her baby a moment while she did something. She is still doing something, and the baby went to Chardon street.

INTERNAL REVENUE RECEIPTS.—The receipts for Internal Revenue thus far for the fiscal year are $86,000,000, leaving $14,000,000 to be received during the remainder of this month and June to reach the estimate of the Commissioner of $100,000,000 for the fiscal year. The receipts since the first of May have been $8,000,000. For May, 1873, they were $12,355,000.

What is the difference between a farmer and a bottle of whisky? One husbands the corn, and the other corns the husbands.

Ardent lover—"Adelaide, if I could only die at your feet, what contentment! Then would I be happy!" *Adelaide (unappreciatively)*—"I beg your pardon, but in that case the enjoyment would be wholly on my side!"

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Lurline Hall, 3 Winter street.—The Boston Spiritualists' Union will hereafter hold meetings, for lectures, conferences, etc., every Sunday evening at 7½ o'clock, in the above-mentioned hall. All Spiritualists and friends of Progress are cordially invited to attend. Admittance to conferences free.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

The Ladies' Spiritualist Aid Society meets in Cotton Hall, corner of Chauncy and Essex streets. Meetings every Tuesday afternoon. Free Sociables in the evening. Mrs. C. C. Hayward, President; Mrs. E. M. Mead, Secretary.

The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sunday at 10½ A. M. and 3 P. M. Good speakers or test mediums always present.

Codman Hall, 176 Tremont street.—Sunday morning, circle, Mrs. Belle Bowditch, medium. At 1 P. M. a free circle. All mediums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Templar's Hall, 280 Washington street.—Meetings of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend.

Cotton Hall.—The Children's Independent Progressive Lyceum meets every Sunday at 12½ o'clock noon, in Cotton Hall, corner of Chauncy and Essex streets. All are invited. Seats free. Dr. C. C. York, Conductor. Mrs. Lottie Taber and other mediums will hold séances at 10½ A. M.

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

BOSTON.—*John A. Andrew Hall.*—Recitations by Lizzie Thompson, Cynthia Hull, Jessie Jackson, Mabel Edson and Joseph Watson; singing by Cora Stone; Wing movements conducted by W. S. French; Banner March, Silver Chain recitations, etc., etc., filled out the time at the session of the Children's Progressive Lyceum No. 1, on the morning of Sunday, May 10th.

The Lyceum Dramatic Club, connected with this school, will repeat the attractive programme which characterized its first entertainment at John A. Andrew Hall, Friday evening, April 24th, viz.: "Once on a Time," and "Down by the Sea"—on the evening of "Decoration Day," Saturday, May 30th, at the Academy of Music, Chelsea. The Club is, in point of histrionic talent, worthy of the encouragement of the public. Its object is a good one, and it is to be hoped that its appearance in Chelsea will be greeted with a full house.

Complimentary Entertainment.—A programme of high excellence, consisting of vocal and instrumental music, by Mrs. Ella W. Ford, Miss Jennie F. Coolidge, Mrs. Emma Fessenden Brackett and T. M. Carter, together with readings and representations by George B. Ford and Miss Georgie E. Cayvan, elocutionists, was executed with deep interest, marked culture and faithful precision at this hall, on the evening of Friday, May 8th, for the pecuniary benefit of D. N. Ford, late (and for so long a time) the efficient Conductor of Children's Progressive Lyceum No. 1. The audience was, evidently, extremely gratified with the sweet strains of the well-known musicians and vocalists, and the elocutionists received repeatedly—as they deserved—the most unmistakable evidences of marked appreciation.

Mrs. S. A. Floyd lectured at this place Sunday, the 10th, afternoon and evening—so writes a correspondent—on topics of interest to the public at the present time, and her remarks were well received by appreciative audiences.

A Complimentary Ball will be tendered to Chester M. Huggins and C. F. Harwood, at John A. Andrew Hall, on the evening of Tuesday, May 19th. Tickets—admitting gent and lady—$1.

Harmony Hall.—Anthony Higgins, Jr., of New Jersey, occupies the platform at this place during the Sundays of May.

He will give select readings from the poets and novelists of the past, at this hall, 18½ Boylston street, on Thursday evening, May 21st, 1874. Admission 30 cents.

Nassau Hall.—Prof. A. E. Carpenter delivered an entertaining discourse at this hall Sunday morning, 10th inst., upon "Man as a Spiritual Being." Mrs. Crafts related items of experience which were of interest. Prof. Cadwell also spoke of his experience as a psychologist.

In the afternoon Mrs. Taber, Mrs. Dick, Mrs. Agnes M. Hall and Horace Seaver entertained the large audience with instructive speeches. Mrs. Agnes M. Hall (formerly Davis) will speak at this place next Sabbath afternoon.

Movements of Lecturers and Mediums.

At Lynn and Salem W. F. Jamieson is meeting with fine success. We understand that good audiences at both places greet him. J. Frank Baxter sings and gives tests at Mr. J.'s Salem meetings.

J. M. Peebles lectures in Lynn, Mass., this month. Address No. 14 Highland avenue.

Mrs. S. A. Rogers Heyder has located in Haverhill, Mass., on Moore street, No. 1 Frye's Block, where she will give tests, examine disease, prescribe for the same, give psychometrical readings for business, delineation of character, communications from those that have gone to the Summer-Land; will answer calls to lecture on Sundays—not too far from Haverhill. Mrs. Heyder is an old and well-tried medium, and we hope she will have all she can do. Mr. Heyder also has most excellent healing powers.

After an extensive missionary tour of some five months, Theodore F. Price, the pleasing inspirational speaker and poet, is now on his way back to his home in Leavenworth, Kansas, and will hold himself in readiness to answer calls to lecture at all points along the Rock Island and Pacific Railroad. Mr. Price has just concluded a series of lectures in Joliet, Morris, Moline, Rock Island and other points in Illinois. As a pioneer in the cause of truth Mr. Price has done his work well.

His talented wife, Mrs. Hattie E. Price, will accompany him on his next tour, and with her rare musical attainments and beautiful recitations of spiritual and inspired poetry, they will, no doubt, give very interesting and diversified spiritual entertainments. Address him Leavenworth, Kansas.

Miss Jennie Leys will lecture in Providence, R. I., during May; in New Haven, Conn., June 7th and 14th; in Groveland, Mass., June 21st and 28th; in Plymouth, Mass., July 5th and 12th.

"Capt. H. H. Brown, one of the speakers sent out by the State Association of Spiritualists, lectured at the Universalist Church on Friday, Saturday and Sunday evenings. Mr. Brown is an able man, and his addresses are interesting. He is lecturing in Moingona at present." So says the Boone County (Ia.) Democrat of Wednesday, May 6th.

J. Wm. Fletcher, inspirational speaker, lectured in Lawrence, Mass., the first three Sabbaths of May. He speaks in Salem, Mass., the fourth Sunday. Will make other engagements.

Prof. T. B. Taylor lectures at East Saginaw, Mich., for four weeks from May 10th. Will respond to calls to lecture evenings. Address him as above.

A. J. Fishback is engaged to lecture at Clyde, O., for three months.

G. Y. Nickerson, writing from New Bedford, Mass., May 11th, says: "Henry C. Lull, of No. 200 Harrison avenue, Boston, the inspirational speaker and test medium, lectured for us the last two Sabbaths, and has given good satisfaction as a speaker and test medium; and as far as I know and can judge of him, he is an honest, well meaning man; and I would therefore recommend that his name be added to your list of speakers for right and truth."

LIBERAL LECTURES IN NEW BEDFORD.—The editor of the Investigator will speak before the Spiritualists of New Bedford next Sunday afternoon and evening, (May 17th) at the usual hours.

Liberals of every phase of opinion are cordially invited to attend. Per order: GEO. Y. NICKERSON.

New Bedford, May 8th, 1874.

Prof. Crookes's Experiments.

We have now through Mr. Crookes's experiments, *ocular, tangible* demonstration of what we have only been *informed* for the past twenty-six years was the case, namely, that spirits do interest themselves in the affairs of humanity—of "mere mortals."

This fact ought not to surprise any one, but so many pretentious and bigoted persons who appear to suppose that nothing which *they* do not know can possibly be, have assumed to judge these twenty-six years of what they know nothing about! This valuable and comforting discovery has been much hindered, and thousands have lived and died within that period, doubting and wretched, who but for the protests of arrogance, bigotry and insolence might have been spared much misery. Even Science has been cowardly, or worse. It has stood in fear of what it pretended to seek, and has impudently faced the truth until it trembles at the dread prospect of finding itself "proved to be the thing it most abhorred." This is of no consequence. But what will those do or say who have so foully slandered others without authority, or cause, or even inquiry? H.

Names Wanted of Workers in Michigan Woman's Suffrage Campaign.

DEAR BANNER—I know your readers are in favor of woman's enfranchisement. In our State we are to vote on it next autumn, and want to know our friends in every town and school district. Therefore I ask of your Michigan subscribers that they will send me names of men or women who will help organize, get up meetings, circulate tracts, &c., and the post-office address, also, by postal card or letter. If they can send money, too, we can use it, and shall need it.

Our yearly State Meeting at Lansing is just over, and was large, of excellent quality and spirit, and opened our campaign ably and hopefully.

The signs of the times show that we may win if we work, and to win is to hasten the "good time coming." I do not wish to multiply words, arguments are needless, and only ask a response to the above simple request.

Yours truly, G. B. STEBBINS.

Detroit, Mich., May 10th, 1874.

The Colchester-Day Restitution Fund.

Since my last report I have received on the Colchester fund as follows:

Friend, Mass.	$5.00
A New Hampshire Spiritualist	1.00
Total	$6.00

Yours fraternally, L. DAY.

P. S.—I thank you for your notice in the last Banner to Spiritualists, that they should hold their principles above dollars and cents. If they would live up to that God-like theory, what an amount of suffering poor humanity would escape—especially poor mediums. L. D.

Buffalo, May 6th, 1874.

To Correspondents.

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

W. S. W., COSHOCTON, O.—The "Turtle" hypothesis of which you speak, is not of biblical but Hindoo origin, we are informed.

☞ The following is "a fine piece of poetry," written by some unknown journalist, which is earnestly recommended to the careful perusal of several correspondents:

A two-column article has one reader in one hundred.
A column and-a half article has one reader in seventy-five.
A column article has one reader in fifty.
A three-quarter column article has one reader in twenty-five.
A half-column article has one reader in ten.
A quarter-column article has one reader in one.

The rhymes of this verse are not remarkable; but the truth presented is beautiful.—*Ex.*

New Hampshire Spiritual Convention.

The Spiritualists of Sullivan and Merrimack Counties will meet in a three days' Convention, commencing Friday, June 5th, at two o'clock P. M., to continue three days, at the Old Church in Newbury, near the railroad station. Good speakers will be in attendance; and whilst we earnestly and cordially solicit the attendance and coöperation of truly reformatory workers from all parts of this or any other State, we would have it distinctly understood that free-loveism, as advocated by Woodhull, Hull and a few others, will not have a hearing at this meeting.

Come one, come all, who would enjoy a feast of reason and flow of soul!

Per Order of Business Committee,
L. A. STURTEVANT,
A. S. BROCKWAY,
J. M. PERKINS.

ALVIN FROST, *Pres.*

Indiana State Association.

The Eighth Annual Convention of the Indiana State Association of Spiritualists will be held at Pence's Hall, in the city of Terre Haute, Ind., commencing Friday, May 29th, 1874, at 10½ o'clock A. M., and continue in session over Sunday. The business of the Convention will be conducted by delegates and members in attendance. Each Local Society of Spiritualists within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty.

A free hall will be provided; and also board as far as the friends in the city can accommodate; after that, reduced rates will be arranged for elsewhere.

By order of the Board of Trustees.

J. R. BUELL, *Secretary.*

Indianapolis, Ind., May 6th, 1874.