

#### BOSTON. SATURDAY, MAY 23, 1874.

#### Banner Contents.

Pirst Page: "Psychometry," a Lecture by Prof. J. R. Buchanan, Second: "The Devil 'in Oakiand, Cal., etc.;" Poem-"The First Tooth: ""Minnesota Mission Ground," by Warren Chase, Third 2 Banner Correspondence: "To Spiritualists--The Duty of the Hour," by D, T. Averbi; "Blasphemy - The Question," by Thomas R. Hazard; "The Bible and Spiritualism," by F. C. Lewis; "The Late Mrs. Teed, Medium, " by J. B. Smith; "Books for the Children of Spiritualists and Liberalists," by Hudson and Emma Tuttle, Fourth : Leading-Editorials on "The Need of the Spiritual," "God's Poor, "etc. Fifth: Short Editorials, New Advertisements, etc. Sixth: Spirit Message Department; Poem-"To Mr. and Mrs. S. Bar Book and other advertisements. Eighth: "Pearls;" Brief Paragraphs: "Gerald Massey's Work in San Francisco;" "Oxford-street Chapel, Lynn, Mass.;" "Detter from Dr. H. T. Child, of Philadelphia–Katle King (a split) in that City, " etc.

# The Rostrum. PSYCHOMETRY.

# A Lecture delivered at Parker Memorial Hall, Boston, Monday Evening, April 6th, BY PROF. J. R. BUCHANAN.

: The following presents, in a condensed form, the leading features of a brilliant discourse by this talented orator, which 'occupied nearly two hours in its delivery in the most rapid manner :

The pleasant spring weather of to-day, my friends, seems emblematic of the spring-time of the soul, which is now advancing, dissolving the frozen reign of force, fraud and moral deso-lation, and ushering in the blossoms of hope and love that belong to the normal outgrowth of humanity.

I believe that PSYCHOMETRY is an important and brilliant portion of that sunshine which will and of material parton of that substitutes and the ex-pansion of intelligence, until we realize that new and perfect day of which, the Orient gleans al-ready inspire our hope and faith.

It is now thirty two years since I found it ne-cessary to coin a new word to express a new fact, a new art, a new science-the art and science of a new art, a new science—the art and science of *Psychometry*, or soul-measuring. That word is now a part of our language—that art is now ex-tensively practiced—thousands are familiar with-its value and utility—there are not less than twenty or thirty well-known puble practitioners of Psychometry in this country who are giving daily evidence of its power, and it may be con-sidered an established science, just as Homeopa-thy is established by its discovery, diffusion and successful practice. successful practice.

It is true there are many unacquainted with it, and many literary institutions in which it is not heard of ; but it is partly my own fault, for I have not adequately published it, and certainly have made no effort to introduce it into the Universities or attract the attention of any intellectual corporation. Yet not entirely my fault, for the Universities were not at all eager or ready to recognize Newton's Principia, and they generally linger very far in the rear of the most advanced minds. Hence I have not been disposed to seek their notice or to court their favor. The posses-sor of a Koh-i-noor diamond does not feel it at all necessary to call in everybody from the street to witness the fact that he has it, for he feels en-tirely independent ; and while I am acting as the

tered in books, it is rejected from their learned absolute uniformity, and a disease contagious to pleasant influence of another letter in which a compliations, and if possible buried out of sight, one would be so to all, or if not contagious to lover made propositions to his lady love. *however well authenticated.* If encountered in any one, never could be so to others. When very great impressibility existed, the persons, the *fact* is assailed by browbeating the This is all false doctrine, and has been productively provide the so completely possessed individuals, or if that is not sufficient, by assail tive of incalculable mischief in the unchers. ing their reputation, as we observe in a recent effort of Prof. Carpenter. And yet the marvelous facts which are the ob-

jects of this insane antipathy are the richest gifts of Divine Wisdom for human enlightenment. When we study nature for knowledge we do not seek, the repetition of things with which we are familiar, but seek something entirely for-eign to our previous knowledge. The more for-eign, the more novel and singular, the more it becomes entitled to the name of maryelous, and therefore the more it becomes an object of jeal-ousy and hatred to the scientific fessils of the schools. Their hatred of the marvelous is simply a profound aversion to the rapid increase of knowledge—a passionate unreasoning love of ignorance

The marvelous fasts that we meet in nature are like the rare outcroppings of geological strata which we sometimes meet displayed by the convulsions of nature as if to reveal her hidden depths, and when we follow the lead of these beneficent indications, they conduct us down into deep and otherwise inaccessible mysteries

which lie at the foundation of universal life. Genius delights in the marvelous (while stolid mediocrity abhors it) and finds in it the pathway to the valley of diamonds. The marvelous is a revelation of the breadth, the depth and the mys-tery of so much of Divine Wisdom as man is able to grasp by expanding his faculties and U rowing off the hindrances of animality and boorish prejudice. It perpetually invites us to expand our thoughts into the amplitude of the Divine Wis-dom, and still the boorish intellect of miseducated men rejects the invitation with averted, down-cast eyes as the most ancient barbarians of the earth walked beneath the scintillant stars with-out a momentary conception of the infinite grandeur of the stellar orbs in their myriad revo-

lutions. The marvelous fact mentioned by Bishop Polk was evidently the demonstration of a law of life and matter unknown in the schools, unrecorded in books which have any standing as exponents in books which, have any standing as exponents of science. It demonstrated that matter acts by a dynamic agency not limited to its presence or its contact; in other words, that it is not gross matter that produces effects but something pro-ceeding from it, a subtle *aura* which you may call fluid because it flows, or spiritual because it is not appreciably material, but which as an aura is intermediate between the sensibly mate-rial and the 'truly spiritual, which is unbounded by the limitations of matter and locality. When by the limitations of matter and locality. When this aura from the solid metal passes up the arm and pervades the body of the sensitive person, there is no diminution of the metal. It might continue to excit that influence for ages without the loss of a particle. We are therefore com-pelled to infer that it is not the ponderable matter but the imponderable and invisible agencies which are potential in the realm of life.

which are potential in the realm of life. The fact ascertained in Bishop Polk was soon illustrated by experiments on others, (at Little Rock, the capital of Arkansas,) in which I found-that this power in the Bishop was not at all a, rare or extraordinary capacity. I found that a very large portion of the population possessed the same faculty in various degrees; in short, that such powers existed wherever the faculty of sen-sibility was well developed. There were many persons, probably twenty per cent, of the popu-lation, who, when they placed their hands behind lation, who, when they placed their hands behind their backs, could recognize the different metals which might be placed in their hands, by the in-fluence on the nervous system and the taste in the mouth. In the same way they could recog-nize any sapid substance, salt, sugar, pepper, vinegar or medicines, by the impression. In continuing these experiments afterward I found this to be a most valuable method of experimenting on medicines and investigating their properties—a process indeed capable of producing a revision of the Materia Medica and introducing innumerable new remedies. In the medical school in which I labored for, ten years at Cincinnati, sustaining the liberal eclectic philosophy of medicine, I regularly made experiments on the members of the class, and found that nearly one-half of all who tried the experiment could feel the influence of medicines as distinctly as if they had been swallowed, by holding them between the hands enveloped in paper, not knowing what was the substance un-der the experiment. Forty-three members of the class of 1849, some of whom have since been medical professors and medical authors, signed the following declaration of their experience: We, the undersigned, members of the medical class of the Eclecule Medical Institute of Chreinnath, have, at the suggestion of Prof. Buckmann, performed the experiment of holding in our hands for a short time (generally from five to twenty minutes) various medicines enveloped in paper, so as to be unknown to ourselves, except by their medicinal effects, and we are convinced that in these ex-periments distinct effects were produced upon us strictly similar to those which would be produced by the action of the same medicines administered in the ordinary method." the following declaration of their experience : method." The effects were so decided that, when an emetic was the subject of the experiment, some of them were obliged to drop it, for fear of immediate emesic being produced. When I gave a short course to the medical class in New York, on my way to Boston, two-thirds of those who tried this experiment real-ized its distinct effect, and in my lectures this winter in the Medical School of the Boston University, about one half of the class who tried the experiment caught the impressions of medthe experiment caught the impressions of med icines enveloped in paper so as not to touch their hands. What is it in these cases that passes through the paper, is recognized in the hand, and gradall passes thence up the arm, reaching the head at length, and then affecting the entire constitution ? This emanation of influences, by which all in-organic substances affect their proximate vicini-ty, is still more active in man. The sensitive person, who feels the diffusive influence of medicines, feels an equally potent influence when he comes into contact with the vital action and emanations of the human constitution. How many are there who, when they place their hand upon the aching head of a friend, find that, while they give relief to the sufferer, they have received the pathological aura into their own persons, and reproduced in a milder form the same local pains in themselves. All pains and all diseases are thus transferred to the sensitive or impressi-ble from the sufferer; and many a kind friend, many a nurse, many a physician suffers and succumbs under an accumulation of borrowed' discase without distinctly apprehending its source, because the doctrines of medical books with in effable absurdity ascribe the character of contagion or non-contagion to the nature of the discus It is the fashion of the medical profession, when a very marvelous fact is encountered, to turn aside and say nothing about it. If encoun-human beings were merely cast iron models of

one would be so to others. This is all false doctrine, and has been produc-tive of incidentable mischief in the uncherse ed transmission of disease through nations in the tyr. This is all false doctrine, and has been produc-tive of incidentable mischief in the uncherse ed transmission of disease through nations in the tyr. This is all false doctrine, and in the tyr. This is all false doctrine, and has been produc-tive of incidentable mischief in the uncherse ed transmission of disease through nations in the tyr. This is all false doctrine, and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and in the tyr. This is all false doctrine and the tyr. This is all f rible mortality of hospitals, jails, Ships and armies, where the transmission of subtile contagion was not checked because not understood.

The truth is, that, to the highly impressible, all imaginable conditions of body or mind are transferable by sympathy. There are many re-fined women, refined by mode-ty, love, imagination, intellect and culture, on whose checks the delicate and varied play of emotion is visible every moment, who not only feel with quick sym-pathy the mental sphere of all who approach them, but who also feel the sphere of every dis-ease, and realize in themselves something of the sufferings of those with whom they come into contact.

We are all capable of receiving into our persons the impression of severe pathological action, and, unless well protected by vaccination, we would fear to place our hands on the person or clothing of a small pox patient. The transmissibility of disease is universally recognized. The proposition added by my discoveries is that health is as contagious as disease, and the aura of physiological action as transmissible as that of the pathological.

The impressible constitution feels with facility the emanations from any portion of the body or the brain, and not only feels them when in immediate contact, but receives the impression with almost equal facility when transmitted through any conducting medium. The contact of the hand with the upper portion of the head is felt by the impressible as the source of a pleasant influence, while contact with the lower region of the brain produces a feeling which soon be-The transmission of influence from one to

another through conducting media was made the subject of a series of experiments in 1812 in the laboratory of Dr. David Owen, which was men-tioned, in a published letter by his brother, Robert Dale Owen, in the following language :

(ii) Date Owen, in the Johowing language: "A series of experiments made in Dr. O.'s laboratory relative to the capabilities of different holles to conduct the nervous field, furth-hest the following general results: "Of upwards of one hundral, horizanic bodies, all were more or less capable of transmitting the nervous influence; but of these, metals and muscular disease combried best, and the latter with more rapidity than metal, willst form, bone, whateloone, follows shell, betway, feathers and slik, but especially horn, appeared to be non-conductors. Perhaps on that account hart is the most suitable every find the head – the central tegion of nervous action," A morement of the hielder.

A person of the highest impressibilities is able in touching the different regions of the brain to feel and describe the exact influence and charac-ter of each organ. Mr. Charles Innan, brother of the distinguished artist, Inman, of New York, was taught in my offlee to make such examina-tions; and could describe with the most delicate accuracy the action of every organ of the brain in any one who was examined. He was my prin-cipal psychometer in making those investigations, which gave me a complete and minute may of cerebral organology. In making the most mi-nute surveys of each convolution and its subdi-visions he used a metallic rod (generally a pencil case) as the conducting medium to receive the influence from the minute spaces to which it was applied, and thus perfect the most minute analy-sis. The facility with which this was done, inade it apparent that the nerve arma was very readily received and invaried, by metallic, substances and in my experiments of 1843 before the Facul-ty of the Indiana State University, I showed that a gold coin, after being held in contact with any part of the head for a few moments, would give a an impressible person to whom it might be Immediately conveyed, an impression of the ac-tion of the subjacent organ, such as they would receive from personal contact with the head. The facility with which the emanations of the human brigh thus become imported and attached to any Suitable substance, led to the inference that anything which has been in contact with a uman being may become so charged with his numan being may become so charged with his nerve-aura as to yield an impression of his per-sonality to the impressible. In the act of writ-ing, the volitionary power expended through the arm upon the paper is a positive emanation, and may therefore become attached to surrounding objects. It would therefore be reasonable to sup-pose that the manuscript would reveal the psy-chic and physiological forces which were engaged in its production. The first test of this doctrine which I made was at the Astor House, New York, in the winter of 1842-3. Mr. Innian was with me, and had been trained to the greatest delicacy and rapidi-ty of perception by impression. I took four let-ters from my trunk, of which he had no conception whatever, and placed them successively in his hands to receive an impression by contact: His descriptions of their character, capacities, and relations to each other were as minute and perfect as he could have given from personal knowledge after-thorough acquaintance.

of merely making his character of the write, instead of merely making his character a study. Sometimes they would assume his physical conditions, as when Miss P., after describing a week how multister from his manuscript, found were grown minister from his manuscript, found herself impeded by the condition of her limbs, on attempting to rise, having unconsciously caught his lameness. Miss. M, after receiving the impression of Gen. Jackson's autograph, not only felt the powerful impression on her organ of firmness, but felt as though her plump, round face was clongated in the firm furrows and wrin-the of lack with which the the the the back kles of Jackson's, while she felt it with her hands and asked her friends if they did not perceive the change.

The Rev. Mr. Kent, a plous minister of Roxbury, of very delicate organization, was most powerfully affected by the contact of manuscript of strong characteristics. When he placed his hand upon the letter of grief he experienced the sud and sorrowful feeling very quickly; and when I substituted the letter of Gen. Jackson he soon became so much excited that I removed it to enable him to speak more calmly in his descrip-

tion. Mr. Kent kept a journal of his experience, in which he made the following note of this experi-

which he made the following note of this experi-ment: • The then placed a folded better, with the scaled side only scen, on the table, and requested me to place my right hand upon R. The experiment scenes to be preposed on but I remarked that whatever, It may sensation followed, I should truly communicate R. Tell nothing in my frame at the noment, but very soon an increasing, uncould be gradually over the top of my hand, and up the outside of my arm. I fell for hearly a moment no change in my man-tal ordition, commenting in my linger-ends and passing gradually over the top of my hand and up the outside of my arm. I fell for hearly a moment no change in my men-tal condition, and stated this. Dr. Buchanan had given no hint of the nature or author of any letter he had with him, and I had no blas or subject on my unitd, from the day's experimers, to influence me. A rush of stationess, su-bentity and distress suddent's came over me; my thoughts were confused and set rapide, and I mentioned. There is trouble and sorrow here. There is, too, perplexitly in my feedings'. My whole description, taken down at the time, is for other hands. I do not remember anything more than a general impression of it alter the befor was removed. — Another heater was faild mom the table under my hand. My sensations were sharper and Stronger than be-find my sensations were sharper and Stronger than be-ing effection to be extered and it seemed to me that 1 could have gone on titungharity to the accomplishment of any purplese, however subide or strong might be the opposition to be extered and it seemed to me that 1 could have gone on titungharity to the accomplishment of any purplese, however subide or strong might be the opposition to be extered the tar. The before a transition, my face and arm burned, and near the effect of the was shaken, in strength widing it which are not purpless to the strength, when 1 returned at later to passid team on y eye tones, but was like coursing its which the tar on pu

The language of this letter shows that it was written with the characteristic force of General Jackson. It was addressed to Judge Rowan, of Kentucky, in answer to an invitation to visit the state, declining on the ground, that it might injure his political campaign, as his opponents leads perception of the psychometer, might assail his motives and weaken the conti-dence of the people; so "that the people, shaken "itual phenomena than psychometry, suppose that in their confidence and divided in their action," psychometers are "generally added by some spir-In their confidence and divided in their action, psychometers are 'generally added by some spir-shall lose both their advocates and their cause, within presence, and that the opinion given ha Thus the publichers of power mocked the efforts 'really the projection of 'some spirit's conceptions,' of the people in former times, because they were blinded by their arts, or saw them too lafe to counteract them.' Their prominent friends and advocates, for, contributing to the calamities by sons, when it would take more than the strength of a Hercules to grasp all the plans which these Proteen mosters could devise."

by Bishop Otey, of Tennessee, in an experiment on this letter. His impressibility enabled him to describe it very readily, and being an ardent. Whig, and opponent of Gen. Jackson politically, he was not disposed to appreciate favorably the hadronic tensor. Jacksonian type of character. Hence his doc, scription of the character was very similar to the opinion entertained by Whigsof tien. Jackson, He described as hereic, violent character, whom the observed as period, violent character, whom he at first compared to Napoleon, and finally pro-nonneed to be "*just such a man as Gen Jackson*." When he had reached this climax, I showed him the letter of Gen. Jackson which he had been deser<u>thing</u>.

In Advance.

Sometimes the psychometer is able to identify the writer, but generally, his attention being oc-cupled in the analysis of character, he fails to think of the individuality of the writer.

A lady, in describing the impression derived from the antograph of Miss Harriet. Martineau very correctly, at length noted her drafness, and then remarked that she supposed it must be Miss Harriet Martineau, us, she knew no other such character who was afflicted with deatness.

Very often psychoneters of high power will enter into the sphere of the writer's conscious-ness to completely as to perceive just how he re-gards himself, how he regards the person ad-dressed, and how he stands in relation to the community generally, so as to determine his rep-utation, his social position, and even his actual mation, his social position, and even ins actual 'pursuits.' Chancellor, Scott, of Mississippi, in pronounging upon a character, said, at length,' that the writer was a Judge, and was in the Su-preme Court of Mississippi.' Presidents have been described as occupying the Presidential of-dice, and Presidential candidates as a spiring to it. Dono of my matrix interaction describing without One of my most interesting descriptions was that of President Polk by Gov. Quitman, of Missis-

slip). The description of character is a matter of direct independent perception by the psychometer, not affected by my knowledge of the antograph, or by the company, or by any spiritual presence, He perceives the mental impression by his own faculties, as he would smell a tese or taste a beefsteak, and gives opinions which may be entirely contradictory to the opinions of those about film. I have often given the manuscript to the psy-chometer without knowing what it was myself, and found no difference in the result. At the same time it is true that there may be some persons who have no mental independence, but feel a sympathy with those around them, which would inake them passive créatures of any chiele of socje-ty in which they may happen to be. Such weak-lings are not common, and are pather abnormal lings are not common, and are rather almornal specimens of humanity. They would be unfit for psychometric experiments, having no decided opinion or knowledge on any subject. Every psychometer should guard against sympathizing with those ground him, and should not sit too near any person whose presence might be a dis-turbing, influence. Of course the experiments succeed best strictly in private, and ought not to be practiced in public, where the surrounding elements and presence of structure would disturb too much the calm concentration and del-

tirely independent; and while I am acting as the minister and herald of virgin Truth, her dignity shall never be compromised or lowered by any act of obsequiousness on my part to any human authority, or to a class of institutions so very conservative that they not only conserve all knowledge for fear it should be diminished among men, but are equally energetic in conserving the ignorance, too, for fear it should be diminished also.

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also. The cultivation of ignorance has become a fine. art, a high and proud professional accomplish; ment in the medical profession. If we address a representative of the most numerous branch of the profession and ask him what he thinks of the the profession and ask him what he thinks of the wonderful discoveries of Hahnemann and their successful use in the practice of Homeopathy, he will probably reply as, a distinguished Professor-in this city did : "I ignore it all entirely." And 1. would say that as he who ignores becomes neces would say that as he who ignores becomes neces-sarily ignorant, I cannot give any aid or sym-pathy to the professional cultivation of ignorance. But sometimes a gentleman who wishes to ign-nore the Homeopathic Materia Medica, is forced by stubhorn facts to enlarge his philosophy so much as to take in the discoveries of Hahne-mann. But as his intelligence is not sufficiently comprehensive to take in on much without part. comprehensive to take in so much without part-ing with something equivalent, he gives up what he knew before, and concluding to make Halme-mann his god and *similia similibus* the whole science of medicine, decides to *ignore* everything clse and cultivate such *ignorance* as a professional duty. With such a policy or any other form of ignorance, 1 have no sympathy, and my path di verges widely from the paths of those who travel in the ruts of medical sectarianism or any other form of narrow-mindedness.

I allude to this narrowness because it is the antithesis of all that I love. It is diametrically opposed to the spirit of Psychometry, which emancipates the soul and sends it forth in quest of universal truth. For the proper p-ychonetric exercise is an exercise of those divine faculties of the soil which take possession of the limitless realm of absolute truth—faculties which in past ages and still more in the present time have been beclouded and hidden or have been almost out-

beclouded and hidden or have been almost out-lawed from the realm of science. The best method of presenting Psychometry is to show you, by relating my first inquiries, how I was led into the discovery. It was in 1841, just before I discovered the impressibility of the brain, that I became acquainted with Bishop Polk, an accomplished and learned divine, and on exam-ining his head discovered a large endowment of the organ of sensibility. When I told him of his extreme sensibility to the weather, sonsibility of touch, &c., he told me that he not only had all such sensibilities in a high degree, but was so sensitive to the contact of metals as to feel and taste, them; that whenever he touched brass. taste them; that whenever he touched brass, however unconsciously, he was reminded by the taste of brass in his mouth, if he should touch a "brass door knob in the dark, or even the brass of his pencil case. There was a marvelous fact, with which, accord-

ing to the usual fashion of physicians and authors, I had nothing to do but to *ignore* and throw aside I had holding to do but to by order and throw as de into the lumber room of nervous eccentricities as unworthy of a thought, unless I could dispose of it by the easy and furtive process of considering him a llar or a weak-minded dupe, while com-pelled, by his abilities and virtues, to recognize him as a learned Christian gentleman.

(We omit the several descriptions.) It was six years after this before 1 ventured to publish any account of Psychometry, having in the meantime made a great number of experiments in Boston, Cincinnati, and elsewhere, and instruct-ed many persons in the art, through whom it was diffused and made known to many who had no

dea of its origin. Character sketches made in this way were handed about in Boston, as fine specimens of delicate and truthful portraiture of character. REV. JOHN PIERPONT, SO distinguished by his the rough manliness and love of truth, was one of those who, at that time, felt most interested in this subject, and in his poeni on "Progress," de-livered at the 150th anniversary of Yale College, he gave a description of Psychometry which should be mentioned in the history of its pro-

His reference to Psychometry and its discoverer concludes as follows :

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  "The very page that I am tracing now, With taridy fluggers and a cateworn brow, To other brows, by other fluggers prest, Shall tell the world not what I had been deemed; Nor what I passed for, nor what I had seemed, But what I was? Effectively, friends, or not, To this high point of progress we have gol, We stann ourselves on every page we write: Send you a note to China or the Poloc-Where're the what blocks or the waters roll-That node conveys the measure of your small?"

In my first experiments in Boston, I used auto graphs of very marked character-one, the letter of a gentleman of strong affections, narrating the death of his noble and lovely wife, and conveying the deep anguish of his betravement. This letter produced great sadness and consciousness of grief for the loss of one very near and dear. In Bislop Ofey, of Tennessee, it produced, as he said, the same feeling which he experienced on hearing of the sudden death of a friend torn from

sand, the same recently which he experienced on hearing of the sudden death of a friend torn from a happy circle by death from the explosion of the Lucy Walker steamer. In some ladies it would produce a flood of tears from the intense feeling of grief, which was relieved and changed by the

attempting to fight them with their own weap-ons, when it would take more than the strength of a Hercules to grasp all the plans which these Protean monsters could devise," We can readily imagine the fiery spirit with

which Gen. Jackson wrote those lines, which af-fected this delicate elergyman as powerfully as the old hero was ever able to affect his subordinates on the field of battle,

During these experiments I noted down the greater part of Mr. Kent's language, which was very striking. As soon as the letter of Gen. Jackson began to counteract the previous influ-ence of grief, he remarked : "I feel anxious still, but I have strength enough to go through with

"Let it come! let it come! LET IT COME! [his hand was now removed from the letter, ] [] seemed to me when my hand was on it F could go through everything; I had the feeling — I AM SUFFICIENT FOR IT." "Every time I touch it I feel more and more of

"Every time I fouch it 1 feel more and more of curcles, we find great difficulty in discovering any that resolution—come high or come low—I feel thought which is not in sympathy at least with as John Adams did, when he exclaimed, "live or die—survive or perish, 'ete." — the flought of the living, even when the latter die—survive or perish, 'ete." — the made upon his mind? He replied: "It teaches me that I in the dim and silent interior chambers of the must watch, watch, watch, but do danger? he was asked. ""From those who attempt to eramp and stress on the is orgaged. If the spirit, with the flow at the week when the spirit with the is orgaged. If the spirit with the spirit with autograph of a living man, he progenizes, the that if I do watch, there is energy enough to carry me\_forward. [4] am\_sure I shall carry my point. I should know what I was about."

He was asked what such a man would be fit for? He replied : "He is fit to stand where very, few men will stand; where it is necessary to have determination and quick decision: where a man must say, that whatever obstacles there are must be overcome. When I have any difficulties to overcome, I should like to have this influence. QUESTION: - "What kind of pursuits is he adapted to?" "Not private, He is a man among men, in the world. He would forget the domes-tic relations—go into the world and leave domes-tic relations—go into the world and leave domes-

tle affairs to a wife." QUESTION.—"What would be his leading mo-tives 2" "Not personal ambition; but I feel that I can do what other men cannol do; yet there is a good deal of valualory at the bottom. I do not think he can have the sentiment of reli-gion very strong. I should feel like a kind father includes at 2

QUESTION.— "How high?" "Very high-the very top round of the ladder. He has not solid learning. He has more of impulse and self-will

than of calm religious wisdom." In answer to questions he said the character would not sympathize with Milton, but might with Shakspeare, especially in his battle scenes; he would be totally different from John Quincy-Adams and wholly different from Washington, but "hale fellow well met" with Bonaparte, and

but " hale lenow went met," with Bonaparte, and was of the same class as Alexander. "He is an ambitious, public popular man," said Mr. K., and finally, without any question, he said, "It seems from some foreign furious spirit, or from such a man as Gen Jackson." Among his many characteristic remarks, Mr. K. said, " He is proud and happy in fighting for his country, " He would die in the last ditch before

There is a tendency among some Spiritualists to exaggerate the extent and power of spiritual impression by supposing that to be a common ex-perience of humanity which really belongs only

to the highly sensitive medium. It is, true the spirit-world is the region of ulti-This true the spirit-world is the region of uni-mate causation, and of powers we cannot meas-ure; but practically speaking, the spirits in the body have more force of character and power of impression than the spirits out of the body, and unless the group of living persons surrender their individuality and become entirely passive, they seldom feel, any influence from a spiritual communication of the neuron base offsation. source. The few who can be so affected, inde-pendent of their own consent, affected, inde-to the general rule. Spirits are far more suscep-tible to the influence of living <u>person</u>s when in contact; and when we observe the proceedings of circles, we find great difficulty in discovering any

autograph of a living man, he recognizes the physiological as well, as the spiritual life; and the exact state of health and vitality. If the autograph of one no longer living, he receives an impression of mentality, apart from bodily life-a conception of a discubbilied spirit existing in a calmer, happier mode of life, and looking back with appropriate emotions, upon, its past career. Thus he realizes the immortality of the soul, and however he may have been lost in the shadows of materialism, he acquires a clear perception of the life that is, not dependent upon a physical body. Of course it is only those who have superior powers that are able to perceive these things elearly and distinguish between the living and

the dead, between physical and spiritual life. [After giving many additional illustrations of psychometry, Dr. B, concluded by a view of the practical hearing and utility of the art, of which the following is an abstract :] 1. In character study there is no process that

-indulgent." QUESTION.—"What sphere of life would be exhibited a skull with a light in the interior; which showed certain portions of the brain to have been very active, making the skull thin, and other portions very inactive, resulting in p thickness and opacity of the bone." Exterior – cranioscopy cannot detect these abnormal conditions. Psychometry alone can determine the actual status of the man with certainty.

2. In the study of history and biography, Psy-chometry gives us a new light, and will enable us

a settle many historical questions.
a in questions of guilt or innocence, sanity or insanity, Psychometry may give us a perfect tribunal, and when the world is civilized and enlightened, its power will be invoked in all difficult in setting. 4. In self-culture there is nothing that can lead

us so hear to perfection as the delicate penetra-tion and criticism of Psychometry, continually

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tance by this power, but in every good praclitioner that it gives its aid. disease are entirely beyond pathological description, and can be appregrated correctly only by the physician who has this power of infinitive perception. Those who have it in a high degree are very successful and those who are entirely definent are signally unsuccessful, and unfit for are very successful and and the deficient are signally unsuccessful, and unit for the medical profession. The greater prevalence is the resolution of their su-

of this power canong women is one of their su-perior qualifications for medical oractice. 6 Psychometry affords an additional means of comparing the dord, free in materialism, which is becoming sequencient in the sphere of physi-cal sequencing in the protession of medicine. It demonstrates annihilativg and opens the mind to be a strained by the start of the trained to larger views and lottici investigations. 7. Psychometry opens an unbounded future of

mental progress and an era of enlighteriment, the brithaney of which makes the explication of the nineteenth century a realig of *hidron's darkness*. The higher powers of the soul, enancipated in psychographic research and rising on indettered wing, survey, the boundless domain of human knowledge alike in the near and the remote -alike in the past and the present, and even book out over the "promised land," the home of enlightened, redeemed humanity in future centuries. No historic truth is hidden in the Egyptian pyramids, or in the caves and huts of the lakedwellers, or buried with the bones of 'the extinct' quirians, which way not be brought into the light of day and the contemplation of modern science. Twenty-five-year- ago 1 predicted these results, and it was but a few years (before Prof. Denton commenced those magnificent researches which have verified my promises; and the re-sults which he has given the world in his three volumes on the "Soul of Things," are the bril-liant dawning of a new era in science, in which. the divine faculties of the soul become its guide into the wealth of knowledge and the plenitude of wisdom and happiness which belong to the "golden age" that lies in the future.

Spiritual Phenomena.

"The Devil" in Oakland, Cal:: The Waters Severely Troubled : Intense Public Excitement : The Press takes up the Tale: Revolvers versus Spirits; Ada Hoyf Foye: Peace Declared at Last: Science to the Rescue#-

The quiet town of Oakland has-if the multitudinous reports which we have received, both through the columns of the San Franciscy press, and by letters from correspondents, are correctbeen favored with another plash of that shower of spirit phenomena which is yet far from having passed over, however firmly such view may be cherished by some minds. If would seem that that ubiquitous and much abused "personage," whom jour readers will remember was credited with giving such a rough welcome to the late Elder Knapp when he visited California some years since on a revivalizing tour-the report of which, taken from the Elder's own lips, at his. Tremont Temple decture, in Boston against Splritualism, we brinted in full at the time-now and then se leets the Pacific Slope as the fit scene of rejoicing over the worthy Knapp's translation from a plane of theologic darkness to one where his spiritual gaze will surely be opened to a grander view of life and its possibilities. It will be remembered that the Elderon that oceasion acknowledged the genuineness of the spiritual phenomena, and related some most wonderful occurrences on the physical plane which he himself had witnessed. and believed to have occurred without deceit on the part of the medium-the active agent being the devil ; and to this high (?) rock the cliurchmen in the majority of instances have flown for. safety in the face of the modern deluge of free thought backed by free facts, and hanging shiveringly over the rushing stream, they receive the Elder's despairing cry, "devil!"

The latest evidence of the action of this invisible power-which is claimed by Spiritualists to be put forth upon a lower or material plane of intelligence by djammodied spirits, simply as a meetianical-means to attract the attention of the people to the fact of the existence of man's inner self after death, so called, and the capability of his attaining to higher results in that continuation of life, standingly lives in this, in full prepa ration for the change of spheres-has just starthed the Oakland (Cal.) people from their settled balance, and awakened a storm of excitement which is widening in circles that cannot fail of reaching the furthest limits of the States. The facts, as compiled from the voluminous reports of the San Francisco and Oakland papers, are mainly as follows : Late on Thursday evening, April 23d, the family of T. B. Clarke, of the U. S. Sub-Treasury, were startled beyond measure by remarkable sounds and sights of an incomprehensible and unexplainable nature. The family, who were not Spiritualists in any sense, and had given no attention to the subject of Spiritualism, but were, the rather, prejudiced against, it, were much astonished at, the time, became finally alarmed on the two subsequent evenings; and at last felt called upon to juit their home and remove to another habitation. The San Francisco Chronicle thus describes the building wherein the occurrences took place, etc.; "The house, which is a neat and plain one though somewhat small, stands at the northwest corner of Castro and Sixteenth streets, Oakland It is two stories high, with gable roof, and h painted white with bright green blinds. \* \* In Mr. Clarke's family reside three gentlemen, whose names are George B. Bayley, book-Keeper at the Bank of California; Edwin M. Arthur, with Wells, Fargo & Co.; and Charles Oxland, salesman with Dickson, DeWolf & Co. \* \* \* On Thursday evening the family sat up late. The three young gentlemen came in about eleven The three young gentlemen came in about eleven o'clock, and, after chatting a moment in the par-lor with Mrs. Clarke, retired to their rooms. Some time afterward Mrs. and Mr. Clarke locked up the house with the usual precaution against burglars, and, after seeing all secure for the night, retired to their room. About half-past twelve o'clock-the house up to that time, having been as quiet as the grave-there came up all of a sudden, from the lower part of the house, a long, loud wail of abguish, as of some one appealing In a heart-broken tone for mercy. This was fol-lowed at once by a fremendous clatter and loud voices, all of which, as it second, to the affrighted listeners up stairs, came directly from the parlor and the adjoining room." The family were aroused by the din, the ladies being severely-frightened, and the nerves of the gentlemen being somewhat shaken. However betaking themselves to their revolvers, three of them-Messrs, Bayley, Clarke and Arthur-deseended the stairs to investigate : "The hall below (says the Chronicle, 25th) was as dark as Erebus, though when once their eyes above enabled the explorers to-see indistinctly any dark object. The parlor door stood open, and inside was pitchy blackness. They could not see a thing inside the room. The noises con-tinued and because pitchy blackness. tinued, and became more appallingly mysteri-ous. From the parlor they seemed to dit into the dining-room and the pantry. All at once the little tea bell, which always stood in the China ntile teaction, which always stood in the onna as it gamed tentringen acts, and in a solution in the solution of the diming top. It wents of fast you could not see seemed to be drumming on a huge silver salver, which was known to stand on the sideboard in the dining-room. Once in a while a note would spun with the noise of a buzz-saw. Pretty soon actively exists of a spiritual nature in these

At a point half-way down the staircase and ditectly opposite the parlor door, Mr. Bayley ut-tered an exchanation of horror, and stopped. His companions saw from his ashy face and his fixed and horrified stare into the darkness of the parlor that of the parlor, that something appalling had caught his eye. They looked and followed the direction of his finger. Each man held his breath and clung to his revolver with a vise-like grip. Slowly there came out from the Stygian-blackness of the parlor and stood in the doors way ready to receive them—a chair! The chair scened to slide along the floor of its own voli-tion, and take its stood in the cost of its own volition, and take its stand in the open doorway, unaideft by any visible thing. The three gentle-men stood and stared at it for a tew seconds with rrified looks. Neither could move, and neither dared look the other in the face.

#### A THRULING SITUATION.

Presently Mr. Bayley cocked his revolver and moved slowly down the stairs, followed by the others with blanched checks. He kept his eye steadily on the chair in the doorway. The hor-fible chair scented to keep its invisible eye upon him, for as the three descended past the door the chair thered is front howard them and keth chair turned its front toward them, and kept turning as they descended. As they approached the door finally, having reached the hall floor, the chair scenned to bow and beckon them for-ward. Once they faltered. Therehair bowed ornodded, and seemed to recede into the darknes as if to reassure them. In all this time there had not been the slightest abatement of the strange noises. From the parlor, the diningroom, the pantry, and even the kitchen, the br-rible sounds came with a regularity and cease-lessness that was appalling."

After hesitating a moment the party lighted the hall chandelier, and then sprang into the parlor and lit up the one there located, which act revealed to them a singular spectacle :

"Not an article of furniture in the room but was even then moving.' The chairs were march-ing around the room in pairs, the centre-tables ed about, the oftomans rolled over, and over, and the pieno warped, twisted and groaned as if in great tribulation. While Bayley was standing, there the horrible chair in the doorway came rapdly toward him and springing up struck him in he face, bruising him slightly and frightening the victim nearly to death. When the gas was first the victim nearly to death. When the gas was first lighted in the parlor they was no about ment of the noises, but findly they gradually died away, so that it seemed as if the sounds come from a long distance. Those, however, in the dining room user house with research and the more muscontinued without cessation until the men musred up courage to strike a light there, when they ( too died away ; but not so the physical manifes-tations. The chairs and tables

MOVED ABOUT LIKE ANIMATE THINGS, And appeared to take no notice whatever of the . The crockery in the closet rattled and ntruch binked, the furniture, as it walked across the floor, snapped and cracked, and the bells rang all over the house. Having discovered that nothing they could do would either explain or prevent the phenomena, the three explorers resolved to retreat and leave the field to the spirits. Teaving the gas on at full blaze, they first made a critical examination of the outer fastenings of the house, Not a bolt or a bar had been disturbed ; all was s secure as when Mr, Clarke had locked the house up two hours before. Hastily and with nervous trepidation the three then mounted the stairs and resolved to concentrate their forces and sleep on their arms all night. The noises had now entire-ly subsided, and quiet again reigned in the house. The party huddled together in one room and exhanged confidences in furried whispers of the strange scenes below. Quietly they sat there for an hour or more. The gas was burning brightly all over the house, and gradually their spirits rose.

#### THE NOISES BEGIN AGAIN.

All at once the noise began again, indistinct at All at once the noise began again, moustnet at first, but getting louder and louder. The little party looked at each other with mult horror. Mr. Bayley finally said that he thought something might be done to get rid of the <u>unisance</u>, and as they had been down once they night go again. THE STRANGEST THING OF ALL.

It was finally decided that Mr. Bayley and Mr. Arthur should go alone. They started as before, Bayley leading the way. To their inexpressible surprise, however, when they reached the top of the stairense they saw lying on the steps the large white door of the partor. The door had been taken from its hinges and carried twenty feet, where it was laid that on the steps.

was laid flat on the steps. Mr. Bayley and Mr. Arthur both quailed at this. They would not have gone down those stairs, after that, for the whole Bank of California. Hastily they went back to the room where their companions were; and reported their last wonderful discovery. In a short time after, the noises subsided, and only appeared again at in-tervals during the rest of the night. The little party sat up until long after, daylight, when they mustered up sufficient courage to go down-stairs. The outside bolts and bars, both on doors and whows were perfectly seens. But inside and windows, were perfectly secure. But inside. things were in confusion worse confounded. The furniture was all disarranged, and much of it was bally strained and damaged. The parlor-door still by on the stair-case. The gas was burning brightly, and the whole scene was like the morning after a ball,

every good prac-The nysteries of that all hour or more before Mrs. Clarke with her thological description with half way down the staircase and did n't move again. Bayley and I have been and did n't move again. Bayley and I have been bar, or sledge-hammer, or a heavy club balanced in the chair go around even one-tenth as fast, but we could make the chair go around even one-tenth as fast, but we could half way down the staircase and directly only by the chair go around even one-tenth as fast, but we could half way down the staircase and directly on the staircase and dir

Chairs are reported as having leaped from the floor as if instinct with life, were hurled downstairs or over the banisters, as if in revenge, or trotted after the family like dogs; and baskets and hat-boxes took unto themselves wings, as did also a trunk, under the following circum- counted for on the ground of exaggeration or Queen with lilies and apple blossons. All about stances, as told by Mr. Clarke to the Chronicle ; reporter :

#### "MR. OXLAND'S FLYING TRUNK.

And now I come to one of the most wonderful of all of last night's [saturday, 25th] doings. If was about eleven o'clock, "The ladies had all re-tired, hoping that the 'devils' would let up long enough to enable them to get some rest. Ox-land's furniture was particularly animated, and op of course was out of the question. Finaltype got mad, got up and came down stairs. Before doing so, however, he carefully closed his door. Bayley was in his room, with his door open. From his bed he could keep his eye on Oxland's door all the time. Oxland had not been down five minutes before a luge trunk that must have weighed nearly two hundred pounds came crashing down the stairs with a noise that startled the whole neighborhood. In its flight it struck the wall, making a great indentation—as you can see-knocked out one of the bannister-rails, and fell,

#### A MASS OF SPLINTERS,

At the foot of the stairs. This trunk was Oxland's. It stood in his room, and was filled with books, painter's materials, paints, bits of canvas, and all that—you know Oxland is something of an artist. The trunk was heavy—more than one man could begin to carry

Reporter .- How did the trunk get out of Ox-Mr. Clarke,-Ah ! that is a conundrum ! Bay

Ley was lying in his bed all the time wide awake. He had his eye on Oxland's door, and he swears the door was never opened, and he did not see the trunk, nor think of it, till he, with the rest of us, heard it come crashing down the stairs. Now how it ever got out of the room is more than I can tell. Theave that, with all the rest of these terrible things, to the solution of wiser heads ian mine

R—And the trunk, you say, was broken. Was aything else injured? Mr. C.—Nothing-inside it was even scratched,

ut the trunk itself was broken to pieces.

On Saturday evening, aforesaid, after a most trying experience, which extended from their ad vent on the night of the 23d, the sounds and occurrences ceased. The finale was reached as follows:

"I [said MF. Clarke to the Chronicle Reporter] forgot to mention that all the early part of the evening there was a considerable of a crowd outside the gate, and, by the way, they all heard many of the demonstrations; but at the time I

now speak of, every soul had gone away. As I said, we were all sitting there, smoking and talking, and the house was quiet. There had been no demonstration for more than half an hour: All at once a long, wild, shrill screan -a woman's heart-rending wail—rang through the house like a bugle's tone. Every man of started to our feet, our faces as while as chalk, and I know our limbs shock-at least mine didlike tottering reeds. I tell you, sir, I have heard new contering reeds. I ten you, sir, I have heard women scream before new, but I never, in all my life; heard such a terrifying wail of anguish as that. The sound secured to come directly from the hall, at the foot of the stairs.

Oh my God! that wild horrifying shrick will linger in my ears as long as I live! After the first shock was over we rushed for the door. 1 heard a noise up-stairs and hastened up. Everybody, of course, heard it, and came, rushing out. My daughter was nearly in hysterics. 'Oh father!' she said, 'that horrible, horrible scream! For God's sake, what was it? Oh father ! I saw her face-that woman's face-and I heard that horrible scream !...She seemed to be out there in the hull, and oh ! such an agonized face as it was ! Her mouth was wide open, and her great eyes stared at me, and the terrible sound seemed to come clear from her lungs. Oh father! take me from this!

I quieted her as much as I could, but I made up my mind that that house would not hold me or mine many hours longer. By this time I tell you we were badly frightened. After that horsound in the house, though of course after that there was no sleep for anybody. That scream completely unnerved us all. My wife and daughter are even now sick-indeed, the younger one

bar, or sledge-hammer, or a heavy club balanced

er crowbar-while "anybody" could have accomplished the remarkable furniture tilting peach blossoms slowly opening to the north, with up-stairs with a cane, and that portion of the good promise of fruit; and a few days later the down-stairs phenomena which could not be acdiseased imagination, might be ascribed to willful fraud-its sarcastic remarks concerning lise of abundance, and the season, though late, is "Mr. Bayley's coolness" going strongly to indicate its idea of the location of information which might be given. A combined yell of a slowly and cautiously, as if fearful of frost. crowd of "gamins" outside, who were indig-nant at their not being able to see anything was, to the mind of the "Post" aforesaid, the source of the "scream" which "Mr. Clarke's household of individual sovereignty. The Society of Spirit. heard," which hypothesis was indignantly denied by Major George R. Vernon, in a letter to ment more liberal has been started for organic the editor of the San José Mercury, as follows : "The attempt of some of the San Francisco

papers to explain away the wild scream, which was heard some two hours after the hoodlums had left for their homes (and who had been yelling about during the evening while attempting togain admission), is preposterous. No boy or ventriloquist living could have so imitated the voice of a woman. This is also the 'opinion of the two gentlemen who were with me. The deride was also have above the was difficult hriek was given near where I was sitting (in the dining-room). The hall was lighted, and no one could have either entered or left it without my seeing it."

The Oakland Transcript of April 28th says of the case that the reports were not exaggerated :

"That the furniture, trunks, boxes and house atensils have been performing wonderful antics, existence. The commotion has been algolutely fearful, and witnessed by scores of our citizens, among whom were ministers, lawyers, doctors and professors.

We are at a loss to know what to believe o what to think: It is something the reason will not grasp; we acknowledge ourselves atloat upon the sea of a mysterious uncertainty."

And the Oakland News of the same date says : "The character and standing of the men who have witnessed the phenomena is a guarantee that the published account is substantially correct. This is asserted by them. All that has oc-curred might be accounted for as the result of some human agency, but such an explanation is to the last degree improbable."

Theology has come to the rescue in the persons of two Michigan Elders, Cornell and Conright, of the Adventist Church, who state that they 'have discovered, that these and all similar plienomena are the work of the devil !" although the Oaklanders do not give that ready ear to their assertions which they desire; odic force; electricity, etc., etc., have been dragged into service, as usual, and now science is engaged in probing the matter, as will be seen by the following Chronicle paragraph of a late date:

Professor Joseph LeConte; of the University W. W. Crane, of the law firm of Crane & Boyd, of this city, and the Rev. Mr. McLean, of Oak-land, have constituted themselves a Ghostly Commission to investigate the causes of the recent remarkable manifestations' at the residence of Mr. Clarke. The Commission has been organized at the earnest solicitation of certain friends of all the parties concerned, and has been brought about by the insinuations made in the public press, and by others, that the disturbances were he result of a boldly conceived plot by some sen sation-loving member of Mr. Clarke's household. The Commission are in daily or nightly session They proceed by examining closely every person who saw anything whatever of the freaks of the furnitire. The testimony is taken down in short-hand, and it is now the intention to publish the entire thing, together with whatver conclusions may be arrived at by the learned men, in book form. A number of witnesses have aiready been examined, but the sessions of the Commissioners are held in strict privacy. Mem-bers of the press are particularly excluded, for the reason, as they say, that the members of the Board do not want a sensation made of their proceedings.

We shall give any points of interest concerning this remarkable case which may hereafter arise!

#### (From the Nursery for May.)

## ITEMS OF TRAVEL.

#### BY WARREN CHASE,

As we approached St. Louis, from Otumwa, on the North Missouri Railroad, April 27th, when within seventy miles of the city, we met the early children in and near the city crowned their May this section the fruit trees are loaded with promfavorable to crops of all kinds. The winter wheat looks well, and the spring grain is coming up

In St. Louis our cause is not very vigorous, but the fragments of former efforts at organic action are as plenty as ever, acting with a vast amount nal Investigators has disbanded, and a new moveeffort, whether with better success remains to be seen. A society that needs rules and by. laws to fence out errors, will always fence out the truth, as the churches do; and such restric. tions make us so much like them that we must share a common fate.

The old Free Religious Society which was formed at the heel of our two years' course of free lectures in the city, is still alive, and hold. ing meetings quite regularly, but seems to lack the means or enterprise to employ the foreign talent necessary to success. We met many good friends during our short business visit of three davs.

The monster old-new-iron bridge, which is to be across the river, is slowly dragging along to future completion. It could and should have been done three years ago, but may possibly be completed with the approaches by 1875 if the salaried agents get rich enough by that time, The cost is beyond any estimate we can get; but the poor travelers and teamsters will have to pay toll enough to keep the interest paid in Europe, and in gold, and pay officers and stockholders beside, and that will exceed ferryage at present rates ; but where the profit comes in is to moneylenders and shareholders; the poor will do the work but have no interest in it.

On a heautiful moonlight evening we floated down the river to the delightful home of Brother Joseph Beare at Chester, and stopped to rest and lecture in his hall, which we helped him dedicate to man and the spirits over one year ago, and which has been successfully used since by both. We reached in time to be at the May-party dance, and on Sunday, May 3d, but few persons collected to hear us lecture, but among them was a "dipped candle of the Lord," in the person of an aged Baptist preacher, who at the close bore his testimony to the truth of Christianity "for Christ's sake," and left us with good opportunity to compare the Greeks-to whom he said Christ's preaching was foolishness-with the Jews and early Christians, and to show why it was foolishness, as it is to many intelligent persons now.

In the evening it rained and was very dark, and the audience small, with no preacher in it, but some excellent mediums, through whom a good work is being done in and around Chester, especially through Brother J. R. Rees and our esteemed brother and sister Beare, who have not only furnished the citizens a good hall and frequent lectures, but whose hearts and beautiful home have for years been devoted to Spiritualism with the same conscientious sacredness that was manifest in the early and honest founders of Methodism, Universalism, Quakerism, and some other long-persecuted sects. They are receiving their reward as they go along in the daily intercourse and blessed messages of their dear friends in the Summer-Land, and none can better appreclate them than Joseph and Mary Beare, as many of our laborers can testify who have sojourned at their delightful home on the cliffy hill-side which overlooks the broad Mississippi and the wide expanse of rich bottom land on the Missouri side. BREAKING NEW GROUND .- We have not done much of this work for the last ten years, being mostly engaged on the fallow or weedy soil of spiritual-localities ;- but-Madison Co., Iowa-one of the best agricultural counties in the Stategave us a pressing call to its capital, Wintersett, a beautiful little city of twenty-five hundred inhabitants, and claiming the best court house in the State, which was readily granted for a course of eight lectures, which were very largely attended by the most intelligent citizens of the vicinity. By request we gave one lecture on the political situation, one on the social question and marriage, one on the origin, history and character of the gods, one on the panorama of the Bible and the others on Spiritualism. All were largely attended, especially the one on the social question, which seemed to disabuse many minds on that agitating subject. With one slight exception, the six clergymen of the place in their elegant little castles of the Lord have, up to this time, succeeded in keeping public speakers on Spiritualism out of the place by the alarming exposure of its hideous and frightful doctrines and effects ; but the contagion has at last broke out in their beautiful-little city, and there is no telling where it will stop, for we left it spreading through several good mediums now stationed there, and expect by fall a large increase of converts. Several old friends whom we had known long ago in the East greeted us most cordially, and seemed to have well prepared the place to receive us. Wintersett is at present the terminus of a railond intersecting the Rock Island road at Des Moines, but intended to extend South to intersect other roads, and is situated in a rich farming country, well settled by an intelligent, industrious and temperate population, mostly American born.

THE ENCITEMENT IN OAKLAND,

There was great excitement ail the day follow-ing in Oakland over these remarkable manifesta-

tions. An effort was made on the part of the in-mates of the house to keep the matter quiet; but such extraordinary things as this are bound to leak out, and this did so. From early morning until late at night, the house where these won-derful occurrences took place was an object of enriosity."

The above depicts in general terms what happened also on Friday and Saturday nights, though, of course, the parties residing in the house became somewhat more accustomed to the same. Still the loss of sleep and the continued strain of excitement told upon the family, and the public rush to obtain admittance was anything but pleasant to them. We quote one or two representative exhibitions of invisible power, from the Chronicle's subsequent reports :

"A VERY ANIMATED BLOWER.

We [the family] picked up the things, straight-ened out matters generally, and were just about going back to the difiing-room, when all of a sudden the blower, which had been up before the grate all the time, jumped down and darted across the floor in a kind of a pironette. It stopped in the middle of the floor and lay there. I [Mr. Clarke] laughed, and said it was a sharp draft of air that could do that, and put the blower up again. Instantly it jumped down again from the grate and went whirling to the middle of the floor. I picked it up, and this time I laid it on the hearth. Straightway it wriggled again out on the carpet, where it seemed to insist upon ly-ing. Then I' got mad, and said, 'Well; all right; if you want to lay there, why, do it.' And there the blower laid. \* \* \* 'Well; all

THE HUMMING-TOP CHAIR.

I[Mr. Clarke] stood near the dining-room table. My wife was about five feet from me. Near the door where Bayley stood was a large upholstered asy chair, that must weigh at least forty pounds. It had stood there all through the performance, ree their eyes from the floor from the floor i and sleepy, and finally he said, 'Well, I 'm going to e indistinctly' bed, and I won't get up again if the whole side r stood open, They could [1] left his lips when that big chair began to rise he noises constitution of the floor. Steadily it rose tuntil ngly mysteri-it stopped in mid air, half way between the floor of dit into the anit the ceiling. Then it began to suit. Stoyle and the ceiling. Then it began to spin. Slowly it turned at first, but, faster and faster it went, as it gained centrifugal force, until, in less than

the world would induce her to come back." The seance held for inquiry concerning the

phenomena, on the evening of Sunday, (26th), can be best described in the language of the Chroniele :

"By half past seven o'clock the crowd had in creased to hundreds. The moon shone brightly and, it being a delightful night, the eager throug stood around in knots discussing and speculat ng upon the wonderful phenomena. Little chil-tren, and even children of an elder growth dren, and even children of an energy stood by and gazed upon the house with awe stricken countenances, and whispered hurrled utterances. At eight o'clock, or a little affer, Mr. Sherman (U.S. Assistant Treasurer) arrived, and

WAITING FOR THE GHOSTS

Began in earnest, There were present Dr. and Mrs. Moore, Mr. Sherman, Mr. and Mrs. Clarke, Mr. Oxland, Mr. Bayley and the Chronicle re porter. Mr. Clarke's daughter and the sick lady had been removed from the house. On account of the removal of the latter, it was thought that perhaps the manifestations would not come. However, the party waited patiently. At half-past nine o'clock Mrs. Ada L. Hoyt Foye,

A CELEBRATED RAPPING MEDIUM,

Of San Francisco, who at the earnest solicita-tion of several persons had been invited to be present, arrived and took a seat with the compa-tion of the several person of the several terms of the Mrs. Fove says she can account for all the noises and physical manifestations; but the hor-rible scream that filled the house last night is rather puzzling. At ten o'clock the crowd grew to such proportions outside the house that Mr. Clarke was obliged to send for two policemen to preserve order " preserve order,'

The party sat till half-past twelve, when, no manifestations occurring, the circle dissolved. The reporter closes by saying :

"Mrs. Foye is firmly impressed with the con-viction that the influences which brought these wonderful things departed to-day in the per-sons of Mr. Clarke's daughter and the sick lady. sons of Mr. Clarke's daughter and the sick lady. She thinks that the manifestations have been made for an especial purpose; that the object is accomplished in the removal of the invalid, and now the trouble is over. This view of the case is generally accepted by those who lean toward Spiritualism. The inmates of the house are de-lighted at the cessation, and are satisfied with that without invarient to the case." that, without inquiring into the cause."

During the continuance of the manifestations, and after the closing Sunday séance, the premises were thoroughly examined—both as to the house and the space underneath it—by responsible parties, including Mr. Sherman above mentioned, the Chronicle reporter, the editor of the Catholie Guardian, and others, "but not a sign of anything could be found which would indicate that the noises came from any natural source." The press, local and San Francisco —especially the Chronicle of that city—has in general given fair and honest reports of the occurrences, but it was reserved for the Daily Evening Post (of San Francisco) to give to the world an example of that spirit which had rath-

THE FIRST TOOTH I can feel it, ma! 1 can feel it, ma! 'Pon my. word it 's truth ; -Yes;-it is heré, papa : Baby 's got a tooth ! Here it is, in front; Just a speck of white : Feel it, Fred, it 's bere ; Mind it does not bite !

That made baby fret ; Are n't you glad it 's come? I can see it now, Peeping through the gum,

- Like a small seed pearl Set in coral red ;
- Just stoop down and look Do n't you see it, Fred?
- Oh! how good he 'll be Now that tooth 's come through ! See how bright his eyes,
- Cheeks like roses, too. You 'll be better now,
- Little Harold, love
- Yes, you 'll coo again
- Like a pretty dove.
- Oh ! I hope, mamma, That he 'll soon have more; For to cat, you know, He needs three or four. Baby, when you get Teeth enough to chew, We will have a feast
- Got up all for you.

-[George Bennett.

#### Minnesota Missionary Work.

Onward, ever onward on the wings of time, the sou swinging its way along toward the every green hills of life One after another is dropping out by the way; change is written upon everything. Death, the welcome messenger to the genuine Spiritualist, and dreaded monster to the Christian churchman, is ever on our path, gathering to its fold the loved ones of earth. Since visiting this section of Minnesota before, three brother workers have been gathered home-Bre, John Canfield, of Pauselem, Wabasha Co., and Bros. Thompson and Haskins, of Granger. Thompson and Canfield went joyonsly over, saying to all, believer and Christian, "We are prepared to go," thus proving to the world that Spiritualism was not only good

mongh to five by, but to die by also. Since my last report for March, 1 have lectured in the following-named places: St. Charles, Chatfield, Troy, Utica, Winona, Hakah, Rushford, Etna and Granger. have given twenty-three lectures; have added eighteen new members to the Association; received in collections and

yearly dues, \$15,72; expenses were \$6,55. At Rushford, the Methodist preacher gave a discourse against Spiritualism, the night before I was to commence my lectures. The Spiritualists all felt jubilant over the matter, for they thought he would come out and discuss the question; but when challenged to mortal combat, he sneak ed behind 1st Timothy sixth chapter, from third to seventh That was the last we heard of him during our stay there. If you ever see a Methodist preacher by the name of Wright, he may be the same fellow who will talk about us be hind the pulpit, and dare not face the music in debate. With all of the ups and downs, and the big loads that have been

all of the ups and downs, and the big loads that have been thrown upon the cause, Spiritualism in Minnesota never prospered better than to-day. Ninety-nine out of every hundred that i meet are determined to throw the free-lust load from their shoulders, and stand before the world what they are in deed—Spiritualists. Orthodoxy dare not meet us publicly, but like the highway-man, always in anoush, it watches for prey. Let the Spiritualists of Minnesota get fully aroused, (and in Amer-ica, for that matter,) and all doubtful questions will be readily settled. I'am, as ever, in the work, submitting the above most respectfully, J. L. POTTER. \* Address Northfield, like Co., Minnesota.

MIND AND MATTER.—A famous Paris physi-cian once was turning over idly a book of sketches we had at our rooms, while waiting for his pa-tient, and paused some moments before the head, for it more particular the author for it was only the head, of Thomas, the author. Clinton Bradshaw. of

"That man," said he, at last, "was lame through life.

Weasked him how he arrived at such a conclusion.

"One shoulder is higher than the other," he answered, "and there is an expression of pain, a querulous one at that, which comes of continuous physical invitation." physical irritation. Once seen it can never be mistaken."

We have gone a step further since then, and find a moral deficiency, a lameness, as it were, working out the same result in the human face. The man or woman who has successfully earlied the stolen for will find in the and the fact writthe stolen for woman who has successfully carried the stolen for will find, in the end, the fact writ-ten upon his or her face. These lines, crossing the lines of age, break up and destroy the sweet-ness and repose of a noble face.—Don Piatt.

When is a man like a tea-kettle just on the boil? When he's going to sing.

### MAY 23, 1874.

# Banner Correspondence.

#### Illinois.

WATSEKA, IROQUOIS CO.-A. B. Roff, Esq., in remitting for the Banner, writes thus: What a change! Seven years ago, when under the "cloud of Old Orthodox Theology," a lady left some Banners of Light at our home, and asked us if we would not read them. We prom-ised her to examine them, and hid them out of sight, lest some of our friends might see them. Mr were really ashanned to have such publica-tions in our house, or have it known that we would think of such a thing as looking into one of them; however, we (my wife and myself) began to read a little, and ere long became inter-ested in them, and after reading and re-reading-them, we sent on for the Banner for ourselves, them, we sent on for the banner for ourserves, but for a long time kept it hid, feeling there might be something wrong about it; but ere many months we began to leave it in sight, and next we began to call attention to select articles next we began to call attention to select articles and have our friends read, and it was but a few months when we found ourselves in the full en-joyment of the blessed doctrines of Spiritualism; and since their have spread broadcast our Ban-ners, and persuaded others to participate in the glorious enjoyments resulting from the reading thereof; and we have publicly and privately, in all places and under all circumstances, advocat-ed the sniritual cense and found and onioceat ed the spiritual cause, and found and enjoyed more comfort and hearifelt religion than in all our lives before, although we had been good Methodists, and had all the food they could give us for fifteen years, which was mere husks com-pared with the spiritual food we have had since we became Spiritualists.

ROCKFORD,-Fred. H. Barnard writes, May 3d, as follows: Mrs. A. C. Smith, of Aurora, 1ll., has during part of the past month been holding circles and giving private sittings for the Rockford people, and it is in behalf of this *good* medium and fine lady that I write this for publication in the Banner. A number of my friends, besides myself, have been very much instructed and entertained during her visit here. I would recommend her to all who wish to investigate our beautiful philosophy. At three different times (public and private) she gave me most times (public and private) she gave me most excellent tests, describing accurately each time not only traits of my own, but friends of mine, both living and dead. The tests that I received from my mother and others through Mrs. Smith no amount of money could buy. Others receiv-ed tests perfectly true and accurate. To any of the liberals in the West we would honestly re-commend. Mrs. Smith, acc. and a for further commend Mrs. Smith as a lady of refinement and taste, and as a clairvoyant, healing and test and taste, and as a charvoyant, healing and test medium second to none. Our people are getting quite awake on the subject of liberalism and other topics that tend toward less slavery of any kind.

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#### Michigan.

BAY CITY.—Susie M. Johnson writes, May 7th: Since February 1st, I have been in Bay City. I lectured for the Society of Spiritualists during February and March. The audiences were not large, but were earnest and appreciative. April Ceplus B. Lynn spoke to us. His-lectures were replete with fresh, vigorous thought, based upon the solid foundation of fact, and emphasized and electrified by the fervor of his neoullarly impas electrified by the fervor of his peculiarly impas-sioned nature. It is audiences were good, and without exception, so far as I know of, felt them-sives benefited and instructed.

For the present the Society have no further en-gagements with lecturers. The "panic" has had its effect here as in all other places, and perhaps together with the fact that, the winter has been very unfavorable to the lumbering interests which is the chief business of this region; money has been more difficult to be procured, here than in some other localities. However, the people of

in some other localities. However, the people of the Saginaw Valley, with a generous sprinkling of old New England stock among them, are full of hope and vim, and will come out bright and shining, give them a little time. Last Sunday, May 3d, there was organized here a "Liberal Association" upon F. E. Abbot's plan as published in the Index. There is here, as in all communities, a class of liberals outside of Spiritualism, who are *thinkers*, and progressive, but who are not committed to a bellef in the power of spirits to communicate with mortals, and hence will not affiliate with them *as Asoc* and hence will not affiliate with them as a Soci-cty. The Liberal Association, it is hoped, will meet their wants, and thus enlist their sympa thies and practical cooperation. Judge S. M Green, widely known and universally respected and honored, both in his private and official capacity, is the President of the "Association." The other offices are about equally divided among Spiritualists and non-Spiritualists—Mr. J. M. Al-len, Vice President; Miss Susie M. Jöhnson, Secretary; Mrs. George Blackman, Treasurer; Executive Committee, Mr. A. Corbin, Mr. C. F. Johnson, Geo. Hawksworth, Mrs. M. S. Knaggs, Mrs. Julia Webster. For myself, I am, for the present, located here. The schisms and revulsions among spiritual so-cieties throughout the country, having resulted in many instances in destruction of the Society, there has been very little call for lecturers this winter, and I, among many others, have had to look to some other means for the supply of phys-ical mean the structure to study phoneorithm. ical necessities. I propose to study phonography, with the hope that I may attain sufficient proficiency in the art to eventually make it a means of subsistence; yet I have not abandoned the lecture-field. I shall be glad to respond to any call that may come, providing it is within rea-This summer I mean to make my study of pri-mary importance, but should be glad to lecture in adjacent localities, attend funerals, &c.

came here first some three years since, was with us five months, speaking in this and adjoining towns, giving excellent satisfaction. Through our intimate acquaintance with her, from that time to the present, we have come to know her own nobleness of purpose in her labor for the elevation of humanity, and her consecration to own nobleness of purpose in her labor for the elevation of humanity, and her consecration to the work of the angels, as well as the practical value of the teachings given through her organism. Through the month of April Mrs. R. has been speaking in Lewiston, Me. Should we not, as Spiritualists, see to it that our best speakers are kept busy in our own State?

#### Missouri.

HANNIBAL-J. B. Chesley Writes, April 29, as follows: Though nothing very encouraging can be said of Spiritualism here at the present time, yet enough is being done to show that it is gradually gaining ground and making permanent impressions on the public mind. A series of Sunday evening meetings and weekly dances were commenced by the Spiritnalists the first of January, which have been attended with inter-est. At the Sunday evening meetings the reading of essays and *extempore* speaking, with oc-casionally a lecture from Mr. Jenkins-who, in consequence of living some distance in the coun-try, has been unable to attend regularly—has been the general order. Our Thursday evening-dances have been kept up with unabating inter-est and success under the superintendence of Mr. J. E. Wiggin, of the M. K. and T. Railroad. The Woman's Crusade has been carried on

The Woman's Crusade has been carried on ' here this winter with good results. It will also' help advance the Woman Suffrage movement. The Rev. Mr. Hammond, the Orthodox reviv-alist, has been sorely atllicting the people here -for the last two weeks, by his admonishing threats against the highest and most noble work to Good-mean. Mr. Hammond heav with bin a

of God-man. Mr. Hammond has with him a reformed gambler, a reformed prize-fighter, and several other converts, whose business it is to relate their experiences at every meeting. Mr. Hammond possesses no power as an orator or a logical reasoner, his main strength being in draw-ing hideous pictures of hell, and portraying, by words and gestures, the tortures that must be en-dured by all who, are not Christians, even little children—of whom Jesus says: "Of such is the kingdom of heaven"—and thereby creating men-tal agitation that is injurious to body and mind. He says "all are thieves and liars who are not obsticities." He says "a' Christians."

#### lowa.

MOINGONA.-Addison Caswell writes, May 13th : During the past week the Spiritualists and liberal minded of this place have been the recipients of a very rich treat in the shape of four lec-tures delivered by Capt. II. II. Brown. It is con-ceded by all who heard him that the cause of truth has in him, a champion well calculated to elucidate and promulgate its principles. His clearness of perception, the logical structure of his arguments and his novae, of delivery prova

clearness of perception, the logical structure of his arguments and his power of delivery-prove him an able advocate of principles purely scien-tific in character, and which form the grand platform of the "true religion." Many liberal-minded persons who are untram-meled by the terror-stamped dogmas of the Or-thodox church, heard him, all of whom expressed general satisfaction with his able efforts in the cause of truth. Many think that in hearing Mr. Brown, they have been the recipients of the richest intellectual treat ever offered in Moingona. The sentiment is fast gaining ground, es-pecially where intelligence predominates untram-ingled by superstition or the crude teachings of theology, that Spiritualism is a reality, and that its teachings scientifically are sustained by facts as unrefutable as the existence of the general properties of matter. As those grand scientific principles relating to the philosophy of the mateprinciples relating to the philosophy of the mate-rial world, had a terrible struggle with theology in the dark days of the past, so to day we find the still grander principles relating to the philos-ophy of the spirit assailed on every side by the same old enemy. But grand has been the tri-umph of the philosophy of the material, but still grander will be the trituliph of-the spiritual. The good words of the the trituniph of-the spiritual. good words of truth thrown broadcast by Mr. Brown in this vicinity, will inevitably be productive of the most salutary results. Many minds of intelligence have been recipients of the same, and the fruits of his labors here I anticipate will be of the most gratifying character.

#### California.

NORTONVILLE AND SOMERSVILLE. John Bethell writes : A physical medium, named Robert Hughes, came into this district about

BANNER OF LIGHT.

#### New York.

LOCKPORT.—E. Gregory writes, May 2d s We have just closed our quarterly meeting at this place. There was a good representation from different parts of this State, and some from other States. From what we saw and heard it is fair to conclude that Spiritualism is not dead in Lockport yet. The next quarterly meeting of speakers and mediums will be held at Randolph, Cattaraugus Co., N. Y.

# A Counterpart to the Piermont "Miracle."

I can give you, dear Banner, the counter-part of the miracle in Piermont, N. H., as re-lated to me by Rev. Mr. Greenlead, preacher at the Bethel Church on Fort Hill, in Bostón, in 1830. He was from a southern town in the State of Maine (1 cannot now name it), and the story ran thus : A pious, good woman was suffering with a cancer in her breast, which had committed great ravages, and medical skill had availed nothing. A physician of note from a distant town was applied to for counsel, and he said all that could be done for the patient was to make her passage to the tomb as easy as possible. As she lay in the night, runinating on her condition, she thought Jesus Christ was just as able, now to heat her as the was when, with clay, he "anointed the eyes of the blind man" and bade him " wash in the pool of Siloam," and he "came seeing." - She aroused her husband, and request seeing." She aroused her husband, and request-ed him to go to a neighboring elay-bank and bring her some elay. She applied it to her breast, and from that hour if begin to heal, and she was restored to perfect health. That same physician, afferwards passing through the phace, inquired how long the woman with the cancer lived. On being told of her restoration, he ex-action to the new long the top and here? She claimed, "It was her *fuith* that saved her !" died some twelve years afterwards, at a good old age, and Mr. Greenleaf performed the funeral services. Many others sent for elay from the same bank, but none were healed.

J. A. WILLARD. 327 Fullon street, Chicago, III.

#### E. V. Wilson as a Test Medium.

presence. Here is one as a sample of the lot: To a gentleman who was a skeptic, and had never before attended a spiritual meeting, he said : "There have been several important periods said: "There have been several important periods, in your past life," and named the dates and char-acter of the changes in his life; then gave names of aunt and grandmother, with personal descrip-tions, in all including some twenty test points. The gentleman, in astonishment, said, "T give it up." He was a total stranger to Wilson, and and always conduct the idea of considered amount up." He was a total stranger to wilson, and had always scouled the idea of spiritual commu-nication as ridiculous and impossible. When he said, "I give it up," Wilson replied, "Thank God, another soul saved." And thus he went through the whole evening, giving in all more than a hundred test points. Wilson has proba-bly made more Spiritualists than any other speak-as in the country and is still at it. er in the country, and is still at it.

# Yours truly, SAMUEL MAXWELL, M. D. 409 West Randolph street, Chicago, Ill.

## To Spiritualists-The Duty of the Hour:

Never since, at Hydesville, the tiny spiritraps first caught the doubting ear of listening mortals, has anything taken place which seemed to call Spiritualists everywhere to the performance of a duty like that which is now appealing, not to their charity, but to their sense of iustice.

Reference is had to the case of Mr. Colchester and Mr. Lester Day. The former was looked upon as an honest, reliable, and, withal, wonderful medium. In the performance of the duties pertaining to his heaven-called mission, he was called before a (so named) court of justice. Robert Hughes, came into this district about nine weeks ago, in search of employment as a working miner. This brave soul and lover of truth did not long conceal his light under a bushel, but rather openly told us that he was a Spiritualist and a medium. A number of us felt that we would like to put his powers to the test, more from a spirit of curlosity than any bellef in the spiritual phenomena. We requested Mr. Hughes to hold a circle, to which he readily con-sended, upon the condition that we would con-duct ourselves orderly and admit the truth if we found it. The circle was held, and mot one those who were believers, or claimed to be, that he should be made whole. With a few honorable exceptions, those who pledged themselves to assume what Mr. Day had so confidingly, so manfully taken upon himself, have left Mr. Day-alone—most severely so—until want and sick-ness have forced him to appeal to those for the defence of, whose cause he had done so much, not, as he says, for charity, but for justice. Certainly this is not a case of simple charity. She extends to us her hand every day almost; and, in response to her pleadings, men and wo-men are impelled to the performance of deeds which give the lie direct to the doctrine of man's innate total depravity. Instance the time when the devouring fiames laid the fair young me-tropolis of the West in ashes; and Boston, also; and now those who are made paupers by the floods of the Mississippi are not allowed to ap-peal in vain for aid and assistance. Those who manfully taken upon himself, have left Mr. Day floods of the Mississippi are not allowed to ap-peal in vain for aid and assistance. Those who were bound by obligations which *should* hold man, failing to repay Mr. Day, what follows? Simply this : Spiritualists everywhere should feel it a sacred duty to assist- in making up the sum which will remunerate Mr. Day fully for his worthy act in their behalf ; for, as has been truly said, it was not simply and merely Mr. Colches-ter who was on trial, but the faith we love and charish was to be degraded as well. ter who was on trial, but the faith we love and cherish was to be degraded as well. Brethren of the Spiritualist faith, pardon a little plain talk—personal talk, if you choose so to view it. You should esteem it a privilege, and not feel it to be a tax, to be among those who assist in squaring matters with Mr. Day. It is to be feared there may be some among you who will excuse themselves from contributing one sum however small on the ground of howwho will excuse themselves from contributing any sum, however small, on the ground of pov-erty. Before making this plea, scrutinize your personal habits closely, and see if you are not in the practice of spending weekly, if not daily, many times as much as would be asked of you for this object, for things which only harm you of this object, for things which only harm you —as vile tobacco and poisonous "irre water" and the like; things which only curse you—not only kill your bodies, but dim the lustre of your immortal souls. If the doctrine which teaches that all good and worthy deeds are sure of their reward is not a mass of "glittering generalities," as Rufus Choate said of the Declaration of Inde-pendence, their will you find that, by doing as pendence, then will you find that, by doing as you are now asked, you are only performing an you are now asked, you are only performing an act which will bring its own reward—will not only alleviate the wants of a worthy brother, but add a jewel to the crown which awaits you hereafter. Neglect to do this, and you will plant a thorn therein which shall prick you to a con-sciousness of a duty unperformed. D. T. AVERILL.

# Free Chought.

#### BLASPHEMY-THE QUESTION. BY THOMAS R. HAZARD.

Mr. Spooner-having changed his former coption to the one above, rather captionsly demands, in the Banner of 25th ult., a change in mine, which he suggests should have been, "Sinoing against veturning spirits." It strikes me that this would be like potting the cart before the horse, or substituting the argument for the question. But let that pass.

If Mr. S. will attentively read, my first article in the Banner of March 21st, under the caption he finds fault with, I think he will discover that I nowhere dogmatically assert that my own views are correct but simply narrate what I have learned from "returning spirits" on the subject, closing with the remark that from "These and other similar experiences. Thave come to believe that it is a fearful thing to abuse and deride a returning spirit, and thus sin against the Ghost of a departed human being, be it Holy or other-

I think so still; and still strongly incline to think that if Jesus of Nazareth everyused the words ascribed to him, his intention was to convey a severe reproof to the Pharisees of the day who were addicted to the reviling of the spirit influx (just as a similar class do'in our day) that attended so generally his own and his disciples' preaching, and that this influx did not proceed from any one especial spiritual being, but frommultitudes of different "ghosts" of the departed. Nothing is more likely than that, in an ignorant age, when the art of printing was unknown and writing known to but few, annotators or translators should have added the prefix ? Holy ? to an elevated class of Spirits or "Ghosts," just as they have to the "Holy Bible," "Holy Gospel,"" Holy Church, " and so on to the end of the. chanter.

In the "Holy Gospel" according to St. Matthew, as published under sanction of the "Holy Roman Catholic Church," in the Dousy version of the " Holy Bible," the words of Jesus are translated so as to include both "Spirit" and "Ghost : " "Every sin and blasphemy shall be forgiven then, but the blasphemy of the spirit shall not be forgiven." "King James's version of the "Holy Bible" inserts "Ghost" instead of "Spirit" in the same passage, and interpolates before it the hackneyed prefix "Holy?" in italies. Were it not that the countless number of printed copies of Scripture render it impossible that pious frauds of the kind should now be perpetrated without immediate detection and exposure, the Italies would probably have been long ago changed into Roman letters, and the "Holy Ghost" made to stand forth in all its glory, as expressing the very phrasensed by Jesus.

Luke gives us to understand that the words of evere condemnation were addressed by Jesus to ertain Pharisees who twitted him with having an unclean Spirit," or "lying Devil," as the pulpit orators now express the same character. stic idea when applied to the *inspired* preachers of our day.

"With [Webster's] definition of blasphemy be fore me," (says Mr. Spooner, )"Alter 'sin against the Holy Ghost ' is easy of solution—clear as the sunlight—Blasphenny against the Divine Spirit? And now, in conclusion, with Webster's definition of . Ghost, as well as that of blasphemy before him, will Mr. Spooner please answer me one question in consideration of the many I have endeavored to reply to from him?

Does Mr. S. really believe that the "living God," whose attributes he so well—nay, so beautifully - portrays, that "Omnipresent, Omniscient, Omnipotent, creative and sustaining spirit pervading immensity," who has ever been throughout elernity, "from everlasting to everlasting," is the Grent "I Am that I Am," at whose behest the myriads of, universes, spiritual and material, that exist in illimitable space, all nove, ever have moved, and ever will move in exquisite harmony? Does Mr. S., I would ask, believe that this "Divine law-giver, (to use his own-words,) the creator of countless worlds, who established the immutable laws which forever hold all worlds in their orbits," ever died or ever can die? And if God never died, how can Mr. S. make "blasphemy" against a Ghost, whether Holy or not, synonymous with-"Blasphemy against the Divine Spirit," In the sense I understand him to entertain ? -And-yet, if the term be construed in a broader sense, I agree with Mr. S., for even as the allcherishing rays of the material sun are a part of its Godlike parent, so do I believe that there is not a sentient being in all God's universes who is not quickened and sustained by rays from his Great Divine Spirit, whether it be incarnated in the soul of an Archangel, a Jesus, a Pilate or a Judas, a horse or a jackass, a nightingale or a buzzard, a codfish or a tadpole, a toad or a beetle. Each one in the providence of the loving Father is endued with a portion of his own inexhaustible divinespirit; and each one, from the greatest to the least, manifests its own progressive presence just so far as the organization, opportunities and culture of the soul permit it to shed abroad its light and love.

Bible a' great many things that are allegorical, others are symbolical; others parabolical, besides the historical parts of it; and many of those at-legories, symbols, parables, etc., have been taken as literal facts. This part is, to my mind, one of those allegorical descriptions, which, better them anything that could be said simily but than anything that could be said, simply but reantifully shows the union of the twounity of man and woman -instead of being an abourd and alloqueal statement. Even the literal interpretation would prove anything but the inferiority of woman. It may not be out of place, perhaps, here to

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say that, to very many *true friends* of Spirit-ualism, it seems a great pity to see that because the church has misrepresented, mutilated, nar-rowed and abused the teachings of the Bible, which, if nof divine in the way the churches take it, bears the scal of the highest spritual teachings. Spiritualist writers and speakers, instead of serking to show the inconsistencies of the soof steking to show the inconsistencies of the so-called Christian communities] and the true and in most cases so simple interpretation of that Bible which, thus (the churches) claim to be 3 their law - air transpling it down, kicking it off, calling it all kinds of names, such as illogical, inbourd, false, dangerous tables, tissue of super-sition, and so forth, and in so doing are sending a nucleus discusses the inconsistence of the and keeping away from the investigation of the truths of Spiritualism people who are certainly sincere—people who have the teeling that the God preached in the church is not the God of the Bible, nor the God of Nature and the universe, and would be happy to find the truth, but are reand would be happy to and the truth, on arc re-pelled by the abusive epithets of writers and speakers who claim to be the exponents of a truer and more charitable gospel. I am, with many good wishes for the success of the truth and of your good paper, very truly yours. E. C. Lewis,

Detroit, Mich., May 12th, 1871:

#### The Late Mrs. Teed, Medium.

How strange seem the stories that we hear in relation to this seemingly strange subject of Spiritualism? How many "humbugs," how many apparently true delineations of the subjeet? One knows not what to believe as true that emanates from the secular press, and hardly knows how to trust one's senses. Were it not that I have proof which is not second hand, I should be shaken in my belief. Why should there be so much of this prevarication ? Why cannot the world become more truth loving and truth-telling ? ... Having witnessed the mediumistic manifestations through Mr. Bastian, I have no hesitation in saying I believe all that is done in his presence as a medium is frue, and yet there are those who denonnee him as an impostor. Last season there was a medium in Chicago, a Mrs. Teed, and the editor of the Religio-Philo-Sophical Journal youched for her as being, one of the best mediums in the world. A went to Chicago and saw her, and became satisfied that she was a truthful medium ; Talso went to see Mr. ; Bastian at the Religio Philosophical Journal office, and I could see no difference in the spiritual manifestations between the two. - I invited Mrs. Teed to come to Milwankee, and she came and held quite a number of scatters, and the manifestations were all that any one could wish. Mrs. Teed boarded at my house, and we had every opportunity to discover fraud, if there were any, in the manifestations.

She left here for California with a certain Doctor and his wife. When they got into lowa it was reported that the Doctor took her money, and left her, in a strange land without means-Shortly afterwards a letter was received by the Religio-Philosophical Journal and published by that paper, saying that she was a fraud! She was subsequently taken sick, and had it not been for B. Winchester, at Conneil Bluffs, Iowa, she would have been sent to the poorhouse. She was sick a month or two, and then died. After her death I wrote to Mr. Winchester and asked for a statement as to whether she died in the full belief in Spiritualism, and received for answer that she died the same as she had lived, and only wished to live that she might refute the slanders that had been circulated against her. Mr. ? Winchester wrote me that her death-bed scene was the most affecting of any he ever witnessed ; That John, her brother, who has been dead some twelve years, came and thanked him for the care he had taken of his sister withen. Polly, the little Indian malden, who had controlled her so many times, came and said, "I come not more; medium going-home with-me-now ;-1-thank-you for the care you have taken of media; you good folks?" -I wrote to Mr. Winchester again, and asked him about the situation of Mrs. Teede grave. My reasons for making that inquiry were, that when Mrs. Teed was at my house last summer, she had a vision representing herself, she attending her own funeral, and describing the situation of the grave, we The account 1 received from Mr. Winchester tallied exactly in accordance with that vision. J. B. SMITH. Miluanker, Wis,

WAYLAND.—S. A. D. writes, April 28th, speaking in high terms concerning three lectures delivered in that place Sunday, April 26th, by Dr. I. D. Seely, of LaPorte, Ind., which dis-courses had for their respective subjects, "The Philosophy of the Soul," "The Spiritualism of the Bible," and "The Religion of the Past and Present." A public circle was held Monday night following, the result of which was satisfac-tory to all present.

#### Vermont.

BARTON LANDING. — Mrs. C. D. Gallup writes, April 27th, as follows: Long may the dear Banner float on freedom's breeze, unfurling fold after fold to the sunlight of truth. May its standard ever be firmly planted on the everlasting principles of justice and equality, around which strengthened and purified by the ministry of angels. Ever perusing with interest your local items, I thought it might not be uninteresting to angels. Ever perusing with interest your local items, I thought it might not be uninteresting to your readers to hear something of the status of Spiritualism at Barton Landing. A few earnest souls have accepted the beautiful "Spiritual Philosophy;" a few more are interested in the phenomena, while the crystallized Spiritualism of the past, over which has gathered the mould of the centuries, as represented by the "Church Militant" of to-day, hurls anathemas upon the inspiration of the present, heaping opprobrious epithets upon the instruments of the angels, not content with misrepresenting their teachings; and the careless throng plod on their way, re-gardless of either. Petty jealousies among our-selves lend their aid in prolonging our journey to spititual heights, until it almost seems that the fate of the Israelites has fallen upon us, and their forty years' pilgrimage is to be repeated; yet we do not lose sight of the mountain summit; our feet may falter as we climb, our aspirations never. Elijah's mantle, from beneath whose folds Elisha beheld the spirit-form of his beloved teacher, in chariot of fire, pass on to the higher life, has fallen on a goodly number in our ranks, through whom we gather words of wisdom from dwellers in the "Summer-Land;" and now and then a speaker from abroad awakes the echoes in our School House Hall. Through the month of March Mrs. M. C. Rundlett, of South Royal-ton, one of the pure and noble women of our own State, who is devoting her life to the work ton, one of the pure and noble women of our own State, who is devoting her life to the work of the angels, fed the hungry few who gathered to receive their teachings. Mrs. R. is one of our best inspirational speakers, carnest, eloquent and instructive. By invitation of friends, she

found it. The circle was held, and not one amongst us could deny the fact of, the presence amongst us could deny the fact of, the presence of an invisible power, which gave us answers to questions only known to ourselves and our de-parted relatives. The mental questions we ask-ed were answered correctly, which puzzled us more than ever, and were very convincing. I hardly need add that Mr. Hughes now has about as much as he can attend to in holding scances at private residences, for the love of the work, without money and without price. On the even-ing of Good Friday Mr. Hughes delivered a lec-ture in the Temperance Hall, in Somersville, to a full house of earnest and attentive listeners. full house of earnest and attentive listeners.

#### Arkansas.

JONESBORO.-J. A. Meek, M. D., writes: Ed. Banner-I write to ask, can you not induct some good test medium to visit the canebrakes of Arkansas? I am contending with the various elements of opposition—the different Protestant, churches. I have just closed a discussion at this place with Rev. John Semmons, which lasted two days. He is a minister of the Campbellite Church. I am, or was, a member of the Christian Church. They made an effort to excommunicate me for heresy, but as yet have failed to secure a concert of action upon the part of the church of which I am a member. Can you send us a good test medium? The people of this section of the State have not Interproper of this section of the State nave not had an opportunity of witnessing any of the phenomena of Modern Spiritualism. They ask for a demonstration: Induce a good test medium to visit us, and we will sweep Crawley's Ridge. The preachers are doing all they can to keep the people from hearing me, but still I have unprece-dented crowds who listen eagerly to my lectures. If I could only demonstrate with a physical ma If I could only demonstrate with a physical me-dium the truths I teach, I could thoroughly con-vince many of the people of the glorious truths of Spiritualism

Will some medium address me with a view of effecting arrangements to visit this section of the State during the ensuing summer?

#### ' Maine.

CALAIS.—D. Gordon writes: This part of the country is a hard place for Spiritualism. I lend out the Banner, and it is gaining readers, but mostly among the poorer class. There are but mostly among the poorer class. There are some six fine mediums about here doing good in healing the sick, &c. I hope to see some active speakers here sometime; will entertain them.

#### North Carolina.

North Carolina. WILMINGTON.—B. A. Hallett writes: I no-ticed in the last Banner that R. McRae, Fayette-ville, N. C., was asking for a good test medlum to visit that place. I wish to second his request for one to visit this part of the State. I think it would be difficult to find a section where more good could be done to the cause, or a larger re-ward reared by a valiable medium than this next ward reaped by a reliable medium, than this part of the State.

Geo. A. Redman visited this place before the war, and in one week he gave sittings to some three or four hundred people, at one dollar each. We need a test medium who can give messages

P. S.—To advance the object in view, whoever or wherever there may be spiritual meetings or conventions, let some brother or sister who feels conventions, let some brother of Sister Who teels an interest in sustaining the reputation, as far as may be, of those laboring in our ranks, lay the matter before those in attendance, and re-spectly ask contributions, and thus save the great and growing body of Spiritualists from just and merited reproach. *Northfield*, VL, May 10th, 1874:-

"Could n't they get anybody but a humpbacked man to play 'Richard III.?" "asked an old lady who had been to see Booth play the part.

### Vaucluse, R. I., May 2d, 1874.

#### THE BIBLE AND SPIRITUALISM.

In the last issue of the Banner we find a good ssay on "Man and Woman Counterparts," by Leon Hyneman, whose reasoning and conclusions seem undisputable. Permit me to take the liberty of addressing you a few observations, to which, if you think them worthy of notice, you will give place in your liberal paper, upon a subject brought out by Mr. H., and connected somewhat with the whole of Spiritualism, viz. : Harmony of the Bible and Spiritualism.

In the first part of his essay Mr. Hyneman says : "The true position of woman and her true relation to her counterpart, man, has never been recognized, because of the illogical and absurd statement contained in the Genesis of

Moses, which, without any consideration, has been accepted by science and the church as a true revelation direct from Deity." Now, Mr. Editor, church teachings and the Bible's are two things—very different sometimes —and it scens to me that Mr. II. does himself here what he says scientists and the church have here what he says scientists and the church have done, that is, pass over the recital of Amesis without due consideration. I have belonged to without due consideration. I have belonged to the church myself, and I must say that I never could see anything in Genesis but what Mr. II. sees in Nature. We read in the first chapter of Genesis that a God created man in his own image. Genesis that a coorcented main in his own image, in the image of God created he him; male and frande created he them. Now, that seems con-clusive of their equality—at least, mentally and spiritually. But then, what of the second chap-ter, and the declaration that God took Adam's rib to make the woman? It is plain to any sen-sible and reflective mind that there are in the

#### Books for the Children of Spiritualists and Liberalists.

Of the extensive library of spiritual and reform books, few are adapted to the wants of children. The need of books such as liberalists desire to place in the hands of their children has been repeatedly urged, yet the want has been only partially answered. Sunday school libraries are a dreary resource for the Spiritualist, and to cull from secular literature books free from taint of superstition or theological bias, is a difficult if not impossible task.

Our connection with the Progressive Lyceum has forced this demand constantly on our attention, and we anxiously awalted for some of the many able writers in the ranks of reform to supply the want. Brother Newton opened a useful and inexpansible field, which we had hoped, before this, to have seen extended to all-the seiences. Mrs. Brown has published two books of stories, which, with two or three other books, complete the scant list. Our Lyceums are forced to select books written and published for the promulgation of ideas and sentiments often quite opposed to Liberalism and Spiritualism. We have been argently solicited by many prominent. Spiritualists to assist in this arduous task, and two years since announced the first number in a series in preparation. The Boston fire, by the destruction of our books and plates, with the financial uncertainty, delayed the appearance of they work until the present

financial uncertainty, delayed the appearance of the work until the present. Thexpectedly, facilities are offered us by Mr. P. H. Bateson, publisher of "The Lyceum," and we are thus enabled, in conjunction with him, to carry forward our favorite project. Briefly we shall, under the general title of "The LyceUM SERIES," publish collections of stories for children, designed to entertain and in-struct them, and wholly free from superstition and dogmas. It is our intention to issue these books as cheaply as possible, that they may at-tain a wide circulation, and have fixed the price at twenty-five cents. We, as authors and pub-lishers, shall do all we can to meet the wants of our spiritual and liberal friends, and, if the en-terprise meets their approval, our reward will be terprise meets their approval, our reward will be

The first volume of the series will be ready about the first of June. HUDSON AND EMMA TUTLE.

#### LIGHT. BANNER $\mathbf{OF}$

#### To Book-Buyers.

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

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the fleok Trade at usual rates. We respectfully declare all business opera-tions tooking to the safe of Hocks on commission. when each does not accompany the order. Send for a the Catalogue of our Publications. ,

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#### **Massachusetts State Association of** Spiritualists.

It will be seen, by reference to our lifth page, that this Society will improve the advent of An filversary Week by a meeting for the purpose of comparing notes among the workers, as to the progress of the cause, for the elegtion of officers, and for the transaction of all besiness which may properly come before it. No doubt a large at tendance will characterize its sessions.

The Need of the Spiritual.

A larger, fuller, deeper infusion of the spirita al into the life of man is apparent to any on who will look about him. Matorialism has been gaining on the race so fast, what with discovery invention and industry, gold has been taken at such a unryclous rate from the bowels of the earth, and the desire for physical comforts has passed so rapidly into the irresistible toye of luxuries, that men and women have begun to be lleve they lived only for the gratification of the senses, and to put out of sight the only real meaning that life on earth possibly can have at all. The material had got the upper hand, and was crushing everything down beneath it. To buy and build, to eat, drink and wear, to hav fine houses and furnish them elegantly, in fine, to spend one's life in trying to outdo one's friend and neighbor-what is it but the poorest sham that could be fixed for the aim and end of any human existence? of what value is it to the spirit, which is all the life and all the reality there is or ever can be? Our social state has been hardening so fast under these influences, that there was absolute danger of sense swallowing up soul altogether. Things were growing more and more artificial and hollow. Manner was esteemed above matter. Reputation took precedence of character. To get and to have crowded out the desire to be and to do. A heavy cloud was settling on the spiritual part of our life in consequence of this growing deitication of the material. How was it possible to dissipate these fatal influences save by instructing men of spirituality through their senses alone?

Mr. Murray, of Park street Church in this city, had some good thoughts on the subject in a recent Sunday's discourse on "" The Power of Money." He thought that money had come to take the place of everything of

speakable wealth around us, and still we take our chief pride in making a display of our povgty The spiritual world expands in its glory on everyside, making the light, the warmth, and the almosphere for us all, and still we prefer these darkened rooms of our earthly dwellingkouses, the shutters tightly closed, or we creep in receipt of numerous letters from correspond down into the damp and cheerless cellars, and ents which go strongly to prove the truth of the outit our money and imagine we are rich, when we are but paupers and blind. Is there not a erying need of the new inflow of the great wave of Spiritualism?

God's Poor. That there is an imbroken chain of communi-

ation between the spirit-world and this, not only for individual development but for purposes of charity and benevolence, needs no proof at

this late day : still, every scrap and item of evidence that tends to confirm the belief, to illustrate it, and to expand and enlarge it, is thrice welcome to the soul that finds exquisite comfort in its faith. And a specimen case in point-just occurring in Boston-will be found in another column. How true it always is, and no doubt it always will be, that "he who gives to the poor lends to the Lord." The poor, too, we have with is always, and for the purpose of calling out our latent sympathles and keeping, as from growing, selfishe. A great deal more than the act of giving atid doing is concerned. The heavenly spirits are ever about those who are benevolently inclined, to open ways for them to serve the ends of charity and thus doubly benefit themselves. In Lavater's letters to the Empress Marie, of Russia, there occurs the statement, that there is incessant communion between the inhabitants of earth and those of the spirit-world who know low to love, and that there is a continuous, reciprocal and beneficent action of these worlds one upon another. Those who are still mortal can by affection make heaven come down to earth, and we can enter into a more joyous commumbon, and a more intimate one with heavenly spirits than it has as yet entered into the heart of man to conceive of, "I am often near you, my beloved one," proceeds the letter referred to. "1 love to find myself in the sphere of your light. Permit me to address you still further in confidence. When you are angry, the light which radiates from you becomes darkened; then I am forced to turn away and to withdraw from you, for no loving spirit can endure the darkness of anger. Lately I was forced to leave you; you were lost to sight, so to speak, and I approached another friend, for the radiance of his love attracted me. He prayed, shedding tears for the members of a family, fallen for a moment into the greatest distress, and which he was at the

time unable to succor. Oh, how his earthly body appeared to shine ! He seemed surrounded by a dazzling light; our Lord approached him, and a ray from his spiritessence pierced this light. What happiness for me to be able to plunge into this atmosphere; and, strengthened by this spiritual influence, to be enabled to inspire him with the hope of speedy help! He seemed to me to hear an inner voice saying to him, 'Fear nothing; believe, and thou shall taste the joy of being able to soothe and aid those for whose welfare you have just prayed to God.' The man arose filled with joy by this answer to his prayer, and at the same instant 1 was attracted toward another radiant being, also engaged in prayer. It was that of a pure virgin who addressed the Lord, saying, 'Oh God, teach me to do good, according to thy will on earth.' I was able to influence her, and I dared to inspire her with the following iden: "Shall.I not do well to send to the charitable man that I know of, a little money, that he may be enabled even to day to employ if for the benefit of some poor family?" She received this idea with a childlike joy ; she took it to her heart as she would have welcomed an angel from heaven. . This pious and charitable woman then gathered together a considerable sum and sent, it, with a touching ther, to the address of him who had just prave for power to help the poor family, who arose from his intercession for help with tears of joy and filled with a profound sense of gratitude to God for having so speedily answered his supplication, scarcely an hour having clapsed between the prayer and the answer to it. I followed the man, myself enjoying supreme delight, and fully entering into his increased happiness. He arrived at the house of the poor family. The pious wife said to her husband, 'Will God have pity upon us?" 'Yes,' he replied, 'God will' have compassion upon us, even as we have had nity upon others." On hearing these words, he who brought the money was filled with joy, and, opening the door (almost suffocated by emotion), he said, 'Yes, God will have compassion upon you, even as you have had compassion upon the poor, and, here is a pledge, of the mercy of the Lord. God seeth the just, and heareth their supplications. All the actors in this touching scene shone with a brilliant spiritual light : and when, after having read the letter, they raised their eyes and arms toward heaven, masses of spirits hastened to approach from all parts. How we rejoiced together and embraced one another. praising God and blessing all, becoming more perfect in the holy atmosphere of love." Now in all this there is a hidden world of preclous truth, if we will but persist in making the discovery. The simple fact that the angels impress one with a benevolent desire, and another to find out that desire and give it practical direction, is enough to show how skillfully they design methods of relief for the suffering and the poor of this world; how they take the person possessed of means, and the person without means, and bring them together, and by the conjunction work wonderful results. These things are never done by an accident ; they are the outcome of the most careful and deliberate planning on the part of the invisibles; they show us what a constant watchfulness they exercise over all our daily affairs, and how the very smallest details of our life are the objects of their tender sympathy and solicitude. Let us pause and ask ourselves what would be our lot if we were not continually sustained and supported by the angels that thus offer us their assistance. And by meditating long on such a theme, let us not for a moment forget that we thereby draw them the nearwhose constancy is our greatest solace and sup-

# The Oakland Spirits—An "Ethereal Cyclone."

On our second page will be found a lengthy account of the recent wonderful doings of invisible motors at the Clarke mansion, Oakland, 'al. We have for the past week or more been statements set forth. As an example of this class of documentary evidence-we present the following, which was enclosed us by a wellknown New York gentleman, under date of May 14th. The lady who wrote the original letter is represented as being a highly respectable and entirely reliable person, but having no friendship for Spiritualism per set

Extract from a Letter of a Young Ludy, dated Oakhand, Cut., Tuesday, April 28th, 4874, and abbressed to ber Sister at New York.

"Great excitement has prevailed here for the past few days, and people are all waiting for fur-ther developments. Spirits have been so unques-tionably at work that 1 think there is hardly a person in Oakland, even the most skeptical, but admits that these remarkable occurrences are the result of supernatural agencies. Last Thursday night a family, consisting of three or four gentlemen and as many ladies, living in a house only four or five blocks from us, retired, as usual, and at about one o'clock were wakened by a noisé as though Bedlam were let loose. gentlemen, going down stairs and lighting the gas, witnessed the proceedings. The piano, *shaf* and *locked*, was playing itself, and the furniture moving around in the liveliest manner. One chair edged up to Mr. Bayley, and springing up bit him in the eye. Suddenly they were startled by a great crash, and found that the door, which was strongly bolted, had been carried seven fee from the doorway, without a single bolt being slid or a hinge broken. Similar manifestations continued through Saturday night. On Friday a large trunk lifted itself over the railing and came crashing down the stairs. Subsequently several chairs came down in the same way. This is no newspaper sensation, for on the sec-ond and third nights a great many people were at the house and witnessed these things. I can't begin to tell you all. Henry is acquainted with a good many of the gentlemen who saw these performances—men who could not have any rea-son for making misstatements. Saturday night the phenomena ended with the most fearful, blood curdling shrick that ever grated morta ears. Strong men, to whom fear was unknown were perfectly unmanned, and Mr. Clarke, the tenant of the house, said that, if all Oakland were his, he would willingly give it for the sake of having that shrick effaced from his memory for it haunted him night and day. We have beard no more lately, and very likely nothing more will happen, but this has been enough to set us all to thinking for, although I have never been a believer in Spiritualism, I do think spirits have been at work here."

The matter still continues to fill the columns of the Galifornia papers, and the teachers of the people, whether priestly or scientific, are being called upon by said press to unrayel the mystery. It will be remembered by our readers that in our last issue we gave, in brief, the "ether" theory of Judge S. C. Hastings, as formally stated by him before the Academy of Sciences, in San Francisco, May 5th. The enterprising editor of that spright ly and readable sheet, the San José Weekly Mercury, fails utterly to appreciate the beauties of Judge Hastings's logic, and be therefore proceeds in the following fashion in his issue of May 7th to "disturb the equilibrium" of the card castle which that worthy dignitary has reared with so many hard-hell breaths, and so much labored re-gard for the "fixed" law of gravitation :

"Science is a good thing—when it does n't run to seed, and when its explanation of the causes of certain results are not more difficult to under stand than the results themselves. We believe in science. One cannot well have too much of it, if it is of the right kind. It unfolds the mystery of things, reveals the subtle laws of matter, and il-lumines the understanding with the philosophy of causation. But when science mystifies the reason with vague terms and abstractions—when It goes ten milescaround to reach a given point, and then not get there, while ordinary common sense would take a shorter road, wear out much less shor leather, and to a much better purpose, we naturally conclude that there can be such

a thing as too much science. We are led to these tremarks by a paper read before the Academy of Sciences in San Francisco, on Tuesday evening, by Judge S. C. Hastings, on we are all directed to cultivate by this spirit and Rheged opiritual manifestations at the Clarke mansion in Oakland recently. The Judge, as we are seriously told by the Alta, "traced the troubles to a partial disturbance of the normal condition of the ether," or an ¥ethereal cyclone. Hebe Direction, but an general cyclone. The be-Lieved that generally would explain all the mod-ern spiritual phenomena. An 'ethereal cyclone," is good. There is a theidity about it decided y re-freshing. A 'cyclone' that manifests intelligence; that, in definite of the law of gravitation, sets chairs and tables spinning in the air; that pitches heavy trunks down stairs, lifts doors from of their hinges, and yells like a woman ; that under other evolutions writes indelligible communications on a state in the open light, (as in the presence of Dr. State; New York); that under other conditions still assumes tangible human shapes, (as are now said to be witnessed daily in England by Prefs. (Cranks) Vinley, and search of they preds Vince and to a values a unity of other people.) we crookes, Varley and scores of other people.) we say that a 'enclone' that core do all this must be a ary that a "eyclone" that each do all this must be a greater, curiosity than. Prof. Whitney's plicene skull, or a first-class Salem witch. Surely, Elder Grant's demon theory is entitled to greater weight than any such nonsense as this. Now that Judge Hastings has solved the mys-tery of the Oakland hubbub, will he not obligs an anxious juddle with an elucidation of tellercal cyclones? We believe in giving the darity We believe in giving the devil his lue-if there is anything due him." The views of the editor of the Mercury receive additional force from the statements made in the same number of that journal, by a correspondent resident, in Oakland, who, after a succinct description of the phenomena and an uncompromising endorsement of the honesty and reliability of Messrs. Clarke, Bayley, Oxland, and the family generally, closes his letter in this wise : "I learned to-day that our Professors will examine into the facts, and report them, but the gauge of all this row they care nothing about. It's of more importance to them to know whether Mr. Clarke and the inmates of his house have lied about the whole thing, than to know how it is that inanimate matter can travel about and make intelligent movements. I have no theory on the subject. I don't go a cent on any theory yet advanced. But scriously, this kind of thing getting to be too frequent to be passed lightly by Herschel has said that 'Occurrences which, ac cording to received opinion, ought not to hap pen, we the facts which serve as clues to new discoveries.' Scientists believe nothing that runs against their preconcircal notions, and flatly re-fuse to investigate phenomena that they can't mell down in a crucible or demonstrate by figures; but something may grow out of the investiga-tion, and we are looking with some interest for the report of the facts by the committee. We believe that the occurrences which we have so lengthily treated will exert a strong influence. toward the awaking of a spirit of investigation into the underlying causes thereof. Whatever may be the result of the scientific '' inquiry,'' (?) even though it should come to the "lame and impotent conclusion " which was reached by at least one we wot of in the East, the work will go on, in private, in the inner courts of individual judgment, bringing many in the Golden State and elsewhere to look at last to the higher phases of spirit-communion, despite the edicts of theoschoolmen,

#### A Sorrowful Disaster.

The account of the dreadful catastrophe by flood which recently befell the unsuspecting people of the valley of Mill River, in Hampshire Co., Western Massachusetts, will be perused by our readers in all parts of the country and the world with a sadness too profound for utterance. No such calamity ever befell. Massachusetts in all her history. The traditional story of the destruction of the Willey Family, in the Notch, among the White Mountains, has long been a theme for harrowing human sympathies among the good New England folk ; but this is the culmination of all the catastrophes that ever overtook a peaceful and innocent population, or stirred to their depths the sympathies of millions of people. Four smiling and happy villages suddenly swept away by the rushing down of an angry flood upon them ! The inhabitants, partly engaged about their 'morning's work' and partly in their homes, were overtaken before they had any warning of what was upon them, and upwards of two hundred, old and young, overwhelmed in the engulting flood ! Two millions of dollars worth of property destroyed ! Whole towns bankrupted and ruined! Bridges, factories, mills, banks, dwellings—all torn away and hurled down the raging current with a resistless power that gathered a fatal strength as it advanced ! Desolation could not cut a more cruel path through the scenes of human activity. We read with fresh interest, as if it were invested with a new meaning, the opening sentences of Robert Dale Owen's leading paper in the June Atlantic, on Naples and her volcano, the words in which he introduces us to a dreadful story of the past.

Says Mr. Owen, "The stories which relate to earthquakes and the cognate volcanic phenomena, have ever been strangely exciting to the imagination. We feel that we are brought face to face with the inexorable; that we are dealing with potencies utterly beyond human sway. Fire, water, when either bursts its allotted bound, are indeed terrible agencies, wrecking human property, destroying human life." Never did we realize the pent-up force of the second element named by Mr. Owen so vividly as in this event which has startled the whole community. There is no description of it that can adequately convey a proper conception of it to the human mind. The details alternate with horror and pathos. Infants and aged persons, men and their wives. whole families of parents and children, were snatched away by the remorseless torrent, ground up in the debris of timbers, trees, machinery, stones and dirt, and torn limb from limb or mu tilated beyond recognition. All who are left are mourners. The train that brought away the first installment of dead bodies and bereft survivors was fitly named a funeral train. A sadder sight than it presented was never witnessed by our people. The hearts that are appealed to for aid beat quick with sympathy, and contributions of money, food and clothing are being forwarded with all the rapidity possible.

What is done for the relief of actual suffering must be done quickly. None know when calami ty may overtake them as a thief in the night. Kindness and a willingness to share with the suffering therefore, becomes a first duty. Let us all extend full hands to these stricken sufferers, and help lift the burden of sorrow from their hearts.

#### The "Spiritual Small Pox."

We have nowhere met with a closer epitome of the teachings of Mödern Spiritualism, or one couched in more clear and explicit language, which is within the grasp of the humblest understanding, than that embodied in the message of Dr. Anson P. Hooker, on our sixth page. The lessons to be drawn from these words are plain and practical, and the quaint figure of speech by which he characterizes the exudations of that unfortunate spirit-body which reaches the life to come in a state of disorder through wrong doing, is by no means too strong. Purity of life, which

## - MAY 23, 1874.

#### Defeat of Woman Suffrage in Massa chusetts.

Another of those reverses which so far from discouraging add fire to the determination of the true reformer, has befallen the labors of the advocates of Woman Suffrage in our State, In our last issue<sup>4</sup> we took occasion to speak of the favorable majority report, which had just been offered to the Massachusetts Senate by the Joint Special Committee, concerning the taking of steps, by amendment of the State Constitution, toward the granting of the elective franchise and the right to hold office to women. Since that time the matter has come up by regular assignment in the Senate, and on the afternoon of Thursday, May 14th, after an able defence by Mr. Washburn, of Suffolk—who in his address raised many strong points, among which were the facts that seventysix colleges in the country admitted women to all the advantages of instruction which they offered ; that a large majority of the religious denominations in the State allowed women to vote in their deliberations, and even the laws of our Commonwealth on the subject of marriage cared for the property of women, and that woman's influence, if she were made a voter, would be used in a most beneficial manner concerning the temperance cause-the measure was lost by a vote of nineteen to fourteen.

On the following day, Senator Bailey, of Middlesex, offered a motion to reconsider the above action, which motion was passed by a vote of eighteen to seventeen, after which he offered a substitute in the form of a bill providing that on the first Tuesday in November next the women of the State, except paupers and those under guardianship, should vote on the question as to whether women should have the right of suffrage and to hold office. Some discussion arose, in the course of which Mr. B. explained that his proposed measure was intended only to allow women the right to express their opinion as to whether they desired the franchise or not, their vote not having any effect directly on amending the constitution, after which the question was taken on adopting the substitute, which was lost by a yea and nay vote of twenty-five to nine.

The matter has thus passed through the legislative mill as far as the present "General Court" is concerned, but it is not by any means settled. The honest demand of the female portion of the Commonwealth for due recognition in the body politic will refuse to be "laid " by parliamentary. tactics or legal cleverness. It is one of those reformatory questions which, founded on the immutable principles of justice, can afford to bide its time. The next Legislature, ay, and those of years to come, if it be not granted, will be called upon to listen to its calm, clear, imperturbable voice, which, devoid of anger, and strong in a self-consciousness of rectitude, will continue to reiterate, "Behold! I stand at the door and knock I''

#### The Lafest Horror Exposed !-- A Saue Man Imprisoned by his Wife!

Late Western papers publish an account of the incarceration of a man named Dracott, a resident of Oregon, in the Territorial Insane Asylum, during the last twelve years. The story goes that Mrs. Dracott, having formed an illicit connection with a man named Thomas Carter, conspired with him and a couple of the physicians attached to the asylum to kidnap Dracott and imprison him therein, to the end that she might gain control of his property, which was worth about \$100,000." The deed was done, and in the asylum Mr. Dracott has remained ever since, while the guilty wife and her paramour have been enjoying themselves upon his money.

#### "Letters of Travel."

To correspondents writing us inquiring if J. M. Peebles's letters, published in the Banner of Light, are to appear in book form, we are authorized to reply in the affirmative. Besides being revised and emended, there will be put into them much new matter that could not be crowded into newspaper serial letters-such as highly interesting spiritual communications through mediumistic sources, on board ship, in India, China, London, Paris and elsewhere. This work, when issued, will be Mr. Peebles's chef d' auvre.

remarked, cares not what a man turns out, un less it be what if tells him to thrn out. Any thing beyond, above, or different from Society's standard will only bring a man starvation. The Greeks hit upon the true ideal of promoting art when they wreathed their men of genius, and American art will never rise to its full splendor until some reward besides money be heldout to tempt the achievement of the highest and best. So in politics, the prospect is darkened with the shadow of money. The futhers of this republic did not found it that their descendants might have wealth, but happiness and freedom. America can never be run by rich men, said Mr. Murray, but must be governed by the aggregated intellect of the mation. In scholarship, Society says to the young man fresh from college, "What can you give us?" And when he answers, "I can give you ideas, and sweeten your fives with the classic fragrance of the ages," it says, ....It's all stuff we don't want any such thing!" The age, he added with impressive truth, is relapsing into huxurious idleness. A whole generation has grown up, trained to leisurely comfort and idleness. And people are warned against this tendency to give themselves up, soul and body, to the real and material, and to cultivate with greater earnestness the ideal, which is the spir. itual and the heavenly. It is this only that makes a people and a nation exalted and great. Riches, said Mr. Murray, are to be taken as God's gifts, which can be put to the most effective service; not to be squandered in the selfish enforment of luxurious case.

To counteract the increasing power of this material influence, which is cating out the heart and brain of society with its silent canker, the necessity of a new and overwhelming spiritual influx was necessary. A new force, in fact, was demanded. There is great danger of a general running into an idolatry of materialism, in which our only gods would be those which money could buy and set up. A base standard was fast crowding out the nobler one, which is the sole inspiration of pure and strong character. The common mind needed to be lifted, almost forcibly, as it were, above the low level of the delights which it is prone to seek and remain upon, that it might not tarry there until it had been actually hardened by contact with materialism. How much society and the world is, and is yet to be, indebt- | er to us, and gently compel a companionship ed to Spiritualism for this, will not probably ever be known ; but it is of little concern, so that port. But above all, when they whisper to us of the work required to be done, is actually done at the wretched and poor, and drop fruitful seeds last. How poor and paltry are these lives of of suggestions into our hearts in reference to the ours to become, if, lying as they do so close to modes of being useful and kind to others, let us the unseen life of which they form but the take care not to slight their hints or avert ourshadow, they are devoted wholly to what is in the | selves 'from their presence," for in entertaining shadow, and never strive to reach upwards and these angel guests, we are inviting far more reoutwards to the light. What egregious folly thus dief for our own selves than we can possibly adto put our hands before our eyes, and declare minister to others. The compensation in this that the sun does not shine. There is all this un- case is most delicately adjusted. 1

others, means, in the ultimate, purity of soul, and that quality constitutes the real wealth, health and happiness of the land of the hereafter.

: We are frequently in receipt of letters rejuesting us to ask, in behalf of the writers, certain personal and private questions of spirit friends, at our Public Free Circles ; such, for instance, as these: "When and where did you die?" "How old were you?" "How many children did you leave?" "Are you happy," etc. etc., etc. It should be understood that such questions are never propounded at these Circles by the chairman. As will be seen by referring to the Message Department on the sixth page. the only questions read by him are such as the public generally are interested in. We have no control whatever over spirits who come and give the communications published, or those who desire to come, or those whom friends wish to come The scances are under the exclusive control of a hand of educated spirits, with Theodore Parker as President, who allows the ignorant and humble, as well as the erudite and honorable, to communicate. Thus all spirits have the privilege freely offered them, when they are disposed to avail themselves of it, of using this open avenue of communication with mortals.

The best method of obtaining answers to private personal questions is to visit or correspond with test mediums, who make that their speciality.

197" "Learned men," so-called, are just beginning to give their attention to SPIRITUALISMits Philosophy, its Phenomena, and its Literature. They seek for knowledge ! even at the eleventh hour of their lives. Truly the world moves, and the efforts of humble Spiritualists and spiritual media for all these long years have not been in vain. Bless the Great God of Thought for so much. Now, gentlemen, we recommend for your perusal A. J. Davis's great book, "The Principles of Nature : Her Divine Revelations, and a Voice to Mankind." This grand work, given by and through this wonderful seer, is brim full of mighty truths, and should be in every Library in the world. Those who carefully peruse the seven hundred and eighty-two pages of "Divine Revelations" will—unless perversely bigoted perceive and endorse the "Principles of Nature" therein recorded, and become better men and better women for the reading.

137" In the Message Department this week Margaret Vance, of New Orleans, sends communication to T. H. Vance, of Alabama; Lillian Preston, of Baltimore, comforts her mother; Dr. Anson P. Hooker, of Cambridge, Mass., gives good advice to all; Annie Louisa Lewis, drowned on the "Central America," speaks to her uncle, logic star chambers or the scoffs of prejudiced and Tom Carney counsels harmony among his family.

There have been very lively times in the Western Unitarian Conference. Rev. Robert Collyer, one of the members, got mad, and spathis spleen upon another member, Rev. S. S. Hunting, which was so entirely un-Christian tlinthe apologized by saving "that he was heartily sorry for the unfortunate words which had fallen from his lips; that it was one of those unfortunate moments when the deril had him, and when the devil triumphed !" Mr. Collyer then asked Bro. Hunting's pardon, and "the two embraced." This palming off on an imaginary 'devil " all the exhibitions of bad blood in individuals is about played out. As this world grows older the people grow wiser. They don't believe such nonsense. The cril is within the person, otherwise it would not crop out on occasion. That is a self-evident fact.

E Another Spiritualistic (monthly) newspaper has been born. Its title is the "Summer-Land Messenger," T. P. James (Dickens's medium), editor and publisher. It contains the commencement of a "Story of a Humpback's Pligrimage, by the spirit-pen of Charles Dickens." The number before us is dated "Boston, Mass." It seems to be designed particularly for children's reading, but adults, the editor thinks, will peruse its columns with pleasure. Price one dollar per year. "Address Lock Box 47, Brattleboro', Vt." The Messenger is high-toned, possesses literary merit, and is just the kind of reading that should be introduced into the Spiritual Lyceums.

It will be seen by the Secretary's Card in another column that the American Liberal Tract Society is to meet on the 28th for the choice of officers for the ensuing year. This Society is doing great good in liberalizing the human mind, and should be sustained. Donations are solicited by the Secretary.

We are informed by our correspondents that William Denton is drawing full houses in San Francisco, to hear him expatiate upon geology, theology and Spiritualism. Mr. Denton is a fluent extempore speaker, and no wonder he is sought after. Such lecturers always excel.

W" Read the call on our sixth page, for the Convention in behalf of Northern and Southern Working-men. The objects set forth are eminently worthy of encouragement.

A RADICAL CLUB has been organized in Canibridge, Massachusetts, with John McDuffie, President, and Harry W. Stevens, Secretary.

Ma. ........

#### Practical Fruits of the Banner " Poor Fund "-Singular Case of Direct Spirit-Interposition.

For many years, especially during the inclement seasons, we have been called upon for assistance by persons representing themselves deslitute of even the commonest necessaries of life. On investigating the cases in question, we found the statements made to us in the main correct, which fact induced us, through the aid of a Spiritualistic friend, a baker on Essex street, to establish, in a small way, a bread depôt for these hungry ones, where they could procure daily newly baked loaves of bread. We kept a record book of all such callers, and issued ten cent tickets to the applicants. We did this for a long time, (with some little outside aid,) until it drew so heavily upon our scanty exchequer that we were reluctantly compelled to discontinue our charitable work. Solicitations for aid still continued, however, and we gave money, when we had it to spare, to such as we felt impressed were in extreme need. This course we pursued until within a short time since, when the Spirit President of the Free Circle, Mr. Parker, took it upon himself, through his medium, Mrs. Conant, to publicly call for funds wherewith to assist/destitute ones whose cases had come under the cognizance of spirits, which was responded to by a generous public, and funds, mainly in small sums to be sure, have been steadily accumulating in Mr. Parker's coffers; and we take this opportunity to once more render not only our own deepest and most grateful thanks to the donors who have strength ened our hands to the accomplishment of the relief of much deprivation and suffering during the late hard winter and the present backward spring, but also those of the parties who have received the aid for the dispensing of which we were only the stewards. May the rich blessings of that higher world, whither we are all tending, be with those who have proved their earnestness by that surest of mortal tests-the contribution of money to carry out practically the charitable impulses which the many feel, but to which it is the few too often who yield.

The Boston Daily Herald some time since took occasion to refer to the work accomplished by our "poor fund" in full terms of commendation; and as a specimen of what is being accomplished in this direction, we give the benevolent donors who have honored us with their confidence, the following example of " what becomes of their money." The instance may also call the attention of the people to the worthiness of the enterprise in which we are engaged, and enlist the sympathetic assistance of yet larger numbers of our patrons and the public generally.

The following card, bearing date of April 28th, appeared in the columns of the Boston Daily Traveller, and also the Herald :

"One quart of Indian meal for a family of seven persons without money is a poor supply for a Saturday night. Yet this was all such family had on Saturday last, and the parents are both worthy, and only anxious to work,"

Said call was signed by a lady, who announced that any help sent to her address would be given to the destitute family. We read the call, and suddenly felt a strange impulse to investigate the case; therefore, cutting out the statement, we laid it before the Spiritual President of the Banner of Light Circles, at our regular business meeting with Mrs. Conant. Upon so doing we were directed to inquire into the matter, and if, -ing remarks he said :on material grounds, we considered the case worthy, we were to report to him. We accordingly directed our reporter to call on the parties, both the lady who issued the card and the family aforesaid, which he did.

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After some preliminary conversation with the lady who published the call, and who resides at the West End of the city, our representative was directed by her to a house on North Charles street, where he found the family in question, whose names will not be mentioned here through whose names will not be mentioned here through a delicate regard for their feelings. Suffice it to say that it was a truly worthy case, and o e springing from sickness and misfortune, and not springing from sickness and misfortune; and not

# BANNER OF LIGHT.

#### dollars, with directions that if business prospects National League of the United States.

did not brighten for them, they should report to us again for assistance. The donation was thankfully received, and the earnest "God-bless you " which the needy ones sent back to us, we reverently present to the generous souls who barked on a new effort at organization for reformgave us the means of bestowing the much-needed

On the same day in which we forwarded the money-but before it had gone-the lady who had issued the card, and had been interviewed, called at our office to see if we were willing to assist her proteges, saying that she had been encouraged in her efforts to help this family by a spirit—an old lady—who had appeared to her, and who seemed very anxious in the matter. We, individually, have not the slightest doubt that it was our mother (who departed some years since at a great age) who influenced both this lady to issue the call which introduced us to the family, and ourselves to become interested in the case, as we remember while in her earth-life she spoke of the Englishwoman as being a faithful and attentive nurse in cases of sickness.

aid.

If any kind-hearted person - Spiritualist or otherwise—who reads this simple story of duty done, feels desirous of helping either this particular family, or the general "Poor Fund," any amount sent, with a statement as to which account the donor desires it to be credited, will (be faithfully applied.

#### Meeting of the Boston Liberal League.

A well-attended and highly interesting meeting of this organization was held at New Fraternity Hall, Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on the evening of Friday, May 15th. F. E. Abbot, editor of the Index and President of the League, occupied the chair. Miss Jane P. Titcomb, Secretary, read a comprehensive report, in which, in addition to the business transacted at the last session, she furnished a condensed rescript of the remarks made by the speakers on that occasion. The rec ords were approved, and after a few introductory words by Mr. Abbot, Mr. R. H. Ranney, from the Executive Committee, made a report of progress as regarded the introduction of the reforms to the advance of which the League was pledged to the favorable notice of the Massachusetts Legislature-said report being of a very hopeful nature. A motion was made to reconsider the vote; passed at the previous meeting, whereby the Executive Committee was enlarged from three to nine members; but after a discussion in which Messrs, Ranney, George A. Bacon, M. T. Dole and others took part, it was decided in the negative. On motion of George A. Bacon, it was voted that the By-Laws be so amended that the Executive Committee should be called together once a fortnight for purposes of business consultation, and the arrangement of the work before them. After volunteer remarks by Messrs. Abbot, Ram-

ney, Dole, Wetherell, Mrs. Otis and others, the meeting adjourned to the call of the Excentive Committee,

#### Veniero Voldo in Lynn.

This gentleman lectured, to the Spiritualists in Oxford-street chapel, Sunday afternoon, to a delighted audience. Mr. Voldo, though comparatively a new speaker upon the Spiritualist rostrum, is both capable and eloquent. In his clos-

"The gospel of joyousness provides, then, that the ideal shall not encroach upon natural. It would remove the mask of affectation and dis-cover the brave face of genuine pride. It would strike off the ball and chain of melancholy, and teach their victim the elasticity of freedom. In a word, it pleads that man bestrue to himself by being true to the conditions of his being. By such obedience he will be true to Nature, and by such truth he will abjure the suicidal policy of excess of pleasure upon the one hand, and exces of labor on the other. Then to him who hath, more shall be given. Every channel of true en-

In a late issue we printed an announcement, in the khape of a circular, which informed the LETTERS. public that S. B. Brittan, M. D., of New York, "ity, and others in various localities, had ematory purposes, being led to such action in view of the fact that "perilous evils are growing up

in our midst which corrupt our common life and menace the permanence of our institutions." They have therefore banded themselves together to resist "the tide of popular iniquity; to insure equality in the possession and excreise of political rights and privileges, regardless of the distinctions of religion, color and sex; to give expression to enlightened ideas and moral convietions in social and political life; 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."

The movement aims to cover a wide field of labor, and if properly managed may be productive of much good ; but if not, it will share a fate identical with that of many other attempts in the same direction.

Those desirous of obtaining full particulars concerning the League, can address its Secretary, Mary A. Newton, 128 West 43d street, New York City.

Dr. E. D. Babbitt has sent us his little "Guide to Health." It is chiefly devoted to showing how to treat certain diseases by means of animal magnetism, and as such is peculiarly interesting. This is a subject in which there is much to learn, it being a new and unexplored field. 11 is de-signed for the common reader, and sold for \$1, -Herald of Health for May.

For, sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

#### The Massachusetts State Association of Spiritualists.

The Annual Meeting of this Association will he held at Lurline Hall, No. 3 Winter street, Boston, on Thursday, May 28th, 1874, (Anniversary Week,) commencing at 9 o'clock A.M. Sessions of the Convention will continue through the day and evening. Delegates are notified that the annual business of the Association will be first in order, hence prompt attendance at the morning session is desirable. All Spiritualists are invited.

Per order of the President.

A. H. RICHARDSON, Cor. Sec. Beston, May 19th, 1874.

## American Liberal Tract Society.

The annual meeting of the Society for the choice of officers for the ensuing year, and for the transaction of other business that may legally come before it, will be held in Lurline Hall, on Thursday, May 28th, at two o'clock P. M. All persons interested are invited to attend

M. T. DOLE, Secretary.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:"

BRITTAN'S JOURNAL OF Spiritual Science, Literature Art and Inspiration. Published in New York. Price CONS.
 THE LOSDON SPIRITUAL MAGAZINE. Price 30 cents.
 HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
 THE RELEDING PUBLICAL JOURS AL. Devoted to Spiritualism. Published In Chicago, III. Price Science, "THE LITTLE BOLQUET. Published in Chicago, III. Prior Sciences."

Price 20 cents. THE LOCET M. Published monthly by P. H. Bateson, Tokelo, O., and designed for the children of the Progress ter Lycenius. Price Teents per const. 75 cents a year. THE CRECTRIE. Price Recents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAI CULTURE. Published in New York. Price 5 cents,

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and lifteen cents for every subsequent in-sertion, SPECIAL NOTICES, - Forty cents per line, Minion, each insertion, BUSINESS CARDS, - Thirty cents per line, Agate, each insertion, Payments in all cases in advance.

49° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M; on

J. V. MANSPIELD, TEST MEDIUM, Answers sealed letters, &t 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOU'R Ap4.

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York, "Terms #2 and three stamps." Money refunded if not answered. My.9-4w\*

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

#### BUSINESS CARDS.

A "don Lord" or Boys' Grounds from New York One hundred and ninety-(wo (12) only in the lat. Sizes to fit boys from three to nine years of age. A good suit or  $\Phi_{i}$  a better one for  $\Phi_{i}$  and there are some to  $\Phi$  which thest \$2.62 to make. Also boosting outs price \$5 each. They are good and very cheerp. Call and examine them at

"FLNNO'S, Corper of Washington and Beach Streets...

R. H. CURRAN & CO..
 28 School street, horton, Puloshers of The Orphanns' Reserve, piles \$4.00; Life's Morning and Evening, \$4.00; The Dawning Light, \$2.00;
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 A. F. BLUNT, P. M., Cieveland, Tenn.

I have cultivated the Japaneye Pea the past year, and raised them at the rate of 20 bushels to the acres. The bloom excels buck wherat for bees.

family was a Vermont man, by trade a tin-smith and iron-plate-worker : the mother was an Englishwoman who had long resided in this country, and was a fine seamstress; both the man and his wife had been out of regular employ nearly ever since "the panie" last fall; they had pawned all their clothing, and sold almost everything salable in their tenement to pay the rent, and keep hunger from the door, the wife even being obliged to sell the sewing-machine by which she hadbeen able now and then to earn a scanty pittance through her trade. Stranded at last upon the rocks of starvation, the man, made desperate at the sight of his suffering family, applied for help at the hands of the police and the Chardon-street "Home," but the only opportunity for assistance which the great city of Boston seemed to proffer to the wants of a self-respecting, industrious man who would willingly have worked if he could have found anything to do (as would his wife), was an offer to send himself and family to the Tooksbury General Almshouse! But in his wanderings he made the acquaintance of the lady who subsequently issued the card, and the family received assistance through her efforts in private for several months. At last, as the season advanced and business did not improve, this benefactress made the effort to which we have fer for want of proper convenience and care. adverted to bring the matter before the eye of the public. At the time our reporter visited them the man and his eldest daughter (a girl of some fourteen years of age) had just obtained temporary employment at small pay, and a little plain sewing had been gained for the wife, so that prospects seemed to look a little brighter for the family.

But the strangest part of the narrative is to come. Just as our representative was opening the door to depart, the woman turned suddenly to him and made a remark which seemingly indicated that she thought he had been despatched to her house by the city authorities; he hastened to explain that he was sent by the Banner of Light to inquire into the case. "The Banner of Light," replied the woman; "who is the editor ?" "Luther Colby," he replied. "Why, I know him-or at least I know his mother," she exclaimed, upon which she proceeded to give facts concerning our aged parent (now deceased), and spirit communicated some time ago at our Pubalso several of our relatives in Amesbury. These points, which were unknown to the reporter, were submitted to us by him on his return, and were recognized as correct by us-in fact, we distinctly remember the name of the woman as having been a tenant of an aunt of ours in Amesbury several years ago. In accordance with said report, and the directions of the Controlling Intelligence, we at once despatched a messenger to th destitute family with the sum of twenty-four | for sale at our counter.

-as in too many instances—from the director? the glad, quickening, joyous, voice of Nature as in too many instances—from the director? the glad, quickening, joyous, voice of Nature as indirect influence of dissipation. The story told way, in brief, as follows: The father of the He will catch the songs of the birds and the winds. flowers of the field, the sunlight and starlight, the silver lipped waves and sparkle of a world of jewels. Then he will laugh and rejoice; not with and from his mouth alone because he was stung by wit or tickled by humor, but with his pro-foundest soul, because he was moved by the concentered inspiration of the good, and glad, and great, the sparkling and sweet, the beautiful and bright, in all the glorious universe of God,"

Address, 515 High street, Providence, R. I.

#### Massachusetts State Spiritualists' Camp Meeting.

In another column will be found the introductory announcement by James S. Dodge, Manager, of the continuance at Lake Walden Grove, Concord, Mass., of the regular Camp Meeting series inaugurated at that place four years ago by Dodge & Richardson. No one who has had the pleasure of a visit, however brief, to the shores of the lake, and the beautiful woods from whence Thoreau drew inspiration, will need to be informed that the place is one eminently fitted for quiet enjoyment and undisturbed communion with Nature. The varied experience of Bro. Dodge is also a guarantee to all who may patronize this meeting, that while the inner man is being recuperated by the health giving powers of the soil and atmosphere, the outer man will not suf-

The justly-celebrated healer, Dumont C. Dake, M. D., is now permanently located at 244 Wabash avenue, Chicago. The Religio-Philosophical Journal says :

"The famed analytical physician of this city, Dumont C. Dake, M. D., is winning handsome encombins from the people everywhere he goes, and golden opinions from the press. The Rock-ford papers are filled with his wonderful cures in fact, the Chicago and Western papers all speak well of the Doctor, whose brilliant career, as a successful physician stands imparalleled, and he is enjoying a reputation for skill of which he may well be proud."

IF A spirit entranced a medium in this city on Sunday evening last, giving his name as Joel Hayden, and stated that to his knowledge two hundred and thirty-six human souls had come suddenly to the spirit-world in consequence of the terrible calamity in Western Massachusetts. This lie-Circle Meeting, and his message was published in the Banner of the 4th ultimo.

Mar "A Proposition for the Revival and Better Conduct of our Spiritual Meetings," is the title of an Original Essay from the pen of Mrs. Emma Hardinge-Britten, which we shall publish as soon as our space permits.

HULL'S CRUCIBLE, No. 7, Vol. III, is offered

SPECIAL NOTICES.

# SUMMER ARRANGEMENT. – Dr. Willis will be at 25-Milford-street, Boston, the first Wednesday-and Thursday of July-September and Novem-ber, and at Dea. Sargent's, 39 Clark Avenue, Chelsea, the first Tuesday of the same months. – My 93

My.23 Mns. NELLIE M. FLANT has returned from Europe, and will heat and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 1. My.23.4w\* -----

Mus. M. GRAY, Business and Test Medium, [49] Band street, near Bergen, Brooklyn, N. Y. M.16.—3m\*

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DIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seidom if erer fallen to the lot of any person.

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age and sex.

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

Public Reception Room for Spiritu-nlists.—The Publishers of the Banner of Light have fitted up a suitable Room in their E-tablishment EXPRESSLY FOR THE ACCOMMODATION OF 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.

#### MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

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# WALDEN GROVE! The First Massachusetts Spiritual

Camp Meeting

Will take place at Lake Walden Grove, Concord, Commencing Tuesday, July 28th, and cuding Nunday, Aug. 9th,

THE FIRST MASSACHUSETTS STATE SPIRIT-ULALISTS CAMPARETING. Inaugurated at Lake Walden four years are under the management of DODGE 4 RICHARDSON, indecontinued thereevery season since, (last year excepted, will be held this year and heleralito as formerly. It is impossible to find a place so well adapted to and centrally located for Camp Meet rags as Lake Walden Grove. Comments on the beautiful Lake and its surround-ings are unnecessary, as this locality is so well known throughout the counters. **4** We have just completed arrangements with the Fra-mingham and Lowell Ralload to convey passengers to and from the Grove at refuced piles. Others for tents are coming from all parts of the country. The indications and the responses by hundreds of our old filends are "Let us tent on the old camp ground." Thave already engaged the best talent in the Spiritual

Thave already engaged the best talent in the Spiritual

dd as speakers. The Grand Mass Spiritualists' Pienie will take date at the above Grove sume 16th, Full particulars will place at the above Grove une 16th. Full particulars will be given hereafter. J; S. DODGE, Manager, May 23.

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(6), 5 MONTGOMERY PLACE. Sittings and examinations from 23.8.8, to 12 %, and from 246.6.9, Mussel and advice given on all subjects, 10, 10, 20, 33.

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AN ASTROLOGER of a Life Experience will rest and Coning Events. Sent by mail for \$1, -Address Horroscore, P. O. Box 1:20, New York City, May 23, -6w

May 25, 56 MIRS, S. DICK, Business and Test Medium. Hours 9 to 11 and a to 9. Scances Tuesday and Sunday eve. 10 Dover street, Boston. MRS, GORDON, Business Medium and Medical Clairvoyant. Magnetic Treatment. 45 Shawmut av. May 23, 46

#### May 24 - 2wt - F. E. HARDWICK, J. P., Bladloy Co THE NEW FRENCH SYSTEM OF MEDICAL ELECTRICITY.

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WANTED, D'a Widow aged 6. - treation as house keeper for a Wid over with small family. Souther fiers to the South vidress, for othe meath, Miss, M., Zour, Mass. May 26. - W

May 26. fw SENT FREELA Beautini CHRONO, RACT Books, Games, etc., Full, builder, atalogue of Novellies, Books, Games, etc., Full, builder, atalogue of Novellies, Books, Games, etc., Full, PER, Histor, Much, May 24. fw TO LETT AT THE SOUTH END, GENTER, House, fundshed, Therowhers (two adults) the parties, splritualists preferred. Apply at this office, May 25. ff

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May 26, 18 M.R.S. JESMER, Clairvoyant and Psychom-bisase and Character correctly by Look of data of Ple-ture, Advises on Business, size, and deprilies Spirits, Room 1, 306 per street, Roston, upon flight, Don'tring, May 26, 28

W EEK'S DOINGS IN WALL STREET, sample copy sent free to any address by TUM-bitDick & CO., Banker , 2 Wall street, New York, May 23.-4w

#### LIGHT BANNER OF

along pretty well; but I was glad when he was

can only come to New York, and go somewhere were to grow, that there would be sunshine and where I can speak to you, I'll tell you things shade, and all the different varieties in nature, that will make you happy. [] know I can ; but [only in an intenser and more glorified sense ; but Feb. 17. good-by, now.

#### Séance conducted by Prof. Bush.

#### Invocation.

All hall to thee, thou God, here and everywhere ! We pray thee that thy kingdom of peace may come so near these human hearts that they | brought him no sont-satisfaction. He has been shall dwell, for the moment. In thee: that, they shall step aside, for the moment, from the darkness and the tunnit of a mortal life, and feel that divine security that can come alone from the presently he is dead. His spirit is ushered into consciousness of thy presence. Holy Spirit, we the land of sonis, and instantly there is wide thank thee in behalf of all humanity for all thy froom made for him. He has plenty of room, for blessings, and we pray thee that the bread of life may be so freely dispensed here and everywhere that thy sons and thy daughters shall no longer famish, crying, "Give us to cat or we perish." We pray thee for the sorrowing ones on earth everywhere, who are bowed down by cares and oppressed by the darkness of sorrow that clusters around them. Father Spirit, give them light ; turn then their feet into plensant places, and tune [ miserably unhappy, isolated ; and when they go thon their cars to the music of the spirit-land, so that they shall hear and rejoice. Amen. Feb. 19, -

#### Questions and Answers.

CONTROLLING SPIRIT. - My brother, if you have questions, Fam here to hear them. QUES.-Before the Legislature, at the present time, the question comes up regarding the civil rights of woman. Now I would ask : Suppose them granted to her, will it be for her ultimate advantage, or otherwise 20 Will not her-domestic duties suffer, on the one hand, more than enough to offset all the advantages gained?

Ass.-Civil law has not arrived at that high altitude where it can grasp hands with divine law, and therefore these constant contentions, this asking for rights not received, this praying for powers that are denied a certain portion of the race. If the God in the female asks to be recognized as an infinite power, that recognition should be granted. There is nothing to fear on the score of domestic duties, for the reason that the element which is implanted in the female life, which determines for her her proper sphere, will never allow her to goout of 4t. All cares of anaternity will be properly attended to; because of the law governing in female life. These laws of maternity extend all through the domestic realm, and are carefully watched over and guarded by this element in the female life that determines concerning that sphere of action. It matters not whether, she stands side by side with her brothers voting for rulers, or whether she is singing a lullaby to her baby, this power within her, this maternal instinct, will hold her in her proper place, whether she wills it or no. Then they who for that reason seek to deny the female her divine right of electing for herself rulers, and, it may be, rulers wiser and better than those her brothers elect, need have nothing to fear. One of your poets bath spoken rightly when he says :

There is a divinity that shapes our ends, Rough-Rew them as we may. This same divinity runs through all branches of

life, and takes care of all. Q. - If man is the highest development of known intelligent individuality existing in the opment and unfoldment from the lower-order of animals, and Nature's laws are immutable and unchangeable, why do we not see the unfolding process going on in this age as we do in all other lower forms of life in Nature? A .- Nature ever has, and probably ever will, perform her works under cover, out of sight: The power that pushes matter on to its divine ultimate is an unseen power, a power that cannot be measured, cannot be weighed, cannot be analyzed. It is the Infinite, and because it is its manifestations are, in a great degree, incomprehensible. We see them when they are projected Into-outer life, but not before, never in any age This age is not behind any other age in showing its works of Nature, breathing-out the revelaions of the Divine; but, on the contrary, is in the advance of all other ages. Q .- After Nature has developed man through animal gradation, does the law cease to work in this form? And if so, does it not prove that the laws of life are changeable?

I was in the inside circle and had to come close to when here in the body, as to what the condition him. I was frightened, at first, for I knew who he i of the soul was after death. I could not exactly [ in the sea. Yes I do, then, was, and, mamma, he looked just as ugly as he did [ accept the old, hard Christian faith, nor could I when here, only there aint two of 'em, that 's all ; make up my mind to reject it, but the real truth and I thought, all the time, what you would say if i never dawned upon me in earth-life - I never once you only knew how near I was to him. I got her supposed that in the other world I should meet hind an old gentleman who was here, so I got with things as natural as here. I never once

supposed that there would be houses and builders | did. of houses, that there would be trees and flowers Now, mamma, don't cry any more. If you and fruits, and ground in which these things so it is. (It may be advisable for me, since I believe no one else has done it, to give you some lilea of the condition out of which unhappiness is generated in the spirit-world, and rice rega.

Now let me draw you a mind-picture. Here, we will say, lies a poor man dying. He has lived an unhappy, dissolute life here. His deeds have in a sort of nurest, in an unhappy state. He has been poor; he has been physically sick; he has been mentally out of order. Now he is dying : no one seems to want to come near him. Why Well, he is exuding from his spirit-body a poison ous atmosphere that will taint all who come within that atmosphere. He has, if I may use the expression, the spiritual small-pox. He is In just that condition-he is shunned by every. body. Well, now, humans are gregarious by nature; they want to group together; they are 40 the spirit-world and find everybody shunning them, and they are "left" alone, why the result is that they are miserably unhappy, and they look about this way and that for relief very much as a leper would, and yet hardly expecting any but the Angel of Mercy (by that I mean some good, benevolent, wise spirit,) seeks them outsome one who cannot be contaminated by this poisonous influence-some one who can come within it and yet feel it not-a Jesus, if you please-a John Howard-any truly benevolent soul that desires to do good for the sake of doing good-such can come to these poor unfortunates, and the first thing to be done is to take them back to earth; and what for ? Why, to give them a fresh baptismal start in the new life-to first incorporate them into mediumistic life, that from that life they may take a new leverage, go higher, rise out of that enfeebled condition that drags them down and makes them lepers in the other world. Then mediums @re of use, vastly so, to those poor unfortunates.

And now, since these things are so in the spiritworld, it becomes every one of you to see to it that you do not engender those conditions that will force you into that state of life hereafter, for there is no knowing how long the angel may delay to come to your assistance, no knowing how many; many weary years may pass ere you may be delivered from the bondage of darkness with which you have unwittingly bound your selves here in this life. Now one of the most essential things is to keep yourselves, if possible, in good health. Another is that you keep your selves free from all moral disease; don't do anything that you will be ashamed of in the other life. Don't shame the Christ-principle of your own souls, for if you do you will pay the penalty there. Live as honest, as moral, as clean a life here as it is possible for you to, if you wish to escape these Swedenborgian hells of the other life. Swedenborg, I think, had it right when he spoke of the hells of the future life. They are there, and the poor unfortunates are writhing in them, and the torture, it seems to me, is more exquisitely miserable than that which could come from fire and brimstone.

Now, then, lead good lives here; be morally Another angel halls the thronghealthy and physically healthy, if you want to A faithful angel, stern and strong enter the other life finding heaven immediately around about you; but if you go there with a spiritual small-pox upon you, as a spiritual leper my word for it, you will be shunned, and you will be miserable in consequence of the shunning. I didn't intend, Mr. Chairman, to preachmoral lecture when I came here. I intended briefly to answer a question sent out to me by one of my friends, who desires to know how I am occupied in the spirit-world. Well, I am just now beginning the practice of medicine in the spirit-world." Oh yes, there's need of doctors there ! I tell you, plenty need of doctors ! But at the same time 1 am educating myself to know how to treat these poor unfortunates. I am studying intensely to know just what to do, and to do it, in this new life. I made mistakes here I see them now, and the only reparation I can make is to do better, in the higher life. Doctor Feb. 19, Anson P. Hooker, of Cambridge.

printed on the sixth page of the Banner of Feb. 28.] witnessed from time to time. I often queried, lars. Faith, I wish it, was a hundred and fifty six mill-stones, and they had it about their necks

> You want my name, do you? Tom Carney. I was an Irishman, a Catholic, and I suppose I am the same now. Good-day, sir. May the saints watch over you, and may you never have anybody to-fight over what you'll be laving as I Feb. 19.

Scance conducted by "The Unknown."

#### MESSÀGES TO BE PUBLISHED.

**MESSAGES TO BE FUBLISHED.** Twosday, Feb. 21: Mrs. George Vintón, of Bostont Uharles Osar Carter, of New York City: George Darrieol, to his sons; Hiram Banks. Mondoy, May H., Ben Watkins, of Missouri: Matthew Perkins; James Irwin, to his friends in Tennessee, Mar-garet Eilen Brown, of Nashville, Tenn, to his friend Wheeler; Charence Waller, of California; Luin Prentice, of Nash-ville, Tenn; James Goudon Bennett, to his friend Thom-as; Willem Schouler, Thorsdoy, Moy H. Edward L. Stevens, of Brighton, Mass.; MissBarah Salter, of Portsmonth N. H.; T. Bige-low Lawrence; Caroline Herschel, to friends in London.

Written for the Banner of Light, TO MR. AND MRS. S. BARNEY, These pages are sympathetically inseribed by the author,

#### A. BRIGHAM.

Dear Georgie was an angel child ! Always,gentle, always mild : Sweet Warted as a new-born flower, But fragile, like a summer vine, Whose tendrils round the threshold twine. And sheds its fragrance in an hour. 'T was in the winter season bright, Vhen earth enrobes herself in white, An angel came. "T was just at even-For, as of old, the angels still Do come and go, say what we will, On messages 'twixt earth and heaven. Yes, as I said, an angel came,

And, in a spirit's sacred name, Announced to that fair, fragile child That her brief life was near-its end. The voice was sweet, like voice of friend. E'en like a mother's voice so mild.

Calmly she listened, then inquired low long the change her soul desired Would be delayed. The spirit said, Before the dawn of next Big day (That is, before next Sabbath day)

Thy spirit hence shall be conveyed." Unawed, the child the message heard ;

Her thoughts with deep emotions stirred, Leaped upward and essayed to trace -The glories of that blissful shore,

Where friends and loved ones gone before Wait to renew love's fond embrace.

But who," the frail one feebly asked, With laboring thoughts well nigh o'ertasked, "Will meet me on yon shining shore? Who will extend the friendly hand, And welcome me to that bright land

Whenfthe last pangs of earth are o'er?" Myself, sweet child, will meet thee there; (Pale Lily is the name I bear;) And there thy angel mother, too, With open arms will welcome thee, 'Mid songs of joyous victory;' And clasp thee to her heart so true."

'Oh, blissful promise ! tell me now, How thee, Pale Lily, I may know When thou shalt meet me on the 'strand ?!?? E'en by the tokens I shall bear : Two fresh white lilles, spotless, fair, One on my breast, one in my hand." The scene is changed ; that angel bright Has bid the darling child good night ! Hours speed along, and soon the eve Shuts in before the Sabbath dawn ; The friends around the sick-bed drawn, Are sitting by to watch and grieve.

MAY 23, 1874.

(From an Occasional Correspondent.) Mrs. J. T. Burton, Medium, 114. West 19th street, New York, May 2d, 1874.

My DEAR FATHER-There is so much to be said, and so little opportunity for saying it, that man will and must remain ignorant of many man will and flust remain gnorth of many grand and beautiful truths, which could, under proper circumstances, be explained. Yet, when-ever a door is opened through which any of us can possibly enter, we avail ourselves of the op-portunity, and have certainly[fold you many a fact. I have been engaged in rendering service to could in afficient from the injudition. to souls in affliction from the inundation; men and women whose hearts have sunk beneath their woes, and who needed angel consolation. I will not enter into particulars, but say simply that we can minister to the hopeless, and bring peace to the despairing. I cannot be in more than one place at once, but I can make such than one pince at once, but I can make such rapid transits that time scens insignificant as an excuse for not attending on the instant in places needing me. I and my mother exult in the gifts belonging to, us; we glorify God and love his creatures through the gratitude that arises in our nearts. Thanksgiving to the Author of all for the infinite blessings issuing from his hands !

I am glad, my beloved father, that you have never made light of the power of God, or pre-tended to disbelieve in the existence of God as an especial centre of intelligence and benefi-cence. The heart that can aspire no higher than to its fellow, is a dead heart, and has no spirit. uality. You reverence the specific head, let it be what it may, but you despise a false profession which may, but you despise a more profes-sion which some men make of loving Christ, and for *his* sake wearing a cleak, under which they carry on much iniquity. True religion and un-defiled, is to conscientiously observe one's duty to one's self and to his fellow-creatures.

Now, my father, the years are-running short which divide us. You may not remain much longer on earth, and it is the ardent desire of us all to have your record full and perfect, that no blemish may sully the fair page, no imperfection counterbalance its merit. You have not labored in vain to atome for former errors, to work up your opportunities, and to perfect yourself. Everything that may exalt your future continue to stand up to, and try to measure and adapt to the last moment of your earthly existence the good you may do. I am not dictating, but only in the fervent impulse of my love, exborting! I am satisfied that you have no great weights of misapplied talent and time banging about you, misapping taken and time minging about you, no injurious slander, no mean covetousness, no stingy bounding of your superfluities. These are the things that clothe a man's future with rags, and prevent the development of his soul.

Oh my father ! be tender with us ! encourage our manifesting, for we are comforted by every message which we are able to give ! I ain your own dear daughter, M\*\*\*.

1. I believe that the spirits of the dead are ever with us. Let us so sustain the principles of integrity, prudence and patriotism, that the spirit of Charles Summer may say to those of Millard Fillmore and Daniel Webster: 'See, these are my children; this is their work,''-J. B. Smith to the New York "Memorial Monument" Delegation.

#### PUBLIC MEETINGS, ETC.

The Northern Illinois Association of Spirit-unlists.

The Northern Illinois Association of Mpirit-unifs(s. To the Spiritualists of Illinois and the West—The North-ern Illinois Association of Spiritualists will held their Eighth Quarterly Meeting in Grow's Opera House, No, Si7-West Minilson street, Chicago, Ill., on the 12th, 13th and the of June, 1874. Good greakers and mediums will be in attendance. The Convention will be culled to order at 10% of lock A. M. on Friday, the 12th, and continue in session over Sunday, the 14th of June, 1874. Spiritualists of Illinois, this will be our Second An-maal Meeting. Our charter 16 to be arcepted, officers to be cleeted and other important business to be transacted. Spiritualists of Illinois and the West, come to this Con-vention. 11 will be an important one. Let every town in Illinois be represented. Where there are two or more, Spiritualists, seniff a delegate; do not stand back. Let the Spiritualists, and maintain the right. The First Society of Spiritualists of Chicago are in full sympathy with the Northern Illinois Association of Spir-fualists, and many of their Members of our Association The Association will make due efforts to entertain all that come. O, J. How An, M. M. D., President, Mellenry, Ill. E. Y. WLESON, Secretary, Londard, Ill.

E. V. WILSON, Secretary, Lombard, 111,

New Hampshire Spiritual Convention. e Spiritualists of Sullivan and Merrimack Counties meet in a three days' Convention, commencing Fri-June 5th, at two o'clock P. H., to continue three days, o Old Church in Nowbury, near the railroad station. I speakers will be in attendance; and whilst we earat the Old Church in Newbury, near the railroad station, Good speakers will be in attendance; and whilst we carri-estly and cordially solicit the attendance and cooperation of truly reformatory workers from all parts of this or any other State, we would have it distinctly understood that free-loyolsm, as advocated by Woodbuild. 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 soull Per Order of Husiness Committee, L. A. STURTEVANT,

A. S. BROCKWAY, J. M. PERKINS.

#### Invocation. .

Oh thou, whose power we feel but may not understand, whose presence is around about us and within us and everywhere, whose open volnine we may read and yet know little about, we turn to thee in prayer and praise, asking that thy blessing may rest upon the utterances of this hour, and praising thee for all thy benefits-for the life that has been, for that that is, and in the prospect of that which is to come. Thou Infinite Spirit, at all times incomprehensible, and yet ever full of love and wisdom and truth, come thou so near our consciousness that we shall feel secure in thee. Lift thou these souls above the sordid elements of a mortal life, and allow them. for the moment, to eatch faint glimpses of that life to come to which they are hastening. And unto thee, oh Father, Son, and Holy Spirit of the Hour, be all our praises forevermore. Amen. .Feb.,17.

#### Questions and Answers.

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

QUES.-[By G. Whittfield.] Can'n spirit control more than one medium at the same time and place?

Ass. -Yes; a spirit understanding the law can control many mediums at the same time, though these mediums occupy different localities. This is done through the law of psychology, as the psychologist would psychologize any number of his audience at the same instant, and yet the manifestation or expression of each would differ according to, the psychological condition of the object psychologized.

Q .-- [By J, W. C.] What is the cause of so much poverty and vice, and how can it be removed?

A .- Sin is the result of the unripe condition of matter. Poverty is one of the incidents of that condition, growing directly out of ignorance. As humanity becomes educated, poverty will flee away, and all the various levils that forment humanity; but that is in the future.

Q .- Drawn Sequard, the leading authority in medicine for the last thirty years in Europe, and whose works on the Brain and Nervous System have been the text-book of the profession for a quarter of a century, now says, "I am wrong. Experiment and observation-have shown me that there is another power in man, acting entirely | earth-sphere, and is the result of time in develindependent of his will, and over which he has no control. It is not yet understood, but I hope one day to know more of it." Now, if that be true, is man responsible for his acts, and what becomes of our theories of education, government, and, in fact, of our whole social fabric? A. -That the human family; individually and collectively, are under the control of absolute law, is an indisputable fact; and yet that does not rob them of their-responsibility. Just so far, to my mind, as they understand themselves and the law, they are held responsible, and-no further. The human intellect rises, step by step, in conjunction with law. At first, its efforts are very feeble, but as it goes on they grow stronger, and stronger, and stronger, until the finale, to my comprehension, will be, that the individual will 'so understand the law as to be forever in harmony with it, and therefore, in that sense, will Feb. 17. be a law unto himself.

# Message Department.

# Each Message in this Department of the Banner of Light we claim was speken by the splitt whose hame it bears through the instrumentality of MRN, J. B., CONANT,

MIRS. J. H. CONANT, while in an abnormal condition called the transe. These Messages indicate that spiritise arry with them the charac-teristics of their earth life to flat beyond whether for good or cull. But those who have the earth sphere in an undeveloped state, eventually progress into a higher forse ditton.

is a the reader to receive he destrice put forth by is in these columns that does not compact with his r reason. All cypress as much of fruth as they per-henered.

The Ranner of Light Free Circle Meetings Are field at N = 9 M introducty Place, essential story bear-net of Province street, every Mexicov, TOPSEVA and THURSEN APTENSIONS. The Hall will be open at two which k, services commence at proceedy three, at which time the deads will be closed, neither allowing entrances for exit sensitive instances the entrances of about a transmission will be gravital to the estimate such exit unstances the party cloud willy the Chaltman, when, germission will be gravital to the that mean, when, germission will be gravital to the that mean, when, germission will be gravital to the that the explanation of the minutes. Our travers for this will be oblight to every reflective mind. Distincting influences produce that means the will be split for ds particularly employ upon the normalized with rescale the structure of the explicit the structures. The questions answered at these Seames are offen by ended by indigibility the that many the automan, these real to be controlling infletingence by the Chaltman, are sent in by contents to ever the share the particular. MER Could be that means the automation of the entro-ling in the first the start these seames are offen by contempondents. MER Could be that search and these seames are offen by contempondents. MER Could be also the order of the chaltman, are sent in by contempondents. MER Could be structure in visitors at her residence on Modelates. These is optime shiftings. State DETENS to prove the starts share the particle pondents. F. M. She gives no private shiftings. State DETENS to the tradition of the optime of the methan invelope wealt, and write source the oblig-estimates will return the here to the writer. Questions and the shifting write one of the optime structures be observed the shifting the spirit questioned by his or her full name; then put them in an envelope wealt is and write, source the observed in the out-ble. At the closes of the seame the Chaltman will return the here to the writer. Greets hable expecting lengthy re-plies, otherwise they will be signed the spir Are field at N = 9 Montgenery Place, escendistray, here of Province street, every MONDAY, "It is ive The field very Artensions". The Hall will be open at

#### Margaret Vance.

My name, sir, was Margaret Vance. I am from New Orleans. I come here to send a communication to Thomas II. Vance, of Alabama-of Montgomery, Ala. He was my father. I wish him to know that I am dead, and that now there is no need of his carrying out his threat of vengeance with relation to me. If I did wrong, I shall receive the jonalty of wrong-doing ; if I did right, I shall receive the reward of well-doing, and it is not for him to judge. God, the Infinite, will judge between him and me.

I have been gone four days. I died of fever. I suppose it was contracted by attending upon the sick; but I do n't know, nor do I care. Goodday. I was twenty years old. Feb. 17.

#### Lillian Preston.

My name was Lillian Preston. I was ten years old. I lived in Baltimore. My mother says, if it is true that the dead can return, she prays that I may come back and send her something to cheer her. Well, mother, do n'thery any more for me -because I am better off. If I had lived here, I'd have been sick all the time, you know I would. I hada spinal disease, and a hip complaint. 1 was injured when I was a baby. I was never well, and I gotfsick, at last, and died. And now, mother, , it 's best that I should be where I am. I 've got ajnice, well body now ; it is n't sick at all; and 'I am'going to school, and I should be happy if you only was reconciled.

I 've seen a good many of, our folks-oh, I 've seen[heaps of 'em, and they are all kind to me, and everybody does everything for me. Little children are real happy here. Everything is done for 'em to make 'em happy. So, mother, do n't cry any more. And, mother, do n't you remember the time you took me to see the Siamese Twins, how frightened I was at 'em, and how I said I never wanted to go near 'em again ; and here L'am, and one of 'em was here this afternoon, and I had to come close to him. [Eng had controlled a few moments before. His message was

A .- The law never censes to work, and yet its manifestations are infinitely changeable. The manifestation is the all of the law that you can ever know.

Q.-[From W. S. Cheney.] In the Message Department of the Banner of Light it was recently stated that the spirit-home was about six ty-five billions of miles from this earth, while Prof. Hare, in his works on the investigation of Spiritualism, says: "The spirits, in answer to the inquiry of how far the spirit-world was from the earth, said there were six spheres or circles surrounding the earth, and that the first was about sixty miles from the earth." How are we to reconcile the two answers?

 $\mathbf{A} = \mathbf{I}$  am not acquainted with the source through which Prof. Hare gained such information, and therefore 'am not able to give a clear answer to the question. The waters of the river are measured by its banks. Feb. 19.

#### Dr. Anson P. Hooker.

Life is a riddle past all human solving, a divine nigma, ever held tightly in the grasp of the Infinite, and however much we may strive to solve it it cludes our comprehension and is an enigma still. I am aware that, it might have been better for me had I in some things taken a different course when I was on earth : but it is difficult to determine whether or no I could have taken that different course, whether or no I could have said. " This thing shall be so, or that thing shall not be so," and had them to my liking. I say it is a dif ficult thing to determine ; and being so, if there is any wrong it is difficult to know where to place it, to whose account to charge it. Since life is just what it is, it seems to me that the very best way for humanity to do is to take it day by day, hour by hour, and moment by moment, as it is offered by the Infinite Power, and use it as best we can and leave the result to God.

#### Annie Louisa Lewis.

My name was Annie Louisa Lewis.- I was drowned in the Central America in coming from California, to New York. My uncle says if any one of our family would only return, giving him satisfactory evidence of their continued life, he would believe in these things. So I have come, because I was the best fitted to come. I was nineteen years old. This uncle was very fond of me, and I hope he will be glad to hear from me. Now, Uncle Joe, do n't keep speculating-perhaps it's her and perhaps it is n't-but if you have the least doubt about it, just go to work in the most reasonable way and find out whether it's me or not. Test me and see. If you don't believe I've come here, just put certain questions to me such as you know I could answer and To catch the spirit's sweet refrain : nobody else, and if I don't answer them say it isn't me. Annie Louisa Lewis, to her Uncle Joe. Feb. 19.

#### Tom Carney.

Good day, sir. [Good afternoon.] Yes, sir, it is a good afternoon, a very fine afternoon to myself. I am very glad to be able to get here to say a word to my old woman and my two broth-They are having a quarrel over one hundred and fifty-six dollars that I left-more 's the shame for 'em-just having a quarrel about it, and making themselves a great deal of trouble, and making me trouble besides. And now what I come here for is to say to their confessor to tell 'em to stop that business and divide it up-that's it. If they can't feel right to let the old woman have it, divide it up : but it's my wish that the old woman have it-that's it. It belongs to her. Now, then, if their confessor will just refuse 'em absolution a few times for their had deeds, they 'll do different. I want him to know that it's troubling me in this new life. I can't get along. I am | And will Death's trackless river span, called back here all the time over their fights, and I don't like it at all. Be gad, I 've been here

The well-known-messenger of death ! He the mysterious warrant brings To bear away on viewless wings The last heart throb and fleeting breath.

Meanwhile the child, with pious care, Repeats the Saviour's model prayer ; And then requests each waiting friend The same rich service to repeat As offering for the hour most meet, When life is waning to its end.

'Now take me, father, in thine arms," She whispered, "and no dread alarms I'll feel, while breathing life out there; And when away my spirit's borne. Let not your heart too sadly mourn. For still I'll make your love my care !"

As other spirits come, I'll come, And greet you from my spirit-home. Let not your thoughts be desolate, For o'er the heav'nward beaten track Soon my light wings shall speed me back ;-Be'patient, father, pray and wait !"

Then bidding all farewell, she died ! Gently her form they laid aside ;

And when the funeral rites were o'er, The dirges sung, the prayers were said, And tears of love and grief were shed. Time sped its moments as before.

But hark ! a voice that father hears; A message from the spirit-spheres ! Ah ! the sweet voice he knows full well ; And then the smile, so full of grace, That plays upon her medium's face-

These to his heart the story tell. T is Georgie! and he lists again

"Father, I come ! to speak I come !

The glories of an angel's home! .

It is enough that life and love Await us in the spheres above; It is enough that friends are there, Waiting to take us by the hand, And lead us to the flowery land Which blooms beneath the angels' care ;

F

It is enough that on the strand Pale Lily took me by the hand, And led me where the spirits blest Quaff the full cup of joy and bliss, Then left me with a parting kiss, Clasped in my mother's arms to rest."

The scene is ended. Such the tale The friends have told me. Who can fail To read its import? Evermore The love and faith of spirits can And link the two worlds—shore to shore !

we can and leave the result to God. I have been transfixed, as it were, with wonder and amazement in this new life, with what 1 have going on, all about a hundred and fifty-six dol-and amazement in this new life, with what 1 have and amazement in this new life, with what 1 have and amazement in this new life, with what 1 have and amazement in this new life, with what 1 have and amazement in this new life, with what 1 have and amazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a mazement in this new life, with what 1 have and a have and a hundred and fifty-six dol-and a half years.

#### ALVIN FROST, Pres.

#### Indiana State Association.

Indiana State Association, The Eighth Annual Convention of the Indiana State As-sociation of Spiritualists will be held at Pence's Hall, in the city of Terro Haute, Ind., commencing: Friday, May 20th, 1874, at 10% of 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 So-clety of Spiritualists within the State will be endited 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; diter that, reduced rates will be arranged for classwhore. By order of the Beard of Trustees. J. R. BUELL, Secretary. Indianapolis, Ind., May 6th, 1874.

Convention in Behalf of Northern and Southers

Convention in Behalf of Northern and Southern Work ing-Men. "The Laborers" Homestead and Southern Emigration Society "will hold a convention on Wednesday, May 27th, at 2% r. M. in Park-street Vestry, and at 7% r. M. in Park-street Church, Boston, Objects of said Society, 1st, re-demption of the Southern whites; 2d. elevation of the Southern blacks through the ownership of Land; 3d, salva-tion of Northern working classes by emigration. The fol-howing, among other gentlemen, will addiress the meeting: Hon, James N. Bultann, ex-Mayor of Lynn; Edwin Mor-fon, Esti, Boston; Rev. W. F. Malinileus, South Boston; How, G. W. Rogers, Augusta, Ga.; Rev. W.m. Bradger, Boston Highlands; Edwin Chamberlain, Est., Boston; Rev. John B. Willard, Still Hiver, Mass; Col. B. Ward-well, Richmond, Va., and probably Wendel) Philips. C. STEARNS, Graneral Agent of said Society.

The New Jersey Minic Association Of Spiritualists and Friends of Progress will hold their Second Quarterly Convention for 1874, in Library Hall, Newark, N. J., on Saturday and Sinday, May 30th and 31st, commencing at 10.4. M. Three sessions each day. Special subjects— Temperance, Indians, and Law or Gov-ernment, yet the platform will be free, as usual, in order for the discussion of all subjects. Free accommodation as far as possible. D. J. STANSBERY, Mee'y. Newark, N. J.

#### LIST OF LIBERAL LEAGUES.

BOSTON, MASS. F. E. Abbot, President; Horace Ses-ver and Mrs. J. W. Smith, Vice Presidents; Geo. A. Ba-con, Corresponding Sceretary; Miss Jane P. Titcomb, Re-cording Sceretary; Mr. John S. Rogors, Treasurer; Messis R. H. Rannoy, H. B. Storer, H. S. Williams, M. T. Dole, Mrs. Etta Bullock and Miss S. Ida Dudley, Executive Com-mittee

milice. JEFFERSON, O.-W. H. Crowell, President; Miss Jane E. Gurtiss, Vice President; Elemezer Wood, Treasurer; Miss Anna E. Giddings, Sceretary; Executive Committee "Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D.

Mas Anna E. Ghalings, Secretary: Executive Committee -Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D. Holmes.
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Send for Circulars and References. (1-April 4. SOUL READING, or Psychometrical Delineution of Character. MRS, A. B. SEV EIANCE would respectfully announce person, or send their autograph or lock of harr, she will yisk an accurate description of their leading traits of character and pseulinerities 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 in-ried. Full delineation, \$2,00, and four 3-cent stamps. Address, MRS, A. B. SEVEIGANCE, Charter street, between Charth and Prairie streets, April 4,--II White Water, Walworth Co., Wis, DSYCHOMETERICA DA SOUL DEADINC

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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 dis-ease and its cause by spirit control. Treatment by lock of hair, \$2,00; D dimension without treatment, \$2,00, to sure and send your address in full. **Post-Office Box S56**, April 15, -5w\* Saint Paul, Minnesota.

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#### 100,000 Liberal Tracts Civen Away! The Clergy! The Clergy!

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

#### PSYCHOMETRY.

POWER has been given me to delineate character, to describe the menial and spiritual capacities of per-sons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-siring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2,00. JORN, M. SPEAR, 1114 Callowhill st., Philadelphia, Jan, 17.-4

DR. PETER WEST

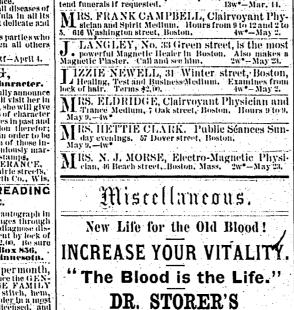
# TEST, Business and Clairvoyant, (second to none,) has returned to Chicago, where his Patrons and Patients at the East will please address him at 310 West Harrison st.

## B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass. May 16.-4w

WOLD like one or two children to board. Would give them the best of care and instruction if a good home six miles from Roston. Address HOME, Banner of Light office. 2w-May 16.

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DR. J. WILBUR, 552 West Lake street, Chicago, Ill., solely by Magnetism, applied personally, or by means of Magnetized Paper. Sent by mail, One Dollar. April 11,-13w



Cloth, plain,... 

MRS. N. J. MORSE, Electro-Magnetic Physi clan, 46 Beach street, Boston, Mass. 2w-May 23,

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Nutritive Compound,

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Soub For CASH OSLY, SPECIAL TERMS TO CLUBS and DEALERS, April, 1874. Florence, Mass. April 11.–13w

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to tell the story of its own origin and character, and mostly in its own words and facts. Biblical light leads his way, and as he moves on he finds and

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Attaching to old famillar mental pictures and forms of Bible scenes and personages which possess the chain of novelty, while they generate conviction that they are true and which they are free \$1,25, postage ficents, Price \$1,25, postage ficents, For sale whole-sale and retail by the publishers, COLBY & RICH, at No, 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass. SHOULD now be used by weak-nerved and poor-blooded becopie every where, as the best restorative of nerve-cells and blood-glob deserver discovered. Mild and southing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase vield to fits power. Send for it to DR. H. B. STORER, SO. 9 Montgomery Place, Boston, Mass.

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noor), Boston, Mass. SHAKER TRACTS FOR THE TIMES, No. 1. D TRUELOVE: WHAT IT IS, AND WHAT IT IS NOT. BY A. B. Davis. With an appendix. Price 5 cents, postage 1 cent. For sale wholesale and retail by COLBY & RICH, at No.9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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RY. RY. Sewedition, Two volumes in one. 2 The fictions of genius are often the vehicles of the sublinest verifies, and its flashes, often open new regions of theaght, and throw new fight on the mysteries of our being," *Chaming*, and a set of the stage for ents,

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#### BANNER OF LIGHT.

## MAY 23, 1874.

# Pearls.

8

# And quoted offer, and powels five words long, That, on the stretched fore-tinger of all time, Sparkle forever,

MAT. Then May rescreesed the Southern hill, Her heralds througed the elius and caves?" And Nathre with a sudden throll Burst all her bods to leaves. T. B. Reed.

Silence is a figure of speech, unanswerable, short, cold, but terribly severe. The dere Parker.

THE ETTY-OF-THE-VALLEY.

Oh hlyot-the valley, why will you be so Go. And hide away where few of us your beauty can enjoy? Your little flowers, so while and pure, are frigrant to the snell:

Yet in the valley's cooling shade you always love to dwell, If you will listen viry close, 1 'll tell you, little mald, Why thus I has my hily life here in the cooling shade; If I were on the simily back, where all could secard praise, In such a giare 1 'd find it hard to flye out haif my days, Dora Burnaule.

All sects are different, because they come from ment morally is everywhere the same, because it comes from Got. - Voltaire.

> THE APPLE THEE IS MINON. Oh, joy (2) is the season of blossoms -The beautiful season of blossoms, Has show in the synshine been failing? Ob no! At is the apple-tree blo ming Pure white is each delicate blossom fure white; with a shading of crimson, Oh! beautiful season of blossouns. That gives us the apple-tree blooming. Oh! come to the garden and see it. The apple-tree old in its glory : It shedy a whole carpet of blossoms, And still seems as blooming as every I love it, this wason of blossing. This beautiful season of blossoins Of all the fine sights you can show me, Ob, show mathe apple-tree blooming:

Emily Carter. If we are careful and watchful over our words and ac tions, we can have the most effective of all influences, the ellent testimony of a heart at peace.

#### BRIEF PARAGRAPHS.

The Swing "there'sy " trial at Chicago, it is said, will be Initialed this week. The question at this writing is: Will Swing by swing, or *crimited t* which?

"SANCTEARY PRIVILEGES,"- A reverend in Worces ter, Mass., of the Congregationalist persuasion, on the Test of May gave a list of his Sinday serious for three inoinfla as follows: May 10th, Religious Ituss: May 17th, Guzdo and Give! May 20th, Paul's "Shoo Fly !!! May and; Cremation: June 7th, Republican Locusts: June 14th, Empty churches, and how to fill them: June 21st Main street: June 24th, Pharach's Lean Kine; July 5th, The Mad Prophet; July 12th, "Who,'s Your Hatter?" July 19th, " Popping the Question : " July 26th, A Tragedy In four acts.

We have a Jewell at St. Petersburg. It came from Con-acticut. Another American Jewell will be there soonfrom Boston.

A Washington penny-a-liner, in describing a member of the Lower House, says: "He'ls a short, thick-set, square-built, pleasant looking man, with a round head, thill fea-tures, and the appearance of a good, chier-drinking, orthedox deacon, who is plous without being pig-headed, and temperate without being absternious. "

A Reman Catholic priest has taken up his, residence nong the Sandwich Island lepers on Molakal. When last heard from, he had baptized thirty-five lepers and had ob-I the Corpus Christi festival among his converts. This is a case of genuine self-sacrifice,

The noted ex-President Thiers, of France, is nearly eighty years of age, hale and hearty, and intellectually as vigorous as ever.

Correspondents, in making charges seriously affecting an author or a flicture, should be careful to quote correctly both the words and the page of the book or looks,

The late Secretary of the Treasury having been ill, the punsters of the press now say he is a Boutwell. • SI) months !\*\*

As Virginia gentleman, of 95, made his own collin th other day. He also duckily announces his intention of be ing present at his funeral. Boston Post, And he undoubtedly will?"

"Father, did you ever have another wife besides mother? No, my boy, What possessed you to ask such a question ??

"Because I saw in the old family Bible that you married Anna Domini, 1982, and that was n't mother, for her nam was Lucy Jenkins when she was a girl."

A small bust of Charles Summer has just been completed by Mr. S. H. Morse, of this city. It will be sold at the low price of three dollars.

scarce and perishable, and the number has been seriously diminished recently. We have unbourised confidence to feet, Howard's Interations, but perhaps the children of darkness are sometimes too much for him. *Hoston Herable*.

A CURIOUS PAMPHLET - A London "Clairvoyant's Frayels in Hades " is for sale at this office. For particu-Travels in constants The man who has the warmest friends, always has the

bitterest enemies. Why? Rocause the Flends, Envy and Mallee, are ever at work in the human mind. The centerstance of life controls the circumstance of life. One of the chandatas to Queen Victoria, Dr. Caird, was

recently charged with "theresy" by the tolasgow Estab-lished Presbytery. Dr. Caird's "theresy" consisted in signing that " man way not responsible for his religious be-lief," The charge was not sustained in the Presbytery. but an appeal was taken to the Synod.

and women in the next street could quietly dispose of you by the easy method of a prayer meeting."

The functal expenses of men killed in the Hoosae Tunnel, and paid by the contractors, have amounted to \$10,000 in five years.

A panting deer, chased by hounds, came to a woodman orking near the Umpqua Oregon bridge, and after he had driven the dogs off, the deer remained with him all day, allowing him to fondle it, and appearing to feel a lively sense of gratitude for the man's interference in its behalf.

We have lately received an involve of that thoughtful pamphler, entitled "Turk Lovk : What It Is, and What t Is Not, By A. B. Davis, " This work is opportune, now that the public mind is so much exercised in the direction of ascertaining the truth about Love. The reader is sure to find an intellectual treat in the perusal of this Work, even If he do not endorse the author's view.

The publishers of the Roston Herald have Gott into a libel-suit -instead of a spring suit - and all about the Cardiff Glant?

Senator Summer In his will made a bequest of one thou-sand dollars to Harvard College, as a prize for the best dis-sertation on preserving international peace. - Ex. The bequest is made in very striking and impressive

terms. A gun was cast recently at Alger's foundry. South Bos ion, which will weigh, when finished, eighty-four thou-

sand rounds, and is believed to be the largest rifled iron eannon ever-cast. The Bible is hard to digest. The sine lately found in a

could sh's stomach is evidence of the fact. He who respects The softer sex, Will surely win the goal; But he who slurs

#### The female here. Lord, pity his poor soul!- ( Dipby.

A man who puts himself on the ground of moral princh ple, if the whole world be against him, is mightler than all. Never be aftaid of being in theyminorities, so that minorities are based upon principle.

"Is IMMORTALITY DEMONSTRATED BY SPHEITCAL-ISM 2" asks a correspondent. "Let us have the truth of the matter," he carnestly says; "rict earth and air, and the blue overhanging vault, divinely fretted with golden flye, by ransacked, to bring this sublime truth " (" truth it by home to every heart." Into the hostrils of the perishing man of dust let us endeavor to breathe the breath of new life. ...

In Melbourne, Australia, the Unitarians have appointed Miss Turner to the oversight of their church; while the Fulversity there, with its prizes and privileges, will henceforth be open to all, irrespective of sex,

See Dr. Charles B. Kenney's card in our advertising colunins. He has been located in Brooklyn, N. Y., for over five years, and his treatment is highly commended by thos who have been under his care,

"Well, Mr. ----, how do you feel?" said-a friend to a defeated candidate a few days after election. ''I focd, I supposed't he replied, 't as Lazaras did.''' ''How was dogs, and so am 1."

That the question of the abolition of capital punishment h attracting a good dealpotatiention is clear, from the recent action of different States in reference to it. Although its the last that has wheeled, into line, and A. is a significant fact that the committee of five appointed by the Speakler of her House of Representatives to consider the subject, has only memember in favor of the retention of the death penalty.

Mrs. Carlisle-Ireland, test medium and elairvoyant, 9 Canden street, lloston, carnestly desires us to state that she does NOT advertise in any paper except the Banner of Light. She is driven to this course in self-defence—other parties bearing a similar name with her own, and advertising in the daily papers, having been frequently, of late, mistaken for her by those of her patients who are obliged to do business by mall. See her advertisement on our sev enth page.

To LET .- Furnished Rooms at 711 Tremont st., Boston,

#### Gerald Massey's Work in San Francisco.

The News Letter, a literary journal of high merit and popular standing, which is published in the above-named city, thus kindly treats in brief—in its issue of April 18th—of the past lifelabors in England, and present especial results produced in the Golden State, by this gifted poet and earnest orator, who, on Sunday, May 10th, took leave of the Boston friends at Music Hall preparatory to his homeward voyage across the Atlantic. To the views expressed by our cotemporary of the Pacific slope concerning Mr. Massey, we desire to say, Amen!

"A thoughtful, earnest and original spirit has Says the Liberal Christian: "If there are any persons 'Come amongs, or, must such the liberal Christian: "If there are any persons 'Come amongs, or, must who have such infinence with the finite that they can person week, has created almost a revolution in the do-single lam to charge every man's mint where harces to hold opinions different from their own, or wherean prevailues finite to remove all persons obnexions to them, it might be writer of impassioned verse, some of the love strains of which are destined to live as long as the set of the love to receive their favor and allay their anger." etical faculty seems to have given place to the more generally attractive one of the public teacher, and the latter triumphs of our friend have been wore upon the lecturer's platform. Born with somewhat unfavorable conditions for the fostering of the more gentle qualities of our nature, it was somewhat surprising to find a boy of eighteen or filneteen dashing with such charming rhymes as those well-known love lyries of his, beginning, <sup>1</sup> No jeweled heauty is my lovey.

### "Heaven hath its crown of stars,"

And,

The former of which has found its way into every selection of poetical beauties which of late years has issued from the press. Sprung from among the people, his association has always been with them, and sympathy for their sorrows and advo-cacy of their rights have ever enveloped bis life, and borne him onward upon the stream which carries the old prejudices of the past toward the great ocean of oblivion. A deep and inquiring thinker, he has shaken of the tranmels of sectarianism, and boldly dared to think for himself upon all matters most intimately concerning his own moral and spiritual nature. The conclusions to which be has come upon religious subjects are such as would startle the class of minds accustomed to regard them only through the spectacles of their ancestors ; but placed as they are before his audiences in terse and ylgorous language,

and with an carnestness which is the fullest proof that they are the purest convictions of their author's, mind, they tell the listener that there is much room for doubt as to many of his cherished theories, and send him seeking into new paths for treasures of truth which may lie there, to him as yet unknown. Mr. Massey's subjects are various and widely separated, and touch the very opposites of mental thought. Poetry, science, the drama, the ancient myths, modern religious creeds, wit and humor, and the teachings of Spir-itualism, are all treated by him in their fullest itualism, are all treated by him in their fullest measure, and receive the advantage of candid and impartial research. The visit of this remark-able man to this city has been unfortunately too brief, and only three of his many topics have re-ceived illustration before a San Francisco audi-ence. The first of these, 'The Man Shakspeare,' was a careful epitome of the author's more ex-tended analysis of the sonnets, and a pleasant inlook upon the private life of, the grand poet of the world. It was full of gems of masterly Eng-lish, and when published, as it doubtless will be, will serve as a text upon the phases of Shak-speare's life and character of which it professes to treat. 'Why does not-God kill the Devil?' is a startling title; and the interest in the subject a startling tille, and the interest in the subject displayed by a very numerous audience showed bow attractive was the letture in which the ques-tion was to be answered. In this Mr. Massey scattered to the winds the trumpery doctrine of a personal field- and showed that God did not kill the devil because there was no devil to kill. Bold and perfectly outspoken, he cares not to shelter himself behind glittering flowers of rhet-oric, but without a fear dashes into the midst of

what he believes to be error, and does his best to vanquish it. His third lecture, on 'The Coming Religion,' we could not hear, but we are willing to believe that it was marked by all the originality and breadth of thought which distinguished his previous efforts. It is a matter of regret that we should have seen so little of Mr. Massey, and that his many calls among the cities of the East ern States forbid the prolongation of his stay. He may, however, be assured that such is the impression he leaves upon the minds of his hear-ers, that his second visit to the Pacific Coast will be hailed with delight by a large number of the most thoughtful minds amongst us, and that a warm welcome will be extended to him when he again bends his steps hitherward. In the hope that we may soon witness his return, we for a time regretfully bid him farewell!"

Was the scene on Sunday, May 17th, of a highly

interesting order of exercises. In the afternoon

Mr. Veneiro Voldo spoke on "The Gospel of Jovousness :" and in the evening James M. Pee-

clothed with the sun, the moon under her feet and the twelve stars upon her head; also the

sign of the cross, and the scroll mentioned by John as scaled with seven scals. The revela

tions made by modern investigators in the East were giving abundant evidence that both the Oh

and the New Testament Scriptures were largely borrowed from India and Egypt. Truths were

universal.

persons at first sight—that is, he felt their electric manations, and was able to form a commensu rate conception of their characteristics. This age had few if any secrets. The physiognomy and the electric influences thrown out revealed the active motors within. The speaker then proeded to draw a picture of the natural politeness of the natives of foreign lands with whom he had been called upon to meet, and was especially complimentary to those of the German, French and English nations; but Young America, he was of opinion, was lacking in the natural re-finement of the age, and did not hesitate, on most occasions, to exhibit a want of polish—not the smirking "manners" of the school, but the hearty—soul kindness of man to man — which made our country show at disadvantage, in this

particular, when compared with others. Our age, the speaker said, in closing, was more scientific than moral; more material than spiritual ; hence the need of spiritual manifestations and the comprehension, by the masses, of the Spiritual Philosophy. Spiritualists should cultivate a kindling enthusiasm toward the liv-ing of lives in devotion and consecration to the divine principles of their belief.

#### Letter from Dr. H. T. Child, of Philadelphia-Katie King in that City.

Believing that your readers will be interested n an account of manifestations which are taking place at Mr. and Mrs. Holmes's séances in this city, and at the request of Katie King, I write to say that these mediums have been in Philadelphia since about the 1st of April, giving séances almost every night at 50 North 9th street.

Mrs. Holmos's scances, which occupy the first hour, are for physical manifestations in the dark, moving and playing upon musical instruments : spirit voices also speak audibly to the circle and to cach other. A spirit named Richard, and Rosie, an Indian girl, take the most prominent part in them. A spirit named Belle comes and fans the circle in a very remarkable manner. Another spirit presents lights, and indistinct outlines of hu-man faces, with long hair brilliantly illuminated. Irish Ann frequently entertains the circle with an amusing account of her experiences. An Italian and a French spirit also speak through the medium. During this circle some person is called upon to hold Mrs. Holmes's hands, when an iron or wooden ring is placed upon the arm.

or wooden ring is placed upon the arm. This is the general order of the manifestations, somewhat varied at times, depending upon the harmonious conditions of the circle, the members of which are sitting with their hands joined during the time the lights are out. The second scance for materializations follows

immediately. Mr. Holmes goes into a small cab-inet, which has an aperture in the door about ten inches square, covered with a loose black curtain. Mrs. Holmes sits at the table with the instruments on it, just in front of the cabinet door, and the circle is arranged to sit in rows in front of the opening. I have been present at many of these scances; at first, the forms seemed very much like models; they were moved, but there was no perceptible motion of the features. Some In these were recognized almost every evening. Hands were occasionally seen. At a circle held May 12th, a number of spirits appeared, some of whom were recognized, one being a young lady, the daughter of a physician, who had on several occasions taken flowers and other articles from us, which have disappeared from the cabinet. An Eastern spirit came and said his name was Rahmo-

hun Roy. Then came a spirit announcing herself as Katle King. She presented the most distinct form that we have ever seen, either at Dr. Slade's or at Moravia. She called us all "stupid !" and her voice was quite distinct and audible. She

her voice was quite distinct and audible. She said, "Flora Cook, my medium in London, is sick to-day; not very ill !"." The next day she came 'again and said to me, "Dr. Child, I wish you would write to Willis Harrison, of the London Spiritualist, and tell him I am here in Philadelphia, and you have seen mo twice."

The next evening she said, "I thank you, Dr. Child, for writing to Mr. Harrison, and I wish you would write to my medium and tell her to you would write to my medium and tell her to come here; tell her I am here. Her address is Miss Flora E. Cook, No. 6, Bruce Villas, Rich-mond Road, London, East." She called us all "stupid," and said, "Tell my medium my bair curls," and then she showed us a long curl of fine silky hair, which she allowed me to hold in my bank.

my hand. May 15th, Katie came again. Several hands were put out, and they took five enanges from parties in the circle. She shook hands with about half of us. She requested me to write to Mr. Blackburn, and tell him to send her medium here, as they will kill her if she stays there. Ka-tie said she was in a scance in London to day, and that she could come over here just as soon

Novements of Lecturers and Mediums. Miss Susie M. Johnson has changed her place of residence from Detroit to Bay City, Mich., box 72, which is and will be, for the present, her permanent address. While de-voting herself principally to the study of phonography during the summer months, she will be glad to make enagements to lecture Sundays, or week evenings, at any soluts within casy access of Bay City, and will also attend

funerals when desired. Mattle Sawyer will answer calls to lecture in New England. Address 571 Washington street, Boston,

William Brunton, whose poetic effusions through these columns have given so much pleasure to our readers, of late, will lecture in New York City, during the month of June,

Warren Chase has been successfully laboring, for some time past, in the West. He lectures May 21th in Cam-bridge, 11., and in Des Moines, Lows, during June, Address him, Colfax, Jasper Co., Iowa.

Mrs. Abby N. Burnham has been lecturing recently in Unionville, Conn. W. S. Porter writes: On Tuesday and Thursday evenings, May 12th and 14th, we were pleasantly Thursday evenings, May 12th and 13th, we were pleasantly and instructively entertained by a lecture each evening from 5trs, Abby N. Burnham. During the interval not from Mrs. Aboy N. burmann. Average the interval pot devoted to lectures, she interested us agreeably by remi-niscences of her experience in her noble calling, and sitting in circles with us. Unionville is a small place of about In circles with us. Unconvine is a chain place or about twelve hundred inhabitants, and has four churches-Con-gregational, Methodist, Catholic and Episcopal, and only a handful of Spiritualists; and whenever an effort is made to have a lecture here upon the subject, the dominies of these several churches draw their tyrannical creed-thongs over their flocks with such malignant force, that they dare not come up to listen to a Spiritualist, so our audiences are ever small. We still believe that, even here, Spiritualism has taken a never-dying root, and will live in spite of Orthodox persecution.

Dr. H. P. Fairfield will speak in Syracuse, N. Y., on Saturday evening and Sunday, May 23d and 24th; and in Putnam, Conn., the Sundays of June. Would like to make other engagements. Address for June, Putnam, Conn.

The Colchester-Day Restitution Fund. BRO, COLBY -Since my last report to you, of April 25th, I have received the following from friends to justice: . 1,00 O. B..... Obscure Friend.....

Fraternally yours, L. DAY. 555 Niagara street, Buffalo, N. Y., May 12th, 1874.

(D. T. Averill, of Vermont, in another column, calls up-on Spiritualists that have not afready done so to aid peso nobly and rescued Mr. Colchester, the medium, from the minious of bigotry, who would have imprisoned him, because of his mediumship, had not Bro. Day "cast his bread on the waters" in the manner he did. It is the esrnest desire of Mr. Colchester, in spirit-life, that his friend now be fully remunerated by Spiritualists in this the hour of his addiction. All who aid Mr. D.-Colchester avers-"will bless God when they come to live where I am, that they responded to the call of the angels." ]-ED. B. or L.

#### God's Poor Fund.

Since our last report the following sums have been re-ceived, for which the donors are cordially thanked: 

#### Louisiana Sufferers.

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#### To Correspondents.

So 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.

F. C. L., DETROIT, MICH.-Should be pleased to hear from you again on the subject-matter alluded to in your private note. You have hit the nall on the head squarely in condemnation of "the abusive epithets !! so lavishly. used by iconoclastic lecturers of atheistic proclivities on the Spiritualistic rostrum. Ours should be, by all means, a religion of charity-goodness-love.

I have been sick, Mr. Editor, and unable to either heal or lecture since the first of April, and in consequence of my weak condition, I shall be compelled to give up my rooms for the treat-ment of the sick, and take the lecture field again. I am now in Michigan, but will answer calls to lecture in any part of the country. Address me either 148 West Washington street, Chicago, or 871 Washington street, Boston.

DANIEL W. HULL. Dowagiac, Mich.; May 12th, 1874.

JUST ISSUED IN PAMPHLET FORM. AGASSIZ AND SPIRITUALISM

The forest fires in the West are up again. Michigan has of late been largely a loser; in lowa the town of Ridgeway has been entirely consumed, save one dwelling-loss \$100. 000; and Oshkosh, Wis., has lost \$50,000 by the consuming of twenty houses, twelve barns, and stores of humber.

# Ten street bands of Germans and Italians have been il-consed by the city authorities. Great Casar! Let's take to the wordst- Boston filobe.

A married woman in Massachusetts can now convey her shares in corporations, and lease and convey her real prop-crib and make contracts, oral and written, in the same manner as-if-she were sole, and may sue and be sued in the same manner and to the same extent as if she were sole She can also be an executrix, guardian or trustee.

Some two wreks ago a young man-of culture and good take went to hear a well-known-rankyr preach. Getting disgusted before the sermon was half through, he left his seat and was going on tiptoe to he door, when the preach-er marted out: "Young man, had you rather go to hell than hear me preach?" Somewhat startled at first, the young man faced about, and with agraceful boy, responded: you the whole, parson, I think I would."-Kr.

AS LSPONTROVERTIBLE ARGUMENT, - At a meeting of the praying women of the South 'End, held at Dr. Pente cost's Church, corner Warren Avenue and Canton streets, Boston, on the afternoon of Friday, May 15th, Mrs. Dio Lawis presiding, reports were offered which were of a rather discouraging character concerning the non-effect of their personal efforts in 22 the war on alcohol, 22 In one case the ladles stated that they waited on a dealer on Clarof his customers belonged to the very church that the ladies représented. " That settled it, " said one of the la-dies. They know not what to do or say. Perhaps other churches are affected in the same long.

Digby wants to know why all lotteries should not have the indexement of the General Government, when the biggest one be ever the chanced" in life was certified to by a clergyman duly installed.

We publish this week, in another countries of this paper, the prospectus of the Banner of Light, published at flos-ton. Mass. The Banner is the best and ablest exponent of the Spiritual Publicsphy that has ever been published, and any one who wishes to obtain a knowledge of the ideas, principles and phenomena which characterize this pseuliar form of belief, should at once become a regular reader of the Banner. A side framits wonderful spiritual teachings, the Banner of Light contains much valuable information, scientific bectures, essays, choice miscellany, and original and inspirational perusaiof any skeptic, however bisofed he may be with regard to Spiritualism. Trice  $\xi$  a year, - Weekly *Rhorem* (N, Y.)

THE AMERICAN FARMERS' ADVOCATE, devoted to the Interests represented in the National Agricultural Congress, and issued at Indianapolis, Ind., is out for May. It is in the form of a twenty-page paper, containing much that is of interest to agricultural localities. Its publica tion having been suspended for several months, is now again resumed with good prospects for the future.

Mr. Magee, British Vice Consul at San José de Guatamala, was most savagely beaten and nearly murdered by the soldiers under orders of Col. Gonzales, the military commandant there, on or about April 28th. The military monster was selzed by another party of Government troops. after having attempted to escape from the shore to the steamer Arizona, now lies in a wounded state, the having been fired at from on board, while endeavoring to ascend the gangwaylladder of the American vessel, ) and is announced as to be shot by his own Government as soon as he is convalescent. Mr. Magee barely escaped with life, but will recover.

An old man actually starved to death at St. Albans, the other day, because he was destitute and too proud to make, known his situation. He was found sick with lung fever n a dirty straw mattress, where he had been lying som days, but ald reached him too late.

It is matter for resolving that Gen. Howard has been ac-quitted by a Court of Inquiry. Christian soldiers are

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Mr. deremiah Prescott, who has just resigned the su-perintendency of the Eastern Railroad, is one of the most popular and efficient railroad men in New England. Wher-ever he goes the kind wishes of a host of friends will follow him, - Boston Herald, May 20th.

Baxter is decided to be Governor of Arkansas.

#### The Mill River Disaster.

bles delighted a large audience by an eloquent This river is a small, but swift stream, which flow address upon "Travel in the East." southwesterly through Hampshire County, Western Mas-Travel, Mr. Peebles said, was an educator; it achusetts, and empties fiself into, the Connecticut a lengthened the chain of friendship; made us Northampton, and the valley through which it runs was early on the morning of Saturday, May 16th, the scene o cosmopolitan, and inspired the wanderer with a me of the most appailing catastrophes ever known in the spirit of broad toleration. While in the East he history of New England. Just before the hands in the vilhad met with a learned gentleman, who drew a -which studded the gorge between the hills-had relagesstriking comparison between Jesus and Apollopaired to their work in the numerous factories, George Cheney, watchinan and gyte-keeper at the Williamshorg reservoir (some three inflex from that village), discovered that volumes of water were forcing themselves through a nius of Tyana. Apollonius was born in Cappadocia; his mother, previous to his birth, had that volumes of water were forcing themselves through a several visions, which 'made strong impressions, portion of the dam, concerning the strength of which how several visions, which 'made strong impressions, had long chertshed doubts. This dam was built across a ravine some four hundred feet wide, the water covering between seventy five and one hundred across with an aver-swalls were floating ; these birds gathered around between seventy-five and one hundred acres, with an aver-age depth of forty feet. The streams continuing to thickage depth of forty feet. The streams continuing to thick-en and multiply. Mr. Chency hastily nonneed-his horse and galleped to the village to warn, the valuabitants of the impending danger, but before he reached the place he heard her in the form of a circle, and then rising upon the wing soared away into space, familing her brow with their pinions. The astrologers told her that these symbolized the birth of a Saviour. When sixteen years of age Apollonius adopted the teachings and rules of Pythagoras; he obbehind him the runtiling thunder of the limid avalanche and but an 'instant' passed after his arrival ere a wave the teachings and rules of Tythagoras; he ob-served silence for a period of five years, (during which he did not speak aloud;) abstained from flesh eating; went about with bare feet, and covered himself with finen garments. In the temple of Esculapius the god Proteus appeared to him and promised to perform healing marvels water, bearing before it a wall of drift-wo d thirty fee high, and hundreds of feet in width, dashed down the nar row valley!

It struck the southeastern portion of Williamsburg vil lage, carrying away a large number of dwellings: thene to Skinnersville, where it swept away Skinner's large sill mills and his bouiding and dwelling-houses. Continuing on to Haydenville, it struck the large brass manufactory through his instrumentality, and from that time Apollonius was vested with most remarkable of Hayden, Geer & Co., sweeping it awaydu an instantpower for healing the sick ; he also received the gift of-tongues. He traveled into Babylon and fate that was shared by the Savings Bank Building. Foun dry, Button Factory (all of them substantial brick struc India, where he adopted the philosophy of the Gymnosophists. He was several times—accordtures, offices, etc., etc., Large stones and machinery were swept through the narrow streets at a fearful rate, and Gynnosophists. The was several times—accord-ing to the record—lifted and carried through the air, as was Philip to Azotus. Imprisoned, a thunder-bolt opened his dungeon doers; and his whole life forcibly reminded one of that of Jesus. well-built houses instantly crushed, not giving the humates a moment's warning. The flood then struck the village of Leeds, where a large number of shops, dwellings, &c. were swept away. Florence was next in order, but heing located in meadow-land, the principal injury sustained Mr. Peebles said that these same spiritual man-ifestations ran like a silver thread through the traditional or recorded lives of the seers, proph-ets, and teachers of all ages in the East, and that was the sweeping away of the Nonotuck slik mill. Three ron bridges were carried away in the village of Williams burg; one wooden and two iron bridges in Leeds village; and at present there were many Spiritualists in China; India and Egypt. He exhibited to the audience a painting of the Egyptian Canopus Stone, on which were exceedingly interesting in Florence one from and two worken bridges were swept away. The stream then broadened into a temporary humdation, which perceptibly lessened in twenty minutes after its commencement, and the work of ruln was accomplished -four thriving villages having been totally wrecked, a pecuniary loss having been occasioned which may safely hieroglyphics; it was a corner-stone of an an cient temple, laid in the reign of Ptolemy II. be placed at \$2,000,000, and a death-rolf accomplished which some three-hundred years before Christ, and upon it was depicted the Apocalyptic woman, cannot, from estimates, fall short of two hundred persons

whole families, in some instances, having been carried away over the dams, and either killed or drowned. A twelve-mile course of destruction was run by the 'phie horse'' before it reached the Connecticut Rifer, and

Its track to-day is everywhere marked by what is left of stores, dwellings and manufactories; by the trunks and finites of trees which were torn up and whirled along by rushing waters; by the remains of houses and cattle, and in many instances by the undiscovered dead bodies of men women and children, to whom death came almost withou a moment's warning.

The matter will be bereafter investigated, no doubt, leg-Matively and judicially, that the biame of the disaster may be rightfully affixed, but the hand of charity is mos needed at the present time to sustain those-many of them women and children- who have in an instant lost their all. To this landatic ond \$50,000 have been subscribed, up to the time of our going to press, in the States of Massachnsetts, New York and Connecticut.

as thought. Oxford-Street Chapel, Lynn, Mass.,

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lycenms. MERTINGS IN BOSTON. Lurline Hall, 3 Winter street.—The Boston Spiritual-Ists' Union will hereafter hold meetings, for lectures, con-ferences, 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 3 and 8 r. M. The audience priv-leged to ask any proper questions on spirituality. Ex-releast quartetic singling. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met. In Ellot Hall, will hold its sessions at this place, corner Chauney and Essex streets, overy Sunday; "at 1045 o'clock. G. W. S. Freuch, Secretary. The Lodies: Spiritualist Aid Society meets in Cotton Hall, corner of Chaumey and Essex streets. Meetings werry Theosider afternom. Free Sociables in the evening, Mrs. C. C. Hayward, President: Mrs. E. M. Mead, Secretary: The Depile's Spiritual Meetings at 105 years May at 105 years. Meetings on and Common streets, every Sunday at 105 years Washington and Common streets, every Sunday at 105 years May and Hall, 176 Tremont street, Sunday morning, cir-

present. Codman Hall, 176 Tremont street.—Sunday morning, cir-cle, Mrs. Belle Bowditch, medium. Att P. M. a free circle. Alt mediums invited. Evening: free conference, Thos, E., Moon, President. A Lycerum also meets in this hall. *Templar's Hall*, 280 *Washington street.*—Meetings of a social and conversational nature are held on Thursday even-ing of each week. The public and mediums generally are invited to attend

invited to attend. Cotton Hall, – Mrs. Lottle Taber and other mediums will hold scances at 10/2 A. M. in this hall, corner of Chauncy

hold Scances at 10% A. M. In this nam, corner or channel, and Essex streets. *Journous Hall*.—Primary Connell No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Sunday at this hail, No. 18% Boylston screet, Lec-tures in the afternoon and evening. Admittance fee 10 cts,

BOSTON,-John A. Andrew Hall,-Children's Progress ive Lyceum, No. 1, held its regular session at this hall Sunday morning, May 17th, at which time, in addition to Silver Chain recitations, marches, etc., declamations were participated in by Georgie Hunitoon, Lizzie Thomp-son, Florence Hull, W. Yaughan, Dalsy Everett, Cynthia Hull, Mallel Edson and Cora Jackson; songs were given by Mr. Baxter and Miss Cora Stone; and Dr. Allen of the

Vineland, N. J., Lyceum made a brief address. 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 Sca"-on the evening of "Decoration Day," Saturday, May 30th, at the Academy of Music, Chelsea. The Club is, in point of histrioule talent, wor-thy of the encouragement of the public. Its object is a good one, and it is to be hoped that its appearance in Chel-Sea will be greeted with a full house, Mrs. S. A. Floyd.—This lady gave two interesting lee-

tures Sunday afternoon and evening, May 17th, 10 good au-diences. The Manager announces that these free meetings will be continued through the summer months, the service

The Complimentary Ball given to Chester M. Huggins and C. F. Harwood, at John A. Andrew Hall, on the even-ing of Tuesday, May 19th, was a well-attended and happy occasion.

Nassau Hall .- A correspondent writes as follows regarding the services held at this place, Sunday, May 17th: "The morning meeting was a circle; Mrs. L. W. Litch and Miss Susle F. Nickerson occupied the platform, and their controlling influences gave many very excellent tests of the presence of the spirit-friends of those attending. In the afternoon J. Frank Baxter opened the meeting by singing; Prof. A. E. Carpenter made a few remarks; an invocation was given by the influence through Mrs. Taber; Mr. Peebles also exhibited paintings illustra-tive of spheral blendings, and showing that from the human hand, the human brain, the whole ora poem was read by Mr. Baxter, and Mrs. Agnes M. Hall ave an interesting and instructive lecture upon sub

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INVOLVING THE INVESTIGATION IN 1857 By Harvard Professors.

BY ALLEN PUTNAM.

BY ALLEN FUTNAM. In this work, Mr. Putnam, who was present at the se-called *investigation* of spiritualism by certain Professors of Harvard University, has given a carefully-written and authentic history of that famous transaction, which extili-its very clearly and foreibly the dictatorial and unscientific spirit and methods of that tribunal. The motives, charac-ters and junnediate aims of the parties then concerned are commended upon kindly and yet with freedom and obvious candor. Though he was himself one of those who had much reason to feel that hanghty arrogance attempted to provbeat themselves and malign their cause, no indices of personal resentance impair the force of his comments. He leaves facts to administer their own reproofs, while be referent the set of the set of the scenes in the early history of Modern Spiritualism, which was ren-dered important by the standing and character of those upon the public mind. The work should be widely circu-uated and carefully preserved. For such wholes and malign their consequent temporary influence upon the public mind. The work should be widely circu-lated and carefully preserved. For such wholes and malign the publishers, COLBY & RICH, at Mo. 8 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

THE NERVES AND THE NERVOUS.

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

Instruction and use. **BY DR. F. HOLLICK**, *The Author and Lecturer*. The style of this book is *popular*, so that all can under-stand it, but at the same time it is strictly accurate and set- *entifici*. The object has been to make it booli fastructive and practically useful, so that the student and the nervous sufferer can both derive advantage from its perusal. Price \$4,00, postage free.

For estimation of the advantage from its periastic For sale wholesale and retail by COLBY & RICH, at So, 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.



BIOHARLES SUMNER. In the celebration of our hundredth birthday as a nation, now task approaching, these prophetic voices will be heard, to ching how much of present fame and power was fore-seen, also what remains to be accomplished. Steel plate portrait. Price \$2,00, postage 20 cents. For sale wholesale and tetail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DIAKKAISM; OR CLAIRVOYANT TRAVELS IN HADES. BY A. GARDNER, LONDON, ENGLAND.

This little block is altogether novel and curious, being sketches of Clarroyant experiences among the inhabitants of Hades, which "is on the earth, under the earth. In the sca, and, indeed, overywhere about the earth, including a great portion of the atmosphere. Here myriads of human heings, who had a physical existence on earth, continued live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their sur-roundings are described, and conversations with them re-korted. the human hand, the fuman brain, the whole or-ganism of man, went forth aural emanations. These effluences, the lecturer maintained, cor-responded with the noral status of the individual from whom they outflowed : the purer and more spiritual the life, the more ethereal and golden the aural surroundings. In traveling he knew