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### The Rostrum.

### THE LAW OF LIFE: A Lecture Delivered in Music Hall, Boston March 20th, 1874, by Bryan Grant, Esq., of New York.

The Bible teaches that man, and indeed all life, had origin in a miracle, which is called the " Cre-This theory involves the idea of making something out of nothing, which we can as readily believe as that something can be reduced to nothing.

This miraculous work of God, so far as man is concerned, is strikingly typified by the Golden River of the Hindoos, which was supposed to have its fountain in the mouth of the Ox, and flowing thence to Eorkam, thence to Essourim, thence to Mountena, thence to Earth, and thence to Hell-pure at first, but becoming impure on reaching, the Earth-plane, finally sinks and becomes lost in the lowlands and quagmires of unredeemed condition.

And so of this "created" man, The Bible expounders would have us believe that Divinity, as individualized in humanity, fell in the fall of Adam, and that the divine principle breathed into him in passing down through mortal condition, was adulterated like the Golden River on reaching the Earth-plane by admixture with its

surroundings.
Such a law of life is of the crawfish character and makes its best progress backward. It is op-posed to the deductions of the best minds of every age that have dared to reason apart from the

The Chinese teach that "in the midst of Chaos there was a subtle, rivifying principle." Anax agoras taught that the principle of life and mo tion beyond the material world was spirit, and that it was "the purest and most subtle of all things, having the most knowledge and the great-est strength;" that this spirit gave to all those material atoms, which in the "Beginning of the World" lay in disorder, the impulse by which they took the forms of individual things and be-

Plato and his followers held that intellect is the very life of things, the first principle and ex-emplar of all, from which, by different degrees, the inferior classes of life are derived. Darwinism, it would seem, is even older than we have suspected.

we have suspected.

Pythagoras taught that God is the universal mind diffused through all things, the Source of life, the proper and intrinsic cause of all motion, in substance similar to light, in nature like truth, the first substance of the proper in the first substance of the proper in the the proper the first principle of the universe, incapable of pain, invisible, incorruptible, and only to be com prehended by the mind.

In every age has the human mind sought to solve the problem of life and disclose its myste find—Thales, Pythagoras, Zeno, Epicurus, Plato, and a long and brilliant line of thinkers pondering this mighty problem. On the other side of the Mediterranean we hear the same inquiry resounding up from the lowland shores of civilization. It has stared with equal steadiness in the face of Greek, Egyptian, Phonician, Chaldean, Jew, Persian, Arabian and Hindoo, and it is, or should be, a startling fact, that the theory of a miraculous production of life and things, has never yet been able to withstand the test of hu-

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Turning to the legend written in the ancient book of "Soft Bark," we find it stated that "In the Beginning God created the Heavens and the Earth," that the miracles continued through a Earth, that the mirroles continued through a period of six days, and that at the end of each day God declared himself satisfied with his work. Who it was that heard him so declare, the Bible does not say, and on this point even our imagination does not help us out.

It also says that on the conclusion of the sixth day's mark by rested having on that day's rested.

man thought and investigation.

day's work he rested, having on that day "created" a great many reptiles, beasts, and, finally, man, who was made after his own image. A special artist of those primitive times must have been present, for you will find a picture of this man, so "created," as a frontispiece in all the bibles of the land, and thus learn, what otherwise you may not have guessed, that he was handsome as a young Apollo; and, moreover, that his ever-beguiling companion was more love ly than the famed Helen of Troas, when without such aids to your imagination you may have been Platonic enough or Darwinish enough to have imagined that either of them was probably but little handsomer them. little handsomer than a chimpanzee.

But the bible pictures are in harmony with the idea of the "fall," and we can comfort our-selves with the reflection that, though we are not as handsome as Adam and Eve were, we are handsomer than the generations yet to come. After such a "creation" and the production of such marvelous beings as Adam and Eve must have been, is it a wonder that they fell the moment God deserted them for the sake of a Sun-day nap? No meeting-houses in those days— no good old-fashioned preachers around, with the spirit of the Lord red hot in them! is it a wonder this primitive couple strolled out into the orchard, and, notwithstanding their innate di-vinity, took some of the forbidden fruit and fell

he took that rib out of Adam's body! Only see how from that time onward the world became a theatre of strifes and contending passions, wars and carnivals of blood, to restrain which, God, after he awoke and found what was going on, sent a "flood" that swallowed up the whole human race, with the exception of our poor family. Here was reform with a vengeance! And then, only think of it! the head of this family divinely chosen to percentage the human race—chosen by chosen to perpetuate the human race—chosen by a God who knew what he was about—turns out to be only a poor drunkard at best! See how the race had degenerated since Adam's time, and see what poor judgment God showed in selecting such a man as Noah as the father of the future

Is it a wonder that nations are nations of Is it a wonder that nations are nations of drunkards, and that the spirit of evil and liquid hell that thus survived even "Noah's flood" is the great damning source of human misery, crime and pain, deluging the world? How Noah managed to smuggle the stuff into the ark with-out the Lord's knowing it, is equally a mystery; for I think that a God who could create a world in six days might have managed some way to have spilled the contents of Noah's jug into the waters of Noah's flood.

And now, in looking back over these pictures, we are first startled with the fact that theologians themselves disagree as to the facts presented. They are not agreed as to whether the days of Genesis may be stretched out so as to meet the requirements of the immeasurably long period postulated by geologists: Again, the first speci-mens of the different stages do not follow in the order of the six days; for the lowest plants and the lowest animals appear simultaneously in the geological strata; and to bring all the data in the bible account of the deluge into accordance with the present results of science would be rath-

And now, returning again to the bible teachings as to the origin of man from the "creative act" of God, the defenders of that theory insist that it is the only reasonable doctrine, and alone worthy of man's dignity; that man cannot be connected with the orders below him, because in the soul-life of the beast there is no comprehension of the individual, and consequently there can be no self-consciousness of spirit distinguishing itself from its isolated affections, functions, conditions as well as from all objects without conditions, as well as from all objects without; that there is thus necessarily an impassable gulf between man and the lower creations; and that there is also a chasm between the natural and moral law which cannot be bridged.

In contradistinction to this theory of a miraculous law of life, a new class of thinkers are looking into Nature, and find a law of evolution, or development, that is gradually being brought within the seemprehension of all, and recognized as the trile law of life. It seems to teach of a God who, as Plato says, geometrizes. It shows us geologic epochs; an azole period; then marine and terrestrial plants; then creatures with nerve sensation; then fishes, fowls, reptiles, quadru peds, and, finally, man appears on a scene seemingly prepared for him, and, though he carries the seeds of disease and pain in his very person, and around him are storms to destroy, and disappointments, and within are selfishness and crayings and passions that war with each other -still he is on an ascending plane, and law and order and beneficence are within, ever pressing outward upon his notice. Light and beauty are everywhere. Combined forces are continuously producing the most perfect mathematical figures. In the Egyptian account there was an Eternal Chaos and an Eternal Spirit united with it, which arranged the discordant materials and formed the universe.

In the Phonician philosophy the two principles were "Tenebrous air filled with spirit," and the convenience of the phonician philosophy the two principles and the producing the most perfect mathematical ngures. Order reigns in sun and star and flower, and that not only, but order coming out of disorder.

The Bible says that God rested after the creation; on the other hand, Science assures us that the only God it, has ever been able to discover.

the only God it has ever been able to discover never has rested, and never will rest; that the same God that labored in the grey twilight of creation's dawn, labors now, and is to labor as long as the kingdom of life shall last, or the sout-

lights of immortality stream.

Law is everywhere; not a stationary, but an advancing, a developing, progressing law—advancing from simple to more and more complex

Let us look at its operations for one moment

as revealed in plant and star. You have doubtless observed that the leaves of some plants grow in pairs, on opposite sides of the stem, while in the next leaf arrangement you find them arranged in a spiral, with the second leaf one-third the distance around the stem, the next leaf another third, so that the third leaf stands over the first. This series is therefore arranged in a spiral, which may be represented by

ranged in a spiral, which may be represented by the fraction ½, while our first order may be designated by the fraction ½.

Taking the next plant we shall find the leaves arranged in a spiral, corresponding in a similar way to the fraction 2.5; the next, ¾. In precisely the same way we may discover in other plants spirals, which may be expressed by the fractions 5-13, 8-21, &c. Now notice the mathematical rotation which subsists between the successive fractions in the series: each numerator is equal to the sum of the two preceding numerators, and each denominator is equal to the sum of the two preceding denominators. Knowing of the two preceding denominators. Knowing this law of succession, we can continue the series to a vast extent. Remember furthermore, that these values have been obtained by actual observation, and that no other leaf arrangements have ever yet been discovered. There is therefore something startling in this formula of correlation and progression. But this law is not relation and progression. But this law is not limited to the earth-plane. Turning from these, verdant fields to where "blossom the lovely stars, the forget-me-nots of the angels," we find far out on the outermost bounds of our solar system the planet Neptune, performing its circuit around the sun in sixty thousand of our days; Uranus, its nearest neighbor, performing its circuit in one-half that time; Saturn, performing its revolution in one-third of the-time of Uranus; Juniter, performing its revolution in two. on down through the whole system, and find the law expressing the correlations of the revolutions of the planets identical with that which determines the arrangement of the leaves on the humblest plant that grows in earth's beautiful garden of diversified forms, and the botanist in his garden can tell you where to find the orbit of every planet with as much exactitude as the as-

tronomer in his observatory.

This formula is the mathematical law of progression, running all through Nature, from the Azoic age to the ever-living Now, and embraces the evolution alike of animate and inanimate life: and here, by way of aid to all inquiring minds still searching amid the musty records of the past for the far-famed Tree of Knowledge in the mystical Garden of Eden, allow me to suggest that, by lifting their eyes above, they may behold that immortal Tree far in the depths of before the power of an inferior influence, and, in the fall (miraculously of course), the woman should give birth to "original sin?"

How often, in my early Sunday school days, have I wished that God had taken his rest before

Neptune the outmost leaf on the bough. There it blooms eternal in the Garden of the Omnipo tent—each shining world a fadeless blossom whose fruit is pure knowledge of Him. Now let us observe for a moment the character

and manifestation of this fundamental action by and through which all individualizations of what we call animate and inanimate life have been and still are being effected. A port has said of a

flower: "If I could understand

What you are, root and all, and all in all, I should know what food and man is."

To understand the "all" of a flower, we must study the law of its life, its germination and growth. As a starting point, then, we must explain that by evolution as the law of life, we mean that phenomenal succession of advancing forces beginning in simple polar motion between polar exfremes of atomic condition, developing a simple median between extremes, and then advancing to complex actions between the thus developed conditions and developing complex forms or individualizations, or helpogeneity from what is homogeneous. From the dorning of time onward we may observe a seedly advance of this polar power, from the consistion of worlds upon polar centres; thence to the formation of air by the union of the polarice reflex of the sun with the negative reflex of carth; thence on to the formation of water; and from these vast reservoirs of power, resultant from the polar relations which earth, sun, alrand water thus susvancing to complex actions between the thus delations which earth, sun, air and water thus sustain to each other, we behold the dawn of that complex power or fundamental action, by and through which vegetation sprang into form and passed on in a course of gradual succession, from the crudest mosses and sea-weeds to the mighty palms, and thence to the sensitive formesa, until finally we may behold the polar condition of carbon entering into the arena of action, cooperating with the other, balance relations and developing a still higher character of action by which it became associated with the element of iron, forming at last a perfect magnet, which became the seat of that vital or sensational life and action by and through which the zoophite tribes first sprang into manifesting form. By the same manner and means we may trace the advance of this law of progression from the zoophite to man. Now we must not fail to gather at this point

one other all important fact, namely, that the whole range and character of this fundamental action heightened in character and strengthened action heightened in character and strengthened in effect as the earth's temperature decreased, and these formations progessed. Observe the important part the cooling process of the earth has played in this grand scheme, of development, and a full appreciation of this fact will clear away many of the mists that curtain the past. It is the "open sesame" !: that dark cavern wherein is buried knowledge of the long missing link which connects man with the inferior indilink which connects man with the inferior indi-

We can trace the footprints of man back through the Age of Iron, (which is that in which we live,) the Age of Bronze, and finally the Age of Stone, where he becomes lost in a cloud of pre-historic obscurity, in which may dimly be discerned the forms of men rudely clad in skins, fashioning rude pottery and hunting down prey with the primeval bow and arrow. We have also faint gleams of an Age of Wood, in which were men who are described as being covered with hair of a dirty yellow color, the greatest part of their heads behind their ears, and hair growing down to their eyebrows; and these beings are observed with pieces of

vood in their hands, slaying birds for food. Indeed, all archeologists now agree that there Indeed, all archaeologists now agree that there was a time when man, even in Europe, was naked, hairy, and savage; his meals bloody repasts, and his dwelling but little superior to those of the beasts around him. Of such undoubtedly were the primitive pair of the Garden.

How far into the womb of time this epoch extends is not definitely known, though it is the almost universal opinion that it reaches back to that winter time of the world known as the great glacial enough. Begond this period no traces

great glacial epoch. Befond this period no traces of his footsteps have been found, and it has therefore been almost unanimously concluded that there, in that geologic winter, began the reign of man. And why at that time more than at any other? And why could not God create him at one time as well as at another? And where are the links in the chain, on the other hand, that should bind him to those below, him? are ques-tions crowding out upon our notice.

We are led, from our researches, to believe un-questioningly that there was a time when the mammals found the land encompassed by the limpid waters on every side, and an evenness of temperature and a uniformity of physical conditions, that enabled them to range from shore to tions, that enabled them to range from shore to shore of every continent—a summer-land in those tropical days of fruitful increase. But the plastic soil was gradually solidifying under the rapidly-cooling processes that were going off. The unrelenting hand of progressive change was sleepless as every Igneous forces were pressing upward, ocean waters pressing downward, and lo! Michigan, Ohio, Pennsylvania, New York and Canada disappeared beneath the wave, while to the eastward appeared an upheaved Cordillera; in the far north, Arctic Mountains reared, their dripping heads above the warm waters of the lripping heads above the warm waters of the

polar zone. As a result of this uplift, the climate of the whole Northern Hemisphere underwent a change of the most rapid and startling character. Winter at last was established under the starry efful-gence of Bootes and Ursa Major. The reign of ice began, and the white, shrouded land gloanied dimly beneath the auroral shimmering of arctic night. What was the effect of this sudden and extreme cooling of the earth's temperature and the temperature of its atmospheric and vegetable surroundings? Why, this fundamental force, by aid through which we have seen all forms nus; Jupiter, performing its revolution in two-fifths the period of Saturn; and thus we-may-go. appear and pass on, underwent a corresponding change, by which it was heightened in character and effect, reaching that condition by and through which man leaped into form, changing so rapidly, indeed, that the intermediate links between man and those below him scarcely had time to appear, and, as a consequence, their numbers were very few, and these rapidly sunk before that field of ice which was sweeping a continent. And this, I suggest, is the most rational, reasonable and probable explanation of this mystery ever suggested to human reason.

A complete and corresponding change took place in the earth and its animate beings. Thus born into the world amid the warring of elements and climates, man is the only individualization who ranges the whole earth with impunity, defying alike the burning sands of the desert and the winds and storms of arctic winter; and these facts also go far to prove that he is a development resultant from the conditions attending the glacial epoch. And there are evidences, apparent even among us, that the glacial epoch had much to do with the development of those lift them to higher conditions; and thus is good

peculiar conditions necessary for the evolution of mind. All intellectual pursuits make greater progress in winter than in summer. Every man who has thought upon the subject at all knows that his mind is clearer, stronger, and his aspirations purer, nobler and higher in winter than in summer. It is the reptiles, the creeping and crawling creatures of the earth, that seek the warmth and slime of the marsh and the morass, while the antelope, the reindeer and the chanois climb the ice-bound mountain. The sun-soaring eagle builds upon the pinnacled cliff, but the

buzzard dwells in the valley.

In looking at these phenomena we discover everywhere progression, which is only another word for evolution, and we find it to be a law of word for evolution, and we find it to be a law of succession linking the Past with the ever-living Now. And here interesting questions arise as to whether development is so restricted that the plant or animal produces an offspring only after its kind—the rose producing only the rose, the corn only the corn, the filly only the lift, the oak only the oak, the worm only the worm, the robin only the robin, and the horse only the horse? Or may development be so extended as to imply in new combinations a modification of kinds, and by this means advance from age to age, from lower to higher forms?

The dogmatist maintains that there is no power In Nature to change species except by immediate that of God; and he also adds that there is a wall of adamant which will not fall down at the com-mand of Science, and that is that we cannot have development without a matter to develop from, and yet many admit that if we only had the original matter all else can be accounted for.

There is no question in my mind that the

atomic condition of molecules is the primary matter out of which all that we see, or with which we have to do, has been evolved, and this was demonstrated as long ago as 1811 by the experi-ments of Amedeo Avogadro, and which the sci-entific world are only getting ready to recognize. This great Italian physicist took a cuble inch of water and changed its form by heating until it occupied a cubic foot of space as steam. He

then attempted to add more steam at the same temperature, but could not; yet it was evident there must be much vacant space between the molecules. He then boiled alcohol and allowed its vapor to rise into the foot of cubic space and although no more steam would be received. the alcoholic vapor entered the same as though no steam were there," He then proceeded to boil ether in the same way, and it was found there was room for its vapor also, and its molecules must also find space in the intervals between the others. He then applied the same degree of heat to these gases, and found that they expanded extensions.

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- He then made another experiment, and found that by applying the same temperature of heat to the water, alcohol and ether, they expanded unequally, whereas their gases expanded equally. From these simple but instructive experiments, we learn that all substances are collections of molecules and that all substances are collections. molecules, and that all molecules are collections of atoms, and that what is true of the substance not true of the molecule; that what is true of the molecule is not true of the atom; that the molecule is an aggregation of atoms, and is destructible, while atoms are indestructible; and that evolution is the method by which new moleenles- and new substances are produced by re-arrangement, or by new combinations of former

Even the elements do not exist in the atomic state, but are atoms combined into molecules. A French chemist has recently obtained a gas from

hydrogen sixteen times lighter than hydrogen.
And, now, please to closely mark what I amabout to say: Molecules have varied powers of combination; and in this regard have been classified as Monads, Dyads, Triads, Petads, and Bexads. Monads have but a single pole by which they can combine with other molecules. Dyads they can combine with other molecules. Dyads have two poles, and therefore it would require two Monads to saturate one Dyad and form a new substance. Triads have three poles, and so on. And now mark: All these poles or points of affinity require to be satisfied, or neutralized, when uniting with other molecules, and forming a new or thigher substance. As a consequence a Diad and a Triad could not make a perfect combination, but a Monad would have to be added before its charmony would be complete. Every polar point would have to be satisfied before it could advance to still higher conditions. This simple but immutable law of polarity throws a flood of light on the nature and character of the law of life-the nature and character of ourselves and surroundings. Oil mixes not with water. The elk mates not with the antelope; says the untu-tored savage of a law he recognizes but compre-hends not; and the Dyad mates not with the

Monad, says the chemical philosopher.

What volumes of revelation lie in this simple law which we find running all through time, and by and through which primitive matter has been evolved from lower to higher conditions of being, and made through successive ages the receptacl of higher and still advancing intelligences; and still is the march onward and upward.

Oh, but, says the objector, you cannot tell how intelligence, pity, affection and love came in, and reason and individual understanding; you cannot find them in the star-dust-nor were they in the ascidian, the fish, the monkey. I answer: An atom has not the properties of the molecule; yet is the molecule of atoms composed. Read a mystery in that one sublinic truth.

A man is the epitome of all before him, as all before him was the prophecy of the man, and of that beautiful spirit bloom plucked from the earth garden to be woven into the garland wreath of

mmortality.
The Spirit of the Universe must have been coexistent with its atoms, and in the midst thereof a grand centralized Truth, which gave off its re-flex to the expanse, setting all the wheels of development in motion by the very force of its own polar thought. Every molecule of matter was thus given a desire to saturate itself with an equivalent, and when found, the unions were ever beautiful and barmonious, and came under the head of the virtues; but when unequivalents were combined, and abnormal substances result-

ed, they came under the head of the sins.

This law makes it imperative that all advancement most be in the direction of the virtues and higher harmonies, for it is only through this channel that equivalents can flow, and bathe the world with the sunlight of Love, Wisdom, and Truth—the happiness and perfection of the Universe; while from the combination of unequivalents streams the terrible tide of darkness, hate,

folly, falsehood, misery and despair.
Under this law of evolution the good and the perfect outstrip the imperfect in the race for higher conditions—a law of molecules as well as of humanity: the imperfect, the unsatisfied, the evil; still remain in the crucible of development until they have joined hands with a competent equivalent, when the combined forces of the two

brought out of evil and chaos conquered, and the domain of his Satanic Majesty eventually to become the vineyard of the Lord!

Man along is not sinful, or the only expression f goodness. The dust we tread is full of good Man alone is not sinful, or the only expression of goodness. The dust we tread is full of good end evil. From time immemorial Mother Earth, has had her upheavals, her sinkings, her volcanoes, her floods, her winter snows, her glaclers, her summer blasts, her famines, plagues, pestilences; but she is behaving better every day; her bounties increasing; her temperature less itful; her atmospere purer. Yes, Mother Earth is far less, sinful than in those olden times when she swallowed up whole cities in her capacious maw, and overwhelmed whole peoples with deyastating floods. Thus the good advances, while the evil decreases in a corresponding ratio, and good evil decreases in a corresponding ratio, and good is ever being brought out of evil. The beautiful law of Darwin is nothing more

or less than this law of the union of equals taking precedence of the union of unequals; The former is good; the latter evil, The former has-tens on; the latter lingers by the way. Thus order and beauty are being worked out of disor-

der and deformity.
Do you still inquire what man was when he Do you still inquire what man was when he first appeared on this planet? If answer that, if you will tell me when he came, I will tell you what he was. Materially speaking, he came when the planet came, and will remain as long as the planet remains. Yes, our human hodies were sleeping here in the Azoic age, and their molecules have passed up through zoophite, fossil, fish, reptile and deast, until the zongealing temperature of the glacial epoch concentrated the highest emiyalents into one individualizathe highest equivalents into one individualiza-tion of life-and we had man; not the man of the nimeteenth century, but a creature little in-ferior to the caye bear, the cave byena, and the cave lion, with whom he, lived—a naked and re-pulsive savage; and with good reason, say Mr. Darwin, Herbert Spencer, and others, ctor the human family was developed by gradual ascent and modification from the lower orders of animal

"What! Is man nothing more than the highest animal?" eries our Orthodox (riend, alarmed for his immortality; "and has he no soul to save or lose?" "Don't be alarmed," says the half-Or-thodox, half-seientific preacher (of, which class wo are beginning to have a few-just enough to re-mind us the world does continue to move in that direction), "for," says he, "there undoubtedly was a time in evolution's progress when the heavenly was first wedded to the earthly, and the dry earth blossomed into immortal life.

Knd it is just here that Spiritualism is grandly stepping in in advance of Orthodoxy, in advance of the liberal preacher, in advance of materialistic science, and declares the highest and the lowest to be linked together in immortal life, and that every individualization of every age achieved its own peculiar and inherent immortality and passed on.

When man denies immortality to the individ-

malizations below him he practically denies it to himself, for each in its time was as perfect in itself as is man. It will be as logical ten thousand years hence for the ininds of that day to deny himnortal existence to us as it is for us to deny it to all who have preceded us; yes, to even the hum-blest flower that eyer blossomed in God's beautiful garden of earth.

If there are no flowers in heaven, of what is it composed? Is heaven a cold menotonous shore where the soul floats evermore? Is it a place of walls and temples and streets after the manner the New Jerusalem" don't wish to go there. I prefer some place where rivers rip-ple along tocky heds, flashing in sunlight, glowing silver-bright in moonlight, or gleaning with reflected starlight; where there are hills shining in glory and valleys lingering in translucent shad-ows; where bubbles the fountain of eternal ows; where bunnes are tourism or evening youth, bringing ever-renewing freshness, purity and beautyz where the lame halt not and the blind see and the deaf hear; a land where mead-ows roll in beauty and hills are crowned with the splendor of waving trees, vocal with Nature's myriad voices; where the happy songs and blithe-some laughter of childhood are heard; and, above all, where we can occasionally attend a good oldfashioned camp meeting in some quiet grove out-side of the New Jerusalem, and hear brother Parker preach one of those soul-stirring sermons that used, to make Music Hall almost touch

Why is it that our loved ones ever return from the spirit realms laden with flowers and forget-ine-nots of their mystic homes? When the beau-tiful spirit of Estelle Livermore came to her father in his own quiet parlor so many, many times, her hair, neck and bosom, were eyes covered with flowers, seemingly magnetically attracted to her and irresistibly following her from her spirit-

And here let me say, by way of parenthetical and instructive thought, that the aura of all individualizations seemingly acts as an insulating barrier, preserving individuality, giving forth its reflex in the phase of different colors according to the nature and form of the substance clim-inating it; and this fact forms one of the fundamental truths upon which the construction of the Realms of Light is based, and goes far to account for the spirit flowers which many of us have seen in all their wondrous beauty.

How priceless, then, this knowledge, not only that our loyed ones have risen above the earth-sphere, individualized in the auroral glory of tacir own aura, but that the pure and beautiful spirits of both animate and inanimate nature are attracted to them, making a train of varied beauty outyleing in starry radiance the trooping daugh-ters of Atlas as nightly they display their star-spangled robes in heaven's topmost arch; not spanged rougs in neaven's topmost arch, not only that our sphiftual loved ones live in realms of infinitely varied thits and wondrously lumi-nous landscapes, but all the beautiful flower-spirits and sweet-singing birds and birds of rare duringe are attracted to them, each according to ts especial individualism, the pure and beautiful drawing around them such as come within their magnetic range and affiliation. And who shall say that Yirgil, the great Latin poet, was not wiser than he knew when he sang of a God

That "Goes forth and spreads throughout the Whole, "The Heaven, the Larth, the Sea, the Universal Soul—Each at its birth from Him all being a share, Roth man and bruce, the breath of vital sir—To Him return, and, loosed from earthly chain, "Fiy whence they spring, to test in God again Spring at the ground -fearless in decay—Dwell in high Heaven and star the ethereal way," What thou if men ha but the highest without

What then if man be but the highest animal? it does not follow that the human soul is a development from the life of an apc. It is an elimination from the universal soul, and becomes under its advancing conditions and relations a self con-

cions individuality. Regarding the sun as an eliminative source in the material universe, it will be seen that the character of a planet depends on its nearness to or remoteness from the climinative source; and so man bears the same relation to the source of

stances Man's early cotemporaries of the cave samew day stations. Man's early cotomporaties of the cave sension what.

Were followed by the harry manifolds, the harry. And, in conclusion, permit me to say that we, thin see respond the reindoor. But in time's program as Spiritualists, with the grand mission before us gress we see men deporting from this primitive of redeeming a world from darkness, disease, so each on any gathering the analysis together in suffering and death; from ignorance, superstimated and the first primitive diseases, which is a first primitive darkness. the power of the ancient Egyptian, in the grows regrewing feasts are spread of reason and noting perfections of its philosophies and methods ing soils.

The track the intellectual supremacy of the trick will ever come uppermost. of good and evil the clear intuition of the Per land, relying confidently on this, trample sian; in its love of law and end; the rape regulesorrow, under our feet, wipe the tears from lating tabulty of the ancient civilizations of China the communical unterprise of the Phoeni cian, the lave of the true and beautiful which found its birth-place in the classic shades of Greece, and that love of right, based upon natural law, which reached its dighest expression in the Justinian Code under the Roman Empiry

the austroany consumor car agona consequents. And here once more through spiritual messengers, "the deast but support sovereights of inflect are to teach us from their urns. Aristotle, the perspatetic of the Atheman Lycentin, shall walk our Lycentin halls, and impart newer lessons in the philosophy of life; Plato, the student of Sociates, and the master Atheman mind, teach us more of the brotherhood of man; and Beno, itinin, the philosopher of the porch, impart nobler lessons in specularive metaphysics. This new development is not to be a religion, for that means "to bind leach," and we are not to be bound back, or held back, it is to be a platescoping, and the motto to be unfuried to the world is E relator, a very grant of advancement, and they who would seek to bind it back will find themselves in the condition of the strangled serpents around the cradle of Herenies. The sciences are obeher cup exerts tuition and intuition her Prime Ministers

cology shall bring from the gons of the past tables of stone covered with chronicles of the utilitarian pathway of God. Physiology shall bring light from the mystic halls of the Temple of Mind, and psychology measure the orbits of the soul's destiny. Under man's growing tui-tions and intuitions, the chorus of the universe shall break the silence of the spheres and the heart beat to the notes of celestral harmony. Man is no longer to stand by the smouldering embers of past conditions, but to go forth and meet the new-born day like the anejent, Arab of

The camp fires of the desertswanderer, bright at even-tide, glow heree into the deep midnight, when "they gin to pale their ineffectual fires," and us the last ember emits its feeble-spark, he arises and bows his face to the East, and with the first gleam of morning light, cries, " lichold behold; the dawn; the dawn; the night is past the day hath come." And so man can at last rise up from the long night of things that has curtained from his longing eyes the beautiful spheres of eternal light to which the growing soul is journeying onward and upward, and cry out with more than the Arab's joy, The night is passing away; behold the dawn! the dawn! Heaven's own dove inspiration is returning with its immortal emblem: a rift in the clouds, and myriad faces shining through, just beneath the spirit (spheres, even in view of the promised land, where the starry tents of the angels may be seen encamped on the evergreen heights! To reach those heights timely and well, involves the

necessity of a true philosophy of life.
It is this that Spiritualism is aiming to give the world. It is teaching that onward and up-ward are the true watchwords of courage and hope: retrospection and introspection the bane of all right living. Some are evermore halting in the depths of these twin despondencies, and ecking to make amends for the past by humbling themselves amid its decaying ruins and preparing for something better, in the time to come, by inward dagellations of the weakness that betrayed them. This is peculiarly a result of the teachings of the ancient religious of the earth, and it is folly in the light of a true philoso-phy of life. The past is beyond recall, and sorphy of life. The past is beyond recall, and sor-row for its crimes, its follies, its mistakes, has in it no element of hope. Amendment is the true touchstone of success. It is the law of equivalents and the progression resultant therefrom— the true law of advancement alike ill physical and spiritual life

and error claim them all. "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and for a little time, but it is only that its fall may be the greater. Our highest sense of right and justice is based on this immutable law, and no induring prosperity can be built on its opposite.

It pervales every people on the face of the globe. The laws of trade, of commerce, the laws regulating all sound growth in any pursuit of life, are based on it, and are as irrepealable. No husiness can be safely pursued, where its gains are at the expense of wrong and suffering to others. Just in proportion as it offers to the with right and justice. Life is full of its lessons with right and justice. Life is full of its lessons with right and justice. Life is full of its lessons of swift judgment on the transgressor, but it pathos and terror are fresh every day. Yet it does not need the melodramatic recitation of these histories to remind us of the law.

Every man, taking his own life under examina-tion, cunnot fail to find the evidence of moral order that underlies every ill doing, and the ever-present opportunity to lift his life to higher and broader levels. If all the pulpits were closer and all teachers silent, these truths, deep scated in nature, would still be ever-graviding outward upon our notice, pointing the way, inntelling in language that he who runs may read, that he who walks uprightly alone walks surely.

Peace comes to all, but it is after a battle and a victory. A battle for what?, For our equivalent. Our right to it is a measure of instinction.

lent. Our right to it is a measure of justice; our victory in achieving it is a realization of the fullness of liberty, and he who would seek to withhold us in our onward march becomes an oppressor and his doom is already pronounced. Once again in the march of time has the oppressor beginning to station himself at avery many description. sor begun to station himself at every man's door, and the clanking chains are being forged in the halls of power hunting associations calling them

Religious liberty is something outside of civil control. To render unto Casar the things that are Casar's, and unto God the things that are God's, is a law the kingdoms of the world have no right to abrogate or control. Thus Jesus as-serted his soul liberty before Pontius Pilate, and both he and his disciples preferred imprisonment and death to submission to soul serfdom.

The union of Church and State has ever been the alliance of fraud and force to degrade the nations; the compact of the priest and the po-tentate to crush the rights of conscience; the combination of regal and prelatical tyranny to repress the rights of man. The foisting of the Bible on a people has ever been more a measure of war than of peace. It calls the sword to do the work of spiritual weapons. Already the opposing forces are being marshaled upon the hostile plane, and the higher condition is to be reached, it may be, through sanguinary evolution; but it is to result in the emancipation of all serfdom, without regard to color, race, sex, or pre-

vious condition of servitude. Then shall we have a Republic indeed; a combination of power; a spectacle of heart-cheering magnificence, and an inexhaustible fountain of blessings to succeeding posterity, and thence on there shall be a glorious band of men and women to enjoy their inheritance of freedom. Then, too, will be achieved a truer philosophy,

his being. We can also trace a progression in brought the darkness upon us, the only light we knowledge and virtue, in accordance with the shall ever find in the future is not the return of only plane that was admissible in the circum—the last sunset glory, but the dawning beams of

socialisticated gathering the anselves together in some and of productions and carriing the arts of agriculture, and it is see on to commerce. Family how the successive stages of things are evolved, and at last, on the shorts of the New World, we are positive of the New World, we are positive of the New World, we should be of the successive stages of the new world of the New World, we who have not only the undimmed lights of the Dest Shining upon us, but in addition therefore one great beople, growing more and more grands the Past shining upon us, but in addition thereto ly complex in each generation of time, displays through renewing lights of the ever-living Now,

sorrows under our feet, wipe the tears from our checks, smile upon those who revile us, do good unto those who despitefully use us; though sore ly oppressed, let us beat patiently, and show unto others how the unavoidable evils of life may be mitigated by mutual help; let us open the heartof a people by showing unto them the evangel-gism of a peaceful life, and the grand certainty of reaching the beautiful land of rest from 'earthly pain; that there is a salvation and a redemption for all; a law of grace for all; let it's teach them to control the passions, and bring rest unto the enses, and urge upon them the commandments. of love, forbearance, patience, compassion, pity, and the brotherliness of all men. So shall the fearful night of Error be lifted

from all souls, and the Sun of Knowledge arise, and the gates of the false ways, which lead to misory, he closed, the way of Heaven opened to all, the occans of blood and tears dried, the mountains of human bones broken through, and the Army of Death annihilated. Then will have arrived ? The Golden Age"

Then will have arrived 27 The Goldon Age When the glad slave shall livedown. His broken chain the tyrant loud bit grown. The pure this book, the redspierer his wreath; When from the this of Truth one mightly breach shall, like a who living, earlier in 18 officers. The whose dark pass of human meckettes? Then shall, the relga of Mind commence on earth; And, starting tree has their a second bit the Mark in the surchine of the wild show spring, shall walk transparent, like some holy, thing?

Written for the Banner of Light LINES WRITTEN FOR A FRIEND, On, the Death of One to whom she was Retruthed.

BY MAY KENDALL.

Brightest Joy and heartfelt pleasure, " Filling full my earthly measure, Was this true, this precious treasure, To my weary heart.

Now had come my life's unfolding, Naught of bliss was God withholding, And it seemed His hand was molding Beauteous flowers for me.

But the dark Destroyer hasted, By his breath life's powers were wasted, Ere our souls had scarcely tasted Of the promised joy.

Long I watched with anxious feeling; Offlines o'er my senses stealing. Came dark omens, half revealing-What the future held.

Day by day the end drew nearer, Hour by hour the ties grew dearer, Eyes so fond shone brighter, clearer, With a heavenly light.

Then I heard Death's Angel calling, And the sound, my soul appalling, Sent dark shadows, thickly falling Round my saddened way.

Then the fired heart ceased its beating, And the cold lips breathed no greeting; Loving eyes no longer meeting Mine, in love and trust.

Then the grave my love concealing, All my joy of life was stealing, Yet I knew that God was dealing With my destiny.

From my life went out the brightness, From my heart went out the lightness. And my aching eyes grew sightless From the blinding tears.

But a voice beyond the river Came, my spirit to deliver, That I yet might thank the Giver. For the loved and lost;

Spake to me sweet words of greeting, Told me of the joyous meeting, When this life, so short and fleeting,

Chains me here no more. Told me of that home supernal, Of the glorious life eternal. Of the heavenly fields so yernal In the Better-Land !

With the same fond love endearing Came those messages so cheering, Till my soul in faith was nearing The celestial home.

While this song I am relating, Just above my love is waiting With affection unabating. Waiting there for me.

And my thankful heart receiving, With a firm faith still believing When at last this life I'm leaving, He will take me home.

Sent in love by God the Giver. He will take me o'er the river— Father, oh, my soul denver From the sins of earth!

Free thy child from all that 's mortal-Give me life, oh, life immortal, When I cross the shining portal Of the Heavenly Home! ?

### Sunday made Profitable.

The citizens of Boston and Malden, who visit other on Sunday, are obliged to walk or pay on the horse-cars one-fourth more fare than is exacted on any other day of the week. Why is this demand? We doubt if there can be found another instance of the kind in this country. It will be remembered that in 1868 a Spiritual Camp Meeting was held in Malden. An accident befel Mrs. Feitell, which injured her for life. She sued this horse gallroad company and recovered the sum of \$5,000. The Company, in the trial, took the ground that Sunday, being a religious day, and the Spiritual Camp Meeting a "show," and not a religious meeting, therefore persons had no right, according to the laws of the Stateto be traveling, and no damages for injury could be obtained legally.

on Sunday to help pay the site imposed upon them as damages? ASPIRITUALIST.

(137 The Rev. John Pulford, (of England,) in one of a series of articles in the Christian World, thus refers to the relation of the present with the future life: "But this land of deep shadows is a Then, too, will be achieved a truer philosophy, by which to learn the true purpose and object of life.

Man does not need a mausoleum, in which to hide the offensive ashes of a misspent life; but a new foundation, on which to rear a grand pantheon of future progress. Whatever may have

# Spiritual Phenomena.

MATERIALIZATION SEANCE AT THE RESIDENCE OF DR. KING, IN NEW YORK CITY.

BY COL WILLIAM H. FARRAR.

On returning home from Denver City, where I had been called by business engagements, I stopped for a few days at Wellshoro', Penn., where I had the pleasure of meeting a few of my esteemed Western friends. In the course of conversation at the Farmer House, the subject of Spiritualism was introduced, and being myself an extreme skeptic and a positive non-believer, one of the gentlemen in the party, Mr. Leonard F. Simmons, of St. Louis, prevailed on me to attend what he called a private scance to be given in the Farmer House, by a Mr., Harriet Wilson, a young lady who had attained marked distinction by her spiritual manifestations throughout the West. I attended the sitting, with a few other friends, the end of the piano, and he felt no pressure such and to say the least, when I left that evening I as would be necessary to raise such a weight was mystified, and my curiosity was aroused.  $\Lambda$  -under ordinary circumstances, few days subsequently, Mr. Simmons came to me, as I was packing up for home, and informed me that Mrs. Wilson and a few friends were going to New York, and suggested that it would be pleasant to make up a little traveling party and all journey together: which we accordingly did, arriving in New York on the 10th of the present month:

By invitation of Dr. King, of 465 6th avenue, was present on the evening of Friday, the 15th of May, at his residence, to witness a private sé ance or sitting given by Mrs. Wilson. The phenomena Lithere witnessed will remain forever in delibly impressed on my memory. Among the fifty or so present, I had the pleasure of meeting Mr. James Root of Paterson, New Jersey, Mr. Geo. Watson and wife, James C. Wilkins, Dr. Edward L. Benson and daughter, Thomas C. Gibson and wife of Williamsburg, Dr. D. R. Palmer and wife of Kalamazoo, Michigan, and Col. Samuel Sloan and wife of New York. To thoroughly test the powers of this medium, and to remove, if possible, the skepticism which possessed me, I determined, in connection with other-skepties; of whom there were a number present, to give this exhibition a most searching investigation ?

After passing an hour in the most gratifying social intercourse, I was requested to act in conjunction with Dr. Palmer and Col. Sloan as a committee to take charge of Mrs. Wilson, the medium. The rooms in which we were situated consisted of a large parlor, with folding doors, opening into a small alcove; the folding doors were partially closed. After searching the alcove and finding nothing in the way of closets, windows or obstructions of any kind, (in fact, the room was totally bare, with the exception of a carpet and two oil paintings on the wall,) the committee conducted the medium into the alcove, where, after placing seven thicknesses of adhesive plaster over her mouth, seating her in a chair in the middle of the alcove, and tying her hands behind her as tight as human ingenuity could devise, and from which it would seem simply impossible for her to extricate herself, unless aided by a superior power, we left her, and with the rest of the audience formed a circle with hands joined outside the folding doors, which were open sufficiently for all to see everything which took place, and the lights in the room enabling us to see every movement of the medium.

At the request of "Uncle Ben," the controlling spirit, given in clear and loud voice from the alcove, the audience commenced singing some fine vocal music, which was kept up by the ladies, many of whom were good vocalists. All at once and without a moment's notice, four different voices were plainly heard from the alcove singing "The Last Rose of Summer," "Old Dog Tray," "Home, Sweet Home," and "Auld Lang Syne." Being informed that I was at liberty to ask the spirit any questions I liked. I did so, and the answers were so marvelously true that I was astonished. A lady present asked if the face and form of a dear departed friend could be shown, when at once there appeared a form passing around in our midst, with a full figure and large beard! Other relatives and friends being asked for by different members of the audience, the parlor soon became filled with faces and forms gliding around us, one of which actually kissed Mr. Wilkins; and in turn we were each of us tapped on the head, some in a delicately light manner, and others in a strong and

decisive way. The committee of skeptics then went into the alcove, and, having assured themselves that Mrs. Wilson was tied the same as at the first, retired when "Uncle Ben" was asked if he would untie the medium, and he at once answered "Yes," in a clear, distinct voice. Then quick as thought off flew the ropes from the medium into our midst, all of which was plainly seen by the audience. The committee then went into the alcove, and there sat the medium in a trance condition, with her arms by her side, untied. At the request of "Uncle Ben" the rope was thrown back into the alcove. In less, than two minutes the spirit of "Tecumseh," the Indian chief, appeared distinctly visible to all, and in a commanding voice said, "The medium is tied," then vanished. We walked into the alcove, and there sat Mrs. Wilson, tied in the same manner and with the same rope as we had at first tied her. Several of the audience then conversed with the spirit," Uncle Ben," regarding their mission on earth, and the answers were so palpably true that the veriest skeptic could not doubt that the medium was completely under the control of a superhuman power. Tasked, "Will the spirits untie the medium and remove her to our circle?" The request was complied with at once, and when we beheld the medium scated in her chair, untied, with the plasters still over her mouth, moving into our circle, the evidence was conclusive, and I confessed to a thorough belief in Spiritualism.

In about two minutes the medium, who was in trance condition, came to consciousness, and the balance of the evening was spent in pleasant social intercourse. The skeptical, portion of the audience were more than satisfied, and confessed Is this extra fare placed upon the passengers they had witnessed astounding manifestations, and that Mrs. Wilson was, beyond a question, the most remarkable medium of the age for materializations.

### PIANO MANIFESTATIONS IN WORCES-

A correspondent in a late issue of the Worces ter (Mass.) Evening Press, speaks in commendatory terms concerning the exhibitions of power, invisible as to its source but not so as to its ef-

Mrs. Theophilus Youngs, of Washington, D. C., who is at present located at the home of Mrs. Dr. A. E. Cutter, 711 Tremont street, Boston. It seems that at a recent date these two ladjes paid a visit to Worcester, where Mrs. Youngs, at Natural History Hall, gave a scance in the afternoon, and Mrs. Cutter a lecture in the evening. The address the writer says "was of a high order and very instructivé ;'' and of the séance he aftirms as follows :

"The heaviest piano that could be procured was placed upon the platform, and Mrs. Youngs seated herself before it and commenced playing. In a few minutes the instrument began to kee time with the player, and the perfection with which it was done was astounding. The most thorough tests were applied to detect trickery, if any existed, and it was proved conclusively that the piano was moved without any visible physical aid from the operator. It was moved from one part of the platform to another, while the hands of the medium were behind her, and she stand gentleman placed his hand under the instrument and she, placing her own hand upon his, raised

### REMARKABLE SPIRITUAL EXPERI-ENCE.

Some time since, Mrs. Julia A. Crafts, while in the cabin of an East Boston ferry boat, was accosted by a lady—an entire stranger—who asked if she were a Spiritualist, to which she received an affirmative reply. She then made an ap-pointment to meet Mrs. Crafts at her house. A ew days afterwards sho called, and told the following experience :

"After my mother's death, which occurred some time since, I had an uncontrollable desire to see her, accompanied with weeping, which made me feel very melancholy. I happened to attract the notice of a young man, who proposed to marry me. Without asking myself whether I loved him or not, lroping to overcome my morbid melaneholy. I became his wife. Our home was in Schuate, but he frequently had business which required his presence in Boston. This left me alone, and the old feeling to see my mother revived with intenser longing. One evening, while sitting on the door-step, a lady approached and advised me to enter the house, if I wished to avoid taking cold. She passed in and I for lowed, when she turned quickly around and ask ed, 'Samantha, do you not know me?' I am your mother?' I recognized her in an instant; I was not afraid, but clasped her around the neel and 'kissed her with feelings of delight which cannot be described. There was nothing airy or spirit-like about her; she was to me as real as was before her death. She remained some time, and we talked about my affairs and my future happiness in an easy and familiar style. How long she remained I cannot call to mind, out she kissed me at parting and promised to call again. Her visits were frequent. By some unknown power-she carried me to Boston, and howed me the life my husband was leading and This was so disagreeable that I remonstrated with her, telling her that I ness, for the knowledge of it made me misera-

One evening, after being witness to a very trying scene, which almost broke my heart, my mother said: 'Samantha, I had a purpose in showing you the real life of your husband, and it is this: That you may have no regrets in leaving him. In six months from this day you will leave this material body and join me. Now settle up your little business in Scituate, and go live with your grandmother in New York until you are called home. You need not tell your husband what I have stated; he will offer no objection to visiting your grandmother; on the contrary, he will be glad that the little restraint you have over him is withdrawn. I desire you, before you go to New York, to visit East Boston, and you will there make the acquaintance of a lady to whom I wish you to relate these facts—of course omitting names—for the information of those who may have doubts about spirits being able to re-sume the human form in a tangible shape.

When Then she kissed me and melted away. I saw you (Mrs. Crafts) in the ferry boat I was impressed that you were the lady to whom my mother referred, and this has since been confirm ed. I shall leave in a few days, and I wish to correspond with you while I live. This, in brief, is my story, which you may have published after my death."

She corresponded with Mrs. Crafts weekly afterwards, and the very day of her death sat up in bed and dictated a reply to a letter just re-An hour afterward she breathed herlast, and instantly her spirit communicated the fact to Mrs. Crafts, who was so confident of it that she told the relatives of the deceased who resided in East Boston of it, hours before they were informed by telegraph. Her spirit frequently visits Mrs. Crafts, and always brings a pleasing influence with her.

This brief narrative is somewhat analogous to that of Oberlin. When he first went to the Ban de la Roche as a minister of the gospel, he heard the people speaking familiarly of seeing the spirits of their departed friends, and like some of our own clergy, preached against the whole subject as a mere delusion—the offspring of superstition. But he had not been there more than a month when his own inner-sight was opened, and he saw spirits as plainly as his people; and then, like a wise man, used it as a means of making them better. He studied, the works of Swedenborg, and rapidly apprehended his revelations, which were subsequently used in his preaching and working. When his wife left-her body, her spirit visited him at stated periods for seven years. At the end of that time she told him that it was difficult to approach the earth, but if at any time he wished to consult her, he could do so by communicating with other spirits, who would find a way to reach her and give him the information he might desire. Although there is nothing new in Spiritualism, yet the Lord, to confound the wisdom of the wise, and to vindicate the truth of his word, in these latter days has opened wide the door of communication between us and the world of spirits. The poor and oppressed, who have no hope here, required this to keep them from utter despair.—The Kingdom of

### A DIRECT SPIRIT-TEST.

M. M. Chandler writes from Dubuque, In. under a recent date, and speaks, in the course of the letter, of the changed tone for the better, within a few years, of the public press in that city concerning Spiritualism. As proof of the same, our correspondent furnishes the following paragraph from the Dubuque Daily Herald: "CORRECT SPIRITUAL MANIFESTATIONS .- Ex-

tract of a letter recently received by Mr. and Mrs, Chandler from A. and Louis Kerns, former and well known residents of this city, who moved years ago to California. All parties above mentioned are believers in the mysteries of Spiritual-The extract-alluded to is as follows: 'Is Phil. Ryan in the spirit-world? A spirit purporting to be him came to us a few nights since; and as we are not in correspondence with any one and receive no papers from Dubuque, we would like to know if he is really passed out of the body and if he had a hemorrhage of the lungs.'
This knowledge, coming from such a long distance, without, as the writer says, any information accounts as required through entitled agree. tion except as received through spiritual agen-cies, is one of the mysteries past comprehension, and cannot be easily explained away. There is something in Spiritualism, and only a favored few are enabled to realize its beauties."

Phil. Ryan, referred to in the paragraph, was, at the time of his decease, editor of the Dubuque Daily Times, and Mr. Kerns became acquainted with him while working on that paper; but, having subsequently removed to California, was, as fects, which are to be witnessed in presence of he says, without any information concerning the

whereabouts of his former employer, other than that given him by a disembodied spirit claiming to be that gentleman, the truth of the statement being incontestably proved, it seems, on his writing for material evidence.

MAY 30, 1874.

### LETTER FROM G. L. DITSON, M.D.

MR. EDITOR-In the "World and its Inhabit ants," published in Boston in 1855, occurs the following: "In Scotland, the narrations of Satan's mean

"In Scotland, the narrations of Satan's mean pranks, in assaulting ministers, waylaying trav-elers, and disturbing families while at worship, would fill a large volume. In the Rev. Mr. Rob-ert Law's 'Memorials' of Memorable Things, from 1638 to 1684," we find the following entry:

... october, 1670... There was a dwall that troubled a
house in Keppéch, within a mile of Glasgow, for the matter of eight days" time (but disappeared again), in casting
pots, and dropping stones from the roof, yet not hurting
any—like that which appeared in the West, in a wearer's
house—a good man-about forteen yelrs agoe, which did
the tyke, and spoke to them andibly." The tricks of the
devil, here referred to as having taken place in a weaver's
house in the West, about the year 1655, and which were implicitly believed by the most learned clergy of the time,
are related at great length to Wr. George Sincial, Professor of Philosophy in the College of Glasgow, in his work,
! Satan's Invisible World Discovered."

The above is so much like the affair in Specifrom 1638 to 1684,' we find the following entry:

The above is so much like the affair in Spain which recently disturbed an estimable family there, and was recorded in your issue of April 18th, that I have thought it worthy of a new announcement.

A neighbor has just told me of a spirit manifestation in Brooklyn, that is somewhat amusing. It seems that her sister (with other members of the family) has recently become a Spiritualist. Opposite her house a brother-in-law (as a carpenter) was completing a new dwelling, and had occasion to visit the premises, then locked up. He unlocked the basement door, but when attempting to open it encountered resistance as if some one was within. Finally putting all his strength upon it, and adding to it by the exclamation, "I will get in if all the devils in hell oppose me!" he partially succeeded, but only to have the door more forcibly slammed in his face. He then went and got in at the parlor window, but could not discover any cause for the singular resistance he had met with. "Some of those Spiritualists' work, I suppose!" I believe he ejaculated, for he was bitterly opposed to the nonsense that had taken possession of his relatives.'

That evening a little boy, who knew nothing of the above, being entranced, said: "Uncle Joe didn't get in as he wanted to, after all, though he did push so hard, and make use of such severe language," &c. The boy's father, seeing the said Uncle Joe the next day, inquired of him about the trouble he had met with. The 'uncle" was not a little surprised when told how the inquirer had become possessed of the facts, and then corroborated all that had been told by the boy while under spirit-control. Perhaps it will lessen his opposition to a sublima truth.

Albany, N. Y.

### BILENT THOUGHTS.

BY MRS. E. M. FISH.

When at eve I sit alone,
Musing on the paist and gone,
While the clock with drowsy finger
Marks how long the moments thinger,
And the embers dimly burning—
Tell of life to dust returning—
With a murniur, soft and low,
Come the ghosts of long ago!
One by one I count them over,
Voices that are heard no more,
Holy faces, pals and falr,
Shadowy bocks of waving hair,
liappy sighs and whispers dear,
Songs forgotten many a year;
And the gentle shadows glide,
Till the long, unfriendly-day,
All forgotten, fades away.

Tently, tenderly, painfully—as

Reverently, tenderly, painfully - as I would raise the lid from some precious, coffined face-I turn to-day to the happy and sorrowful experbences, scenes and word-pictures that may hereafter be recorded. Standing on an altitude which can only be reached by the intense realization of unclouded joy, the deepest happiness that love can bestow, the keenest suffering, the bitterest cup that misfortune and adverse circumstances can inflict, in this life, on a proud, sensitive sou I feel that all is well!

The Bounteous Giver of all good gifts, temporal and spiritual, can work only through and by natural law. How much less can frail humanity hope to transcend these wise and immutable boundaries, for escape the necessary and true processes of growth into light, life and liberty. So I may turn these life-pages from time to time, as memory gives them back to me, not joyfully, but thoughtfully, and with the tranquility of a fixed judgment and serene, well-grounded faith.

Our search for the best and dearest often leads us over tortuous distances and out into thorny waysides; but our Teacher in this school of experience seldom leads us "across lots," or over the nearest way home. It is only to walk the old, old path that men and women have traveled. beaten by footprints since the morning of existence; and we grow wise according to our capacity to appropriate the lessons given us.

I can give the world a simple record of varied but unobtrusive life and quiet, pastoral scenes, observations and conclusions viewed and formed from my knowledge and experience, through a long Western residence, and surrounded usually by angular and uncongenial associations. From the quaint and quiet life-work destiny has assigned me, I may detail something of the bitter persecutions and misapprehension of an ignorant and unprogressive rural population; and how, after years, I turned from it all in desperate rebellion, and, breaking through social and creedal bondage, fought my way unflinchingly to a platform of free thought, free speech, and a free, true womanhood-a position that ever commands the world's respect, and which I shall maintain while life lasts.

"I have done at length with dreaming; Henceforth, oh, thou soul of mine, Thou must take up sword and gauntlet, Waging warfare most divine."

The religious sentiment of the race finds expression in several great religions, each of which covers a vast region of the planet, and is professed by millions of human beings.

essed by millions of human beings.

The most primitive-worship of all, known as Fetichism, Salaism. Chamanism, the lowest or most literal Nature-worship, is professed by more than. (100,000,000)

The religion of Zoroaster and Confucius (100,000,000)

Brahmanism, the original faith of India. (100,000,000)

Brahmanism, the reformed faith (100,000,000)

Buddhism, the reformed faith (100,000,000)

Mohammer anism (100,000,000)

The Greek Church (100,000,000)

The Roman Church (100,000,000)

The sects of Protestantism (100,000,000)

These Tumbers profess to be approximations

These numbers profess to be approximations merely. They make no pretension to exactness. That is unattainable, except in small and compact sects; hardly in these. But theyexhibit the proportionate distributions of belief. By these figures it may be seen that by far the larger part of the human race has not entered within the lines of Christianity .- Rev. O. B. Frothingham.

A German, who fell down on the ice at Duluth, co . Sollenhimmeldenerwetterdicelde

walkszertruemmernancherschlippenoud."

Written for the Banner of Light. HOME IS HOME FOREVER.

BY MRS. ELIZA M. HICKOK.

Home! there's power in the word, Magic power, we oft have heard. Who that e'er a home hath known Fails to sing, with joyful tone, Home is home forever?

Home! what memories cluster there, Sacred treasures, sweet and fair; Faces loved, but seen no more, Forms and voices known of yore, Yes, home is home forever.

How the beating heart will thrill, How the eyes with tears will fill, When the well known spot we near, This, of all the world most dear, For home is home forever.

Humble cot or palace hall, Gilded room or papered wall, Low thatched roof or stately dome. Still the heart reveres its home, And home is home foreyer.

Earth may hold more sunny lands, Joys may come from stranger hands, Stranger hearts may welcome kind, Brighter spots we oft may find, But home is home forever!

# Banner Correspondence.

### California.

MURPHYS, CALAVERAS, CO.—Mrs. F. A. Logan writes, May 4th: My perigrinations dur-ing a six weeks' sojourn in California have been fraught with success. My first lectures in this

Golden State were given in Sacramento, before the Free-Thought Society, Mr. Hoyt, President, and Mrs. Waterhouse, Vice President.

Mrs. Waterhouse, through her mediumship, has produced very wonderful pictures. Some are ten feet in length and six or eight in width. One represents the Woman's Crusade, the present war against the run-fiend, Alcohol; though painted in oil some years ago, 't is a prophecy of what we are realizing to day. Mrs. W. is quite an elderly lady, and knew nothing of drawing or painting

until the spirits taught her.

Yesterday (Suuday), I spoke in a saloon at half-past ten o'clock to an attentive audience, at Valliceo; they stopped their billiard playing, and brought in seats for the ladies, and all inside were scated, while many gathered around the door. Tears were hastily brushed away from bloated faces while I addressed them as "brothers, 2 and tried to have them realize that we were all one family, and also the importance of so living as to wrong none. I could not hurl anothemas at then as long as our Government sustains them in their course, but portrayed to them, as far as I was able in the half-hour allotted me, the nobility of the human soul, the outward expression of which could be seen in all the improvements of the age, in science, art and literature, lamenting that people should engage in a business that would in its tendency impair their immortal spirits, which were to live eternally. The sickening influences of a saloon almost prostrated me, but after divner, and a half-hour's rest, I was conveyed to an other town and found a crowded house in wait As I rose to address them, a pair of doves fluttered around and lit, one upon the table before me, and the other upon the library cup-board, a little one side, above my head. A gen-tleman rose to scare them out. I begged him to let them remain, for to me it was an omen of Alone among the mountains! No; the same

immortal guides who led the way throughout the States are with me on this coast. I confess at times a shudder seizes me when winding around the mountains where the road has been cut just wide enough to allow a wagon to roll along, while the eye peers hundreds of feet heavenward to its summit, and hundreds of feet below among the craggy rocks, where you would find yourself whirling with the least misstep of the faithfulhorses, which are liable at any moment to be frightened by robbers and desperadoes, which in-fest the secret caverns of this mountainous re-gion. A livery conveyance took me through such a place to Okelumner Hill at the rate of one dollar a mile a week ago Sabbath evening to fill an appointment. I found a few good Spiritualists there, among whom were Mr. and Mrs. Simmons. At Lodi, between Sacramento and Stockton, found Mrs. Carrie Dickinson and her husband, besides Mr. and Mrs. DeForce, (Laura DeForce

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Gordon's father and mother.)
I have given thirty-five lectures in six weeks Am on my way to the Big Trees, and then shall speak in the intervening towns between there and Stockton, on the railroad.

Address San Francisco, Cal.

### Montana Territory.

HOT SPRINGS.—A correspondent writes: The Banner of Light is before me, proclaiming a beautiful doctrine. Oh, that I could test it and more fully realize the glorious truths it claims to unfold to the world. I have experienced very little of the workings of the Spiritual Philosophy, consequently know but little of it; but that little I learned twenty-five years ago. The seed has grown to be a large tree, sending out many branches.

When I first investigated Spiritualism, I could not put it from me and say it was a "delusion," "a humbug," for I felt it was a great mystery, a great truth, that the human family were not able to look into and solve at that time. I am anxious to learn more of its beautiful teachings. To me it is more truthful and consoling than any theo-logical doctrine I ever heard. I learn from the reports in the Banner that it is making rapid progress all over the world. We have no mediums here, and therefore have no facilities for investi-gating the phenomena. We learn more from the Banner than any other source, and we look forward to the arrival of each number with much pleasure, I assure you.

### Oregon.

WILLAMETT FORKS .- G. H. Murch writes, April 26th: I deem it my duty, as a Spiritualist, to give to the public, through the Banner, a brief account of the very remarkable mediumistic powers of Mrs. Belle Chamberlain. She has been sojourning in Oregon and Washington Territory for the last eight months, producing the pro-foundest sensation, not only by the various phases of her mediumship, but by the remark-able manner of the manifestations. Her opportunities in early life were very limited, but her addresses are most remarkable, and delivered in

tunities in early life were very limited, but her addresses are most remarkable, and delivered in semi-trance, without the least preparation, or the chance for it, as the subjects for her discourses are always selected by a committee chosen by the audience, after assembling,

Whilst stopping in our community she has been a guest at my liouse for something like a week. And we certify that, without books, without preparation, without previous knowledge of the subject to be discussed, we have heard this woman, for the space of two hours at a time, hold audiences spellbound by her masterly logic, fervid eloquence and deep pathos upon such significant and profound propositions as "The Origin of Life," "The Origin of the Different Races of Men," &c., &c., without a break or stop in the line of argument necessarily so deep and logical that her discourses, if published, would be a credit to a Darwin or a Huxley, with all the preparation and thought they might give to such themes. At the close of each lecture a public séance is held, in which spirits of the living and the dead are described, most of them being readily recognized by those present. At private séances her descriptions are much more satisfactor.

itualism also.

### New York.

FRIENDSHIP.—From a letter written by S. E. L. we gather the following items: Some three years ago one of our good citizens (Mr. F.) becoming satisfied that the Spiritual Philosophy was true, engaged Mrs. Woodruff to come here and deliver a few honters on Societality. and deliver a few lectures on Spiritualism. Then there were but few Spiritualists here, and the opposition was very marked. But the truth was all powerful, and from year to year many citizens joined the ranks of the Spiritualists. Other speakers have yisited us, among whom was Lyman C. Howe, who drew large audiences, not withstanding a union meeting of all the Ortho-dox Churches was appointed to attract the peo-ple from Mr. Howe's lectures. Amid all the frowns and ridicule heaped upon us by the churches our numbers have gradually increased, while theirs have as gradually diminished. A number of mediums are being developed here. One young man is a good clairvoyant, sees and describes spirits accurately. Another is developing as a materializing, medium, and at his ances hands faces and even forms have been seen quite distinctly. We have also a good writ-ing medium in the person of a young lady. When under influence she is entirely unconscious. Mrs. Dr. Gorton has recently become a trance speaker, and has opened her parlogs for the public, where she addresses full audiences each day, at three and seven o'clock P. M. Her lee-tures are attracting unusual attention, and frequently all who come cannot gain admission for want of room. Mrs. G. is a highly respected lady, modest and unassuming, and, through her unselfish and philanthropic labor for the welfare of others, much good is being accomplished. Hundreds will yet bless her for the light of truth who is Judding or their conte she is shedding on their souls.

TROY.-S. P. Cheney, writing from Dorset, Vt., speaks of the pleasure experienced by him during a late visit to Troy, and is particularly complimentary to the Trojan Society of Spiritualists, of which he says: "Its workings are constant and steady. From month to month and the court to your the machine are least up and the year to year, the me-tings are kept up, and the Children's Lyceum, too. There are many children in the Lyceum, and their readings, their recitations, and their exercises generally were very interesting to me. It gave my whole being a fresh and living glow to see so many bright young children taking upon their plastic minds such true and beautiful, impressions of the reali-ties of life, of true religious freedom, as taught by angels both in leaven and on earth. They are 'an army with banners,' and with all their gentleness are nevertheless 'terrible' to old Orthodoxy. May God continually bless them and their supporters. I found Bro. Peebles eliceful, capable, active, and a first-rate Spiritudist. At this moment a good man comes into my thoughts, and I am impressed with a feeling of gratitude to write his name—it is William White."

### Illinois.

DU QUOIN .- S. D. C. informs us that Dr. E. G. Dunn (who traveled round the world with J. M. Peebles) recently gave three spiritual lectures in that place. The fame of the Dector, as an interesting speaker, had preceded him, and the people expected something brilliant, and were not disappointed. His lectures were all lictored to with the dearest interest and craftic listened to with the deepest interest and gratification. The largest ball in the city was packed, and scores were turned away for want of room His-impassioned cloquence and captivating pow er of illustration, while elucidating his themes are beyond the writer's ability to describe. His third lecture closed with a strong array of facts gleaned during his wanderings in the Old World corroborative of the Spiritual Philosophy. He has started a train of thought here that will result in a good harvest.

### Maine.

STOCKTON.—Thomas Park writes from this place, under date of May 26th, stating that a Spiritualist Society is in active operation there, being incorporated according to the laws of the State. Its meetings, held every Sunday, are principally conducted by Mrs. Harriet C. Lan-

named from their quality muddy, using the word either as a noun or an adjective, in the name of each stream. A portion of the section lying about Cobden (formerly South Pass,) goes by the name of "the fruit hills," and is largely appropriated to this branch of agriculture. One farm near our little home in the village of Cobden, has twenty thousand pear trees in one orchard, which may give some idea of the extent of this branch of Egyptian farming.

Leaving Chester, on the western river bank of this district, fragrant with the abundance of flowers, on the 4th of May, we reached Shiloh Hill, twenty-five miles east, and lectured two evenings to large audiences of intelligent farmers and artizans of the little village, which has often been regaled by citizens and strangers on our philosophy before, and where it is well understood. Ten miles south, on the narrow guage railroad, at Avon, the friends, learning we were going over the route, applied for the only church in the place, and which was built by contributions of all who were able to help; but it was refused, as was also the school-house, with the remark that they did not want to have any such lectures in the place. But the plous men did not tell the truth, for a large room that would hold more than the church was procured and fitted up for the occasion, and yet it could not admit onehalf who came to hear us; and such an awakening we have not seen in many years, completely shaming into disgrace the narrow souls who refused the people's house for the people's use.

Next day we reached the cottage at Cobden, where we are still nestling among the flowers, fruit-trees and grandchildren, waiting the tardy arrival of the strawberries, which are ten days behind time this year.

May 10th, we lectured twice in Cairo, at the foot of Egypt, to two very fine audiences, and, owing to the apathy and dissensions at Centralia, we changed our appointment for the 17th to Cairo, and passed Centralia on another line until a more favorable season.

Cairo is a city of about ten thousand inhabitants, and in many respects unlike any other city ances her descriptions are much more satisfactory, for then the wonderful powers of her mediumship seem most startling and convincing.

Mrs. Chamberlain informs me that she intends visiting the Atlantic States. Of course Boston

will be a point of greatest interest to her, as it is not only the "hub" of the universe, but of Spir-high water mark, and the sidewalks are on posts high water mark, and the sidewalks are on posts like the eleyated railroad in New York. The subsoil of the feity is quicksand, consequently when the rivers are up, the sepe water-as they call it-rises on the unfilled lots and streets, so that when we were there, on the 10th of May, about half the city was under water, and many families had to go to and from their dwellings in boats, on rafts or elevated sidewalks, with the lower story of the buildings filled with water. We saw half-a-dozen churches nearly or quite surrounded by water, and one inaccessible except by boats, and yet these were not all Baptist, even though so convenient for saving souls by immersion, b Strangers often remark, "What a sickly place this must be?" and yet how mistaken. The death rate, accurately kept, shows Cairo to be one of the most healthy cities of the Southwest. It is in the latitude of Norfolk, Va. The rivers at the junction are wide, currents rapid, water and wind always moving and carrying off the filth and malaria that otherwise might cause sickness. Soon as the rivers fall the sope water is let out by gates in the levees, and carries off a vast amount of fifth from the city, and, so far as we can learn, leaves nothing offensive or unhealthy that is brought there by the water. In time, and with money, the streets and lots will all be raised above high water, and then Cairo will be one of the finest cities of the West. Its surroundings give it advantage over any other small city we know of, for business men and me-

The abundance of excellent timber, not only in Illinois but on the Kentucky and Missouri sides. of the river also, will make it a favorable pointfor manufacture of woods, which can so easily be shipped, both by water and Tail, to all parts of the prairie States. Coal, iron, lead and lime, are also near, and abundant. The river below is and there was no disturbance; and, further, that always open, with water enough all the year "religion was progressive;" and that is all we always open, with water enough all the year for shipping, and the Illinois Central Railroad connects here with the Southern route for Arkansas and Texas, and rio Memphis and Nashville with: New Orleans and the Gulf and Charleston and the Atlantic. Cairo is destined at no very distant day, to be one of the great commercial and manufacturing cities of the Mississippi Valley. Our son Albert has resided there several any of us during such a storm, vears, with other friends from the North, who, But what does Christianity mean? What that years, with other friends from the North, who, with the exception of a slight touch of yellow fever last summer, from which Albert-suffered, have not been more unhealthy than in towns in Wisconsin and Michigan, where they had formerly lived.

In no place where we have lectured have we found a better or more intelligent class of people engaged in investigating Spiritualism. They have a good hall, nicely seated, and meet regularly. Wm. Denton has done a good and lasting work there in several courses of lectures, and lately Mrs. Fellows, of Cobden, who has recently entered the field, and has already won golden opinions for herself, has been lecturing to our Cairo friends with complete success. We take pleasure in recommending her as a good speaker and faithful worker. Her address is Mrs. Mary A. Fellows, Cobden, Ill.

### National League of the U. S. A.

This League was formed about a year ago, by number of men and women who had been convening weekly for that purpose during the prerious year. The meetings were helden New York City, though all membership was not conprincipally conducted by Mrs. Harriet C Lar caster, trance speaker.

ITEMS OF TRAVEL.

BY WARREN CHASE.

BY WARREN CHASE.

FOYTT, LL.—That part of the State of Illinois lying south of the Ohio and Mississipir railroad, lars long been known as Egypt by the people of the surrounding country, natured formerly from the moral darkness and, social degradation of its early settlers, which have been greatly improved by immigration since the railroads, fruit and grain-growers have -reached it. The northeril, half of this territory is not surpassed for wintry wheat by any section of the West known to us, while the lower half, heavily Dubered with the best of forest-time for companion or Claster's fine seeking for the east, where the surpassed for wintry wheat by any section of the West known to us, while the lower half, heavily Dubered with the best of forest-time for companion or Claster's fine seeking for the best way to compass that good; and our wheat by any section of the West known to us, while the lower half, heavily Dubered with the best of forest-time for cerebility of the land way. The east large of the best way to compass that good; and our lines to manufed for the billing or named of the whole of the rough and hilly, with sandstone.

—much of it rough and hilly, with sandstone in the billing or an allowed of the whole of the billing or named of the whole of the stream and the word which about among the hills, nearly all named forom their quality model, using the word with the color on the word when the surpassed for winter the best way to compass that good; and our limits of the billing or named for the billing or named for the best way to compass that good; and our limits of the best way to compass that good; and our limits of the billing or named for the best way to compass that good; and our limits the best of forest-time for tright of the dependence of the billing or named for the b fined to that city, but embraced quite a number of leading reformatory minds throughout the the children of men, that heaven is the source of all justice, and that the victories of peace pro-

ceed from this century.
We are now ready, as denoted by our Circular, recently published in the liberal papers, to form Local Leagues in each locality desiring to coope-rate with us. Will not those who are working for specialties notice that we, also, are working for all specialties, and join us?

for all specialties, and join us?

DECLARATION OF PRINCIPLES OF THE FIRST NATIONAL LEAGUE OF NEW YOUR CITY.

We, the members of the First National League of the
city of New York, recognizing the universal need and turperative demand for reform in the laws and administration
of our dovernment, and of the recognition and adoption of
certain well-established principles of equity and progress
hitherto ignored, and believing it to be the duty of all to
work in cooperation to secure these reforms, therefore proclaim the following beclaration of Principles:

1. That all laws pertaining to Citizenship should be uniform throughout the Slates.

2. That the Pfesident and Vice President of the United
States should be clerted, as nearly as practicable, by a direct vote of the people.

3. That all public officials should be chosen in view of
their connectency and fitness, and that volations of public
trust should receive prompt and severe punishment.

4. That woman is entitled to the same rights, socially
and politically, with man.

5. That a perfect conjugal relation consists in a perfect
love and union between one man and one woman, and that
all laws pertaining to martiage should be in harmony with
Divine law.

6. That Government should use all legitimate power to

all laws pertaining to martiage should be in harmony with Divine law.

6. That Government should use all legitimate power to seeme the universal oducation of the people.

7. That there should be entire separation of Church and State, and that public property should not be appropriated in the interest of any sect or religious organization, and that the property of such organization should be subject to just and equal faxation.

8. That it is the right of Government to prohibit the sale of intoxicating drinks, and that it is its duty to use all constitutional means to seeme this desired result.

9. That the Penal Code should be thoroughly revised, and that all prison discipline should have in view the education and reformation of the criminal.

10. That the settlement of differences between Nations by a resort to arms is wrong in principle, and should, in the interest of humanity, be super-seded by arbitration.

11. That we are opposed to all monopolies that coppress the people.

This Local League is authorized under a Char-ter granted by the National League of the United States. It is necessary that all desiring to form Leagues under this, should subscribe to the above

Declaration of Principles, but each League makes its own regulations for proceedings and govern-

its own regulations for proceedings and government, duties of members, &c., unless such matters violate the rules of the Grand Council, which is the Executive of the National League.

It will be seen that Principles 4 to 11 inclusive, each cover a point made by some existing Special League or Society. Let us hear from all good friends upon this subject, if the Banner and other liberal papers will open their columns to us.

LITA BARNEY SAYLES.

Daurille. Conn.

Dayville, Conn.

A Chicago poet is inspired with the following strain of solemn warning, by the erection of a cow shed on Madame Nilsson's land at Peoria: "Christine, Christine, thy milking do the morn and eve between, and not by the dim religious light of the fitth kerosene. For the cow may plunge and the lamp explode, and the fire-fiend ride the gale, and shriek the knell of the burning town in the glow of the molten pail."

TWENTY, FIVE YEARS AGO.

It is good that those who are still here should look back over the field of a quarter of a century and compare it with the present, and ask each other: What progress has been made?

The old Spiritualists, that stood in the front rank of speech and pen, have nearly all subsided into a back seat. Brittan and Chase are all that I can now call to mind who are still at work. And why is this? It appears to me that the so intion can be expressed in this wise: We all found that Spiritualism did not make converts as the church had been making them by appeals to the feelings, but rather that it was the result of growth; and that any converts the church got, we did not want. But the ideas that we propagated twenty-five years ago, have taken toot in many minds, and the present "liberal Christianity" is the result of that planting.

Dr. Bellows said, lately, that Orthodox Christianity was dying, and the only hope of the Unitatian ity was shiedling tending to the first and thus rebuild itself. But what need the first and thus rebuild itself. But what need the first and thus rebuild itself. But what need the same hall, on the first and fill the same hall, on the first and fill. Most the spiritualist Society folds meetings in Freshent; Min. A. Wakker.

Plymoren. The filled as Progressive Lyceum meets in the same hall can be expressed in this wise: We all found that Spiritualism did not make converts as the church had been making them by appeals to the fielding, but rather that it was the result of growth; and that any converts the church got, we shall have a similar the present "liberal Christianity" is the result of the present "liberal Christianity" is the result of that planting.

Dr. Bellows said, lately, that Orthodox Christianity and the present "liberal Christianity was dying, and the only hope of the Unitatian Ch

eral break-up it might eateh some of the fraghave those who have and can do their own thinks. Secretary.

Minor, nono', Mass. Meetings are held in Soule's Hall givery other Souleday at Parand 60, 17, M. as for words, we have too many of them already.

We have, in this city, liberal and progressive pulpits—the Unitarian and Episcopalian. But with all the adjuncts of good music, good taste in the surroundings and caste, and nothing to pay for them, the advanced minds do not attend them; it is an old story to them.

Who would be advanced minds do not attend them; Who would be have a transfer or the advanced minds do not attend them; it is an old story to them.

the surroundings and caste, and halling to pay for them, the advanced minds do not attend them; it is an old story to them.

Who would have believed, twenty-five years ago, that the "origin of species" (or the development theory; as we walled it then) could—happreached from the pulpit without an ement. Yet I have heard it in both the churches mentioned, and there was no disturbance; and, further, that "religion was progressive," and that is all we ever claim;

Let progress go on, and the myths of ages will gradually disappear; but I hope not too fast, for the fear of hell is the best belief for millions yet on the lower plane. It is not Selfishness in us to rejoice that we have seen the light while millions are in darkness; if the restraint of foor; which now holds them, were taken off, anarchy would be the result, and no growth were possible for Battingour, Monthly the contents of the properties of now holds them, were taken off, anarchy would be the result, and no growth were possible for

love of Christ, which is so carnest and generally It means, to me, that Jesus was clairvoy ant, and saw that he could manifest after death; and he did! Until then; immortality was a be-lief. He proced it to many, and the story has filtered down through the ages, and never lost its power over the human race because of that A. MILTENBERGER, St. Louis, Mo.

DR. MARVIN AND SPIRITUALISM.

We have a very singular phenomenon in New York—a poet lecturing against Spiritualism; a professor of psychology denotineing the doctriness of the soil and immortality; a man with the deprenament of an angel and the creed of a masterialist. This man is Dr. Frederic R. Marvin professor of psychological medicine and incidical jurisprudence in the New York Free Medical College for Women. Dr. Marvin has always been known as, 47 not a Spiritualist, at least an idealist, and many of the graders of the popular papers and magazines of the day are nequainted with his charming poems, which are all the more charming because Spiritual and mediumistic Saddenly this man turns against his soul's mother, and deliberately and openly attacks not only Spiritualist. The Banner of Light not many months ago contained avery timely and severe as well as just review of can article written by the Doctor.

D. Doubleday.

superstitions of witcheraft have now ceased to alarm us; but they afford a direful exemplifica-tion of the calamities to which human nature may be subjected; nor can the history of witch-craft be contemplated without horror. The above is the date of a list drawn up by a contemporary, is the date of a list drawn up by a contemporary, at Wurtzburg, which was the scene of great horrors in that and the preceding years. In this short, period upwards of one lumdred and fifty yietims: perished. They included persons of every rank and station—many of the dignified clergy belonging to the cathedral, and some of the richest citizens. Neither age nor sex could excite compassion. The witch-laws of England and Scotland were repealed in the reign of George 11. Those of Treband were allowed to remain and Scotland were repealed in the reign of George 11. Those of Treland were allowed to remain upon the statiste book till the year 1821! We are informed by Mr. Kirkpatrick. Sharpe, that the last execution of a Scotlish witch took place in Sutherland, A. D. 1722, the sentence having been pronounced by Captain David Ross, of Little Dean. This old woman belonged to the parish of Loth, and, among other crimes, was accused of having ridden upon her own daughter, transformed into a pony, and shod by the devil, which made the girl ever after lame both in hands and feet—a misfortune entailed upon her son, who was alive of late years: The grandmother was executed at Dornoch. After being brought out for execution, the weather proving very severe, for execution, the weather proving very severe, the poor old woman sat composedly before the pile, warming herself by the fire prepared to consume her, while the other instruments of death were making ready.—Stirling Journal.

### SPIRITUALIST MEETINGS.

ments and thus rebuild itself. But what need falenty Hallevery Smilay. Henry Smith, P. O. Roy 972.

ASSISTANT ON, T.P. Bernett, (1943) SMITH, J. A.S. A.S. Well, R. Mathias, Guards.

BALTIMORY, Mr. Lyric Hall, The "Frist Spiritualist Congregation of Haltimore 'Hold meetings on Smiday and Wydnesday eventures.

Lyreana Hall, No. 92 W. Bultimore street. The Harmonial spiritualist Society holds ingertings to this Hall. Levy Weaver, Problemt, Driede C. Strather, Vito, President, Samuel T. Lwing, Sectetary, George, Broom, Treasurer, Children's Pregressive Lyroam No. Inners every Smiday morning, at the octook. Levy Weaver, Conductor, Miss Annie McCestan, Goarden, Presson Mathiot, Librarian, George Risson, Musical Director.

CLIVELAND, O. Lyroam meets even, Sunday at Temperame Hall, tel Superior Street, at Il A. W. Conductor, P. C. Rich; Assistant Conductor, L. W. Geasson, Conaddan, Miss May Ingersol; Assistant Guardian, Miss Sarak Conchar Musical Director, W. H. Price, 30.; Treasurer, G. G. Wibey; Secretary, A. Dundap, Librarian, W. W. Hich.

Children's Progressive Lyceum meets at 11, A. M. Hudson-Tuttle, Conductor; Emma, Tuttle, Guaddian,
MEMPHIS, TENS, "Memphis Progressive Union";
A. F. Merrhuan, President, Mrs. F. A. Merrhucher, Rev.,
Samuel Watson, Vloc Presidents, Mrs. F. A. Merrhucher, Rev.,
Samuel Watson, Vloc Presidents, Mrs. A. E. Dwyer, 800ictary; James G. Simpson, Trossner.
Monter, Ata. Spirtmal Association: Prof. H. A. Tatum, President; Dr. S. Morse, 1st Vice President; Capt.
P. V. Murphy, 2ddoc; C. Barnes, Seyfelary angel reassurer
Offiver S. Beers, Corresponding Serielary—
Sew York City, "The Suclety of Progressive Spirtluniists hold meethigs every Sunday in Roblisson Hall, 16th
street, between 5th avenue and Union Square, at 1685 A. M.
and 75gr, M. J. A. Cozero, Serietary, 32 West 2nd street,
Children's Pregressive Lyceum meets at 25 g. M. J. A.
Cozeno, Conductor; H. Dickenson, Assistant Conductor;
Mrs. H. J. Cozeno, Juardian; Mrs. Ada E. Codey, Assistmit Guardian; L. A. Nones, Recording Segretary; W.
Winter: Corresponding Secretary; W. H. Allen, Treaslarer: Mrs. E. J. Adams, Musical Director,
Newang, N. J. The Pirst Society of Spiritualists meet BURNING OF WITCHES, FEB. 16, 1629 .- The

ant Gardian; L. A. Nones, Recording Serictary; N.
Whiter, Corresponding Serictary; W. H. Allen, Treasurer: Mrs. E. J., Adams, Musical Director.

Newank, N. J., The First Society of Sphiltualista meet every Sunday at Apollo (Lall, 8to Broad street, Samuel Slewart, President; D. J. Stansbery, Secretary, 32 Green street; Israel Baldwin, Treasurer. Public circle at 24 p.
M., conducted by Mrs. E. Smith, and others. Leadure at 17 p. M., conducted by Mrs. E. Smith; and others. Leadure at also held every Menday and Thursday evening at the real-dence of Mrs. E. Smith, 32 Green street, commencing at 8.
PHILADRIPHIA, Pla. The First Association of Sphilt-hallsts hold regular meetings on Smidays at 105 A. M. and 75 p. M., also nor Thursday evenings at the real-dence of Mrs. E. Smith, 32 Green street, commencing at 8.
PHILADRIPHIA, Pla. The First Association of Sphilt-hallsts hold regular meetings on Smidays at 105 A. M. and 75 p. Mr., also nor Thursday evenings at 105 A. M. and 75 p. Mr., also nor Thursday evenings at 105 A. M. and 75 p. Mr., also nor Thursday evenings at 105 A. M. Scientary, 112 Bouncet Street, Lectum No. 1 meets every Smiday at 25 p. M. Londen Engle, Conductor, No. 28 North 63th street Mrs. S. M. Shunovay, Guardian, No. 128 Bourlet Street, Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 19-s. A. M. Guardian.

Pouglands, Mrs., Arcana Hall, Congress street, Spiritual Patentity meets every Smiday, at 3 p. M. James Furblish Esq., President; Mrs. Rs. Hanson, Guardian; Miss Hattle Scammon, Secretary; R. J. Hull, Treasurer.

Nonzed Temperance Hall, 543 Congress, street, The Spiritual Association incerts regularly every Smiday. Abner Shaw, Esq., President; Heorge H. Barr, Secretary.

St. Lorris, Mo. Spiritual Investigators meet every Sunday evening at Concepts at 19-s. 2, 2 and 75 morning, conference; attennon, a circle; evening, a lecture by some one of the members of the circle.

Spiritual Association incerts regularly every Smiday, Albert, Vice President; Mrs. R. Shier,

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bibbe Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

EAST ABINGTON, MASS.—The Progressive Lyceum meets every Sunday at Py P. M., in Phoentx Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12y P. M. G. D. Smalley, Conductor; T. B. Baker, Assixant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Tyrner, Librarian; Mrs. A. Rickins, Secretary.

HUPSON, MASS.—Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternson at 2 o'clock, A. F. Hall, Conductor; Eltra Fosgate, Guardian; E. W. Wood, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Welfs Hall. Lectures at 2'2 and 7 P. M. A. B. Phampton, President; John Marriot, Jr., Corresponding Secretary; N. M. Greens, Treasurer, Children's Progressive Lyceum meets at 10'2 A. M. John Marriot, Jr., Conductor; Mrs. M. S. Washin Secretary.

North Scritzary, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 P. M. D. J. Bates, Director and Corresponding Secretary; N. C. Morris, Recording or and Corresponding Secretary; Mrs. C. Morris, Recording Science of the Mrs. As a Douglas, Secretary.

ously ill at Brighton—violent nervous headaches with neuralgia and a general derangement of stomach and digestive organs. I told him I thought his traveling from his chambers in the Temple to the lodgings in Brighton—one hundred and five miles daily, which, by calculation, showed his bad travelal ages wight thousand.

### To Book-Buyers.

At our new location, No. 9 Montg. mery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor as the Building, where we keep on sale a large stock of Spiritual. Reformatory had Mrs oflane ats Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at useal rates. We respect that a decline all business operations took and to the sale of Books on commission, or when each does not accompany the order. Send for a tree Catalogue of our Publications.

on any flavous or Light, care should to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, MAY 30: 1874.

PUBLICATION OFFICE AND BOOKSTORE, Montgomery Place, corner of Province street Lawer Floor

GENTS FOR THE BASSER IN SEW YORK THE AMERICAN NEWS COMPANY, 19 NASSAUST, COLBY A RICH.

PUBLISHERS AND PROPRIETORS.

LETTIER COLBY EDITOR. BUSINESS MANAGER. Letters and communications apportaining to the

ita Department of this paper, should be addressed to the Coche; and all III styles Lettens to Isa's CH. IV Shem. J. Litters to Isa's CH. IV Shem. J. Litters to Isa's CH. IV Shem. Mr. Alfred R. Wallace on Spiritualism. The A Fortnightly Review" recently contained an article on Spiritualism, by Lord Amberley, which was partly patronizing and partly condem-

natory, and every way superficial. The last

number of the "Fortnightly Review" contains

the first part of a lengthy article by Mr. Wallace,

entitled "A Defence of Modern Spiritualism," a

portion of which we shall print in our next issue,

and continue the e-say in each succeeding num: ber until emeluled. Mr. Wallace, as our readers perhaps are aware, is one of the foremest men of science of the day. In anthropology and natural history he stands without a superior. He anticipated Darwin in many of his views, though he differs from him in some. Dr. Hooker, the President of the British Scientific Association, recently spoke of him as follows: "Of Mr. Wallace and his many contributions to philosophical biology, it is not easy to speak without enthusiasm; for, putting aside their great merits, he, throughout his writings,

with a modesty as rare as I believe it to be in him unconscious, forgets his own unquestionable. Elaims to the honor of having originated, independently of Mr. Darwin, the theories which he

so ably defends."

Thus it will be seen that as a main of science Mr. Wallace's authority is quite as high as that of the Huxleys, Tyndalls, Helmholtzes, and Moleschotts of our day. If Mr. Wallace were to publish an article on the great toe-joint of the gorilla, how engerly would it be copied into the Popular Science Monthly-edited by Prof. Youmans! Buf as Mr. Wallace has published only a scientific paper on the stupendous facts, revealed in Spiritualism, tending to prove that the dissolution of the earthly body is not the death of the many himself, his statements must be quietly ignored and set aside. Such is the liberality of men professing to be liberal men of science in our day! Why has not Prof. Youmans found room for the article by Dest. Crookes, published In the London Quarterly Journal of Science for January? The publication of Papillon's remarkable papers on "Matter" led us to hope that Prof. Youmans was getting courageous. But Suddenly a pencil was seen between the fingers when can be afford to give Messrs. Crookes and of his hand. 'Ah, he is going to write,' ex-Wallace a hearing on a subject which the "cl-claimed Mrs. Jeneken, and placed a sheet of ders" look on with the gravest disfavor?

Mr. Wallace refers, in impressive terms, to the fact that the Spiritual Phenomena are to most men so new, so strange, so incredible, so contrary to their whole habit of thought, so apparently opposed to the scientific spirit of the age, that they cannot and do not accept them on second hand evidence, as they do almost every other kind of knowledge. "The thousands or millions of Spiritualists," says Mr. Wallace, "therefore represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over again, till that which they had at first been unable to admit could be true, they have at last been compelled to acknowledge is true. This accounts for the atter failure of all the attempted exposures and explanations to convince one solitary believer of his

This is a remarkable fact, and well put by Mr. Wallace. There are no recantations among intelligent Spiritualists who, have once thoroughly tested the phenomena. Some timid investigators may-be frightened off by Swedenborg, or by Harris, with their cock-and-bull stories, and their theocratic pretensions; but we have known no one, whose influence and intelligence were respectable, go back on Spiritualism, after having once been persuaded of its phenomena,

Mr. Wallace's excellent, "Defence of Modern Spiritualism" is a brave and sufficient answer to the jeers and sneers with which Messrs. Huxley, Tyndall, and Carpenter have assailed the new science. All honor to Messrs. Crookes and Wallace for their defiance of that bitter prejudice which would disparage and belittle them in their scientific characters, because of their advocacy of an unpopular truth! May they live to see it prevail; for prevail it must, sooner or later.

It is with the deepest gratitude we acknowledge, from an American gentleman, residing in Paris, France, the sum of one hundred dollars, as a donation toward aiding us in sustaining the Public Free Circle-Meetings held at this office, which have done already a vast amount of good in satisfying the doubtful that the socalled dead can communicate with their friends in mortal, proving beyond doubt the immortality of the soul. We hope other liberal-minded genthemen will imitate our Paris friend, thus strengthening our hands to perform well the mighty work in which we have devoted our life.

137 Horace Seaver, the veteran editor of the Boston Investigator, lectured acceptably to the Spiritualists and Liberals of New Bedford, Mass., at Music Hall, in that city, on Sunday afternoon and evening, May 17th.

See the call, on our eighth page, for the Spiritualists' Anniversary Meeting at Sturgis, Mich., June 19th, 20th and 21st.

•Remarkable Mediumship of a Baby."

The London' Medium and Daybreak for May sth, comes to us bearing on its first page an engraved fac amile of a spirit message in writing, which is alleged to have been accomplished through the hand of the infant son of Mr. and Mrs. Jeneken, (nor Fox, who is well known to our readers as one of the girl-mediums through whom the modern phase of spirit phenomena found introduction to the attention of the nineteenth century,) and the following affidavit and accompanying accounts, editorial and communicated, set forth the matter in a full sense:

"I love this little child. God bless him. vise his father to go back to London on Monday, by all means. Stsas." by all means.

"The above sentence was written through the hand of the infant boy of Mrs. and Mr. JENCK-18, aged 5 months and 15 days, on the 6th day of March, 1874, at Lansdowne Terrace East Western Road, Brighton, by an invisible agency in our presence, the pencil used having been placed in the right hand of the infant by invisi-

ble means. Witness the hand of the parties present, March

J. WASON, K. F. JENCKEN, The X mark of Mrs. McCarthy, / the nurse who held the child." V The editor of the Medium speaks as follow

concerning the case : "A brief account, for which we are indebted to

Mrs. and Mr. Jenicken, of the progress of their infant boy, may not be uninteresting to the Spir-itualistic public. We hence render it *ipsissuus* a as received by us: The baby medium, whose writing we have had Of a sensitive and delicate organization, great

snapping during the first few weeks of his existence. Care and a good turse, however, saved the little fellow, who is now a healthy; bluebaby, with a singularly well-formed head and large forchead.

Six weeks after his advent, the wet nurse complained of constant noises, resembling gentle knocks or taps. These were at first ascribed to knocks or taps. These were at first ascribed to rats or mice; finally the truth, could not be reisted, and the gentle rappings on the doors of the wardrobe, on the fron head-rail of the hedstead, were admitted to be by unseen beings. On the toth November last, Mr. Jencken, desirous of testing the fact of the medial powers of his boy, obtained distinct raps and messages, holding his little boy near to a small round pedes tal table. Soon afterwards the alarmed nurse related how luminous hands had been seen by her making passes over the baby, the rappings increasing in intensity; shadowy forms had like wise been seen moving from the hearth to the A whistling sound then attracted atten tion: whispered words and other mysterious during the absence of Mrs. Jeneken, a spirit form opened the door of the nursery, entere and left the room all but immediately, quietly gazing at the little boy with luminous

During the month of December, small articles were frequently, taken from the nurse; on one occasion a shadowy form appeared bending over the bed on which the nurse and baby were lying Terribly frightened, the muse grasped the child to leave the room; soft echoes; however, warned her not to fear. On the 16th Dec., shortly after Mrs. Jeneken's arrival at Brighton, the little fellow attered his first spoken words—"Ma-ma-darling ma-ma"—much to the alarm of the nurse. On the 2d February the little fellow was carried by a spirit form from the nursery, on the same landing, to the door of the drawing room, where Mrs. Jeneken, who had been impressed to go to the door, received him into her arms . A halfpressed cry of anguish from her informed J. Wason and Mr. Jeneken what had happened. On entering the bedroom the nurse was tound, asleep on the bed. During the whole of this time the rappings continued. On one occasion a halo of light was observed to surround the baby's head, finally enveloping his whole form. On other occasions clear, luminous rays of light were noticed to stream from the eyes of the baby. On the 6th March, he wrote for the first time. This was done in the presence of Mr. Wason, whose account is now published. A few days subsequently, two sentences were written by the baby medium, under the following circum. stances: Mr. and Mrs. Jeneken were seated at the dinner table, the nurse with the baby occuchained Mrs. Jenesen, and pagen a successor paper on the nurse's knaes, his little tiny hand then moved rapidly, and wrote the words:

'I love this little boy, God bless his mama, J. B. T.

I am happy. Shortly afterward the pencil was again placed in his hand by an invisible agency; a sheet of paper fluttered through the room and settled on the nurse's knee; the little fellow then wrote: "I love my grandnama,"

signing the paper with a mark the late Dr. Jeneken used to employ when on earth. The paper and pencil were then jerked into the middle of the room. Since then, owing to Mr. Jeneken's strong objection to any tests being applied, no further writings have been obtained. The rapprints, however, continue, so also that strange luminosity of the eyes, so intense at times as to alarm his mother and the nurse. Numerous letters have been received by Mr. Jeneken from different parts of England, Holland, Russia, and other places, asking him to test this marvelous power of bis little boy, who, not six months old, has written messages; but to all these applications the answer has been a polife refusal, the medical gentleman attendant having warned the redical gentleman attendant having warned the parents against any trial of strongth of this sin-gularly gifted child.

In conclusion, we may repeat the prophec respecting this boy, which prediction was spelt out at the house of Mr. H. P. Townsend, New York, some five years ago, the message received then being to this effect; that Kate Fox would go to Europe, marry, give birth to a child whose medial powers would be unexcelled; so great indeed would they be, that, compared to her child, the mother would be a mere cipher. Jo cosely, for years afterward, Kate Fox was called the clpher in the house of Mr. Townsend. Thus far this prediction has been verified. If this little fellow be allowed by Providence to attain to years of maturity, he may perhaps verify all that the spiritual beings, who foretold his birth within ten hours of its occurrence, have fore-shadowed."

The circumstances attending, and the true ob ject of the writing of the message, are thus de tailed by Mr. Wason, one of the eye-witnesses:

"DEAR MR. BURNS-The sentence signed 'Susan, photographed [and now reproduced in our engraving.—En. M.], was written through the hand of the infant boy, aged five months and fifteen days, of Mr. and Mrs. Jeneken, on the 6th of March last, at No. 5, Lansdowne Terrace East, Brighton, by invisible agency, in my presence and that of Mrs. Jeneken and her nurse, the month become home the beauty the peneil having been placed in the baby's right hand by invisible agency, when I caused a mem-orandum of the fact to be written at once as a ecord, and afterwards had the writing by the baby's hand, and the memorandum with the signatures of the witnesses photographed, and I send you're copy of the whole, which you are at liberty to publish in the Mellium, together with this letter, if you think fit. The circumstances under which the photographed document was

written are as follows:

Mr. and Mrs. Jencken and the child were taken from London to Brighton for the benefit of Mrs. Jencken's and the baby's health, and they had been on the 6th of March, before mentioned at Brighton over three months; and I was at this time their guest, or, rather, sharing their lodgings with them. Mrs. Jencken's and the baby's health improved, but Mr. Jencken became seri

\* See Medium 26, page 167.

showed he had traveled over eight thousand miles whilst at Brighton, within four months was the probable cause of his illness; but he took a different view, and consulted his friend, a German physician of note, who agreed with him that these rapid journeys daily were not the cause of his ill health. I contended that a Ger-man M. D., however able, had no experience as to the effect on health of daily long journeys by cab, oninibus and railway, but I could make no change in Mr. Jencken's view. On the day in question, viz., 6th of March last, baby's nurse was holding baby on her fap, in the parlor, by the fire, about half-past one P. M.; I was writing at a table near; Mrs. Jencken was in a room adjoining, and opening into the parlor, the door between being half open. Suddenly the nurse exclaimed; "Baby has a pencil in his hand!" She did not say that the pencil had been put in-to baby's hand by invisible agency, and I, hav-ing had experience of babies clutching my finger pretty tightly, took no notice, but continued my writing. Nurse almost immediately after ex-claimed, 'Baby is writing!' in a still more excited voice, which drew Mrs. Jencken's atten-tion, and she rushed into the parlor to the nurse and baby; and this roused me, when I got up and walked to the nurse, and, looking over Mrs. Jeneken's shoulder, I saw the pencil in the child's hand and the paper under it with the writing as photographed.
I may add that 'Susan' was the name of my

departed wife, who was remarkably fond of chil-dren, and her spirit (as is believed) had on several- occasions previously manifested itself by writing and by raps through Mrs. Jencken, who, before her marriage, as most of your readers are aware, was the celebrated American medium, through whose family at Rochester, U.S., the truths of Spiritualism (now so stupendous) were first manifested.

The value will now be seen of the advice given

by "Susan' to Mr. Jeneken 'to go back to London, which Mr. Jeneken did, and almost immediately recovered his usual health and strength, which are those of a strong, healthy

Hoping your readers may take the same interest in this anecdote that you do, and that it may conduce to increase the interest felt in Spiritual ism, believe me, sincerely yours,
J. Wason, Solicitor.

Wason Buildings, Liverpool.

### Witch Burning.

The old-time superstitions fears crop out in one place and another, in defiance of the pretensions of civilization. The hanging of Quaker women may not be going forward on Boston Common, nor is Salem exercised from heart to skin with the trials of witches and their predetermined execution on Gallows Hill; but the old poison is active still under one name and another, and it breaks out in different localities in much its old and detestable fashion. We have just had an illustration of it in one of the States of Mexico. whose Algalde, or Governor, has arrested, tried and burned alive José Maria Bonilla and his wife for sorcery, it having been proved that they had bewitched a person named Silvestre Seacarrias. The citizens are reported to have instituted a final test of his guilt on the day before the execution, Seacarrias having swallowed three sins of "blessed water," which caused him to vomit up fragments of a blanket and bunches of hair. The people surrounding him were satisfied with this proof, and at once demanded that the alleged sorcerers be burned. The sentence was forthwith carried out with the Alcalde's approval, who reported to the Government that he had his eye on other soreerers, against whom complaints had been made by citizens. The Diario, of Mexico. states that the citizens have compelled the authorities to burn an old woman and her son on a similar charge. Who can tell where superstition will show its head next, or on what pretext?

### The Materializations through Miss

Cook. We have seen a letter from London, written just before the sailing of the last steamer, which states that, at a séance at which the full-form materialized spirit appears through Miss Cook's mediumship, the spirit and the medium, differently accounted, were distinctly seen by Mr. Benj. Coleman, Prof. Crookes, and four other witnesses. This fact seems to settle the question of the genuineness of the manifestations, and it comes out very seasonably to counteract the doubts that have been raised by Serjeant Cox and others. Mr. Coleman is one of the earliest ploneers of Spiritualism in England, and has probably done more than any other man to call the attention of the best class of minds to the subject. He it was who first convinced Mr. Alfred R. Wallace, one of the most influential scientists of the day, that the phenomena were worthy of his investigation. The result is given in his article in the Fortnightly Review, to which we have alluded elsewhere.

We would inform our friends on this side the Atlantic that we have a photograph of the materialized spirit referred to above, which is in the hands of an expert artist for enlargement to the cabinet size. We hope to have copies for sale in a few days. It is a wonderful production, unlike any spirit-pictures heretofore produced.

### Liverpool (Eng.) Psychological Society.

This Organization gave a soiree and concert at its rooms, Islington, on Friday evening, April 24th, which was well attended by a large highly respectable company, in which the elements of "old Spiritualist" and "stranger" found pleasant admixture. The services conisted of introductory speeches by J. Wason and John Lamont, President and Vice President of the Society; yocal and instrumental music, recitations, etc., by various artists and volunteers; refreshments, and an appropriate address delivered by J. J. Morse (entranced); the evening exercises concluded with dancing.

THE RAPID WRITER AND TACHYGRAPHER, published by the Rapid Writer Association, Andover, Mass., is received for April. The present issue is No. 2 of Vol. III., and its contents are rich with information to the students of this style of short hand, invented by D. P. Lindsley. some twelve or more pages are given in the peculiar characters of the art, and many directions are laid down which would be profitable for following by all desirous of attaining a knowledge of this useful and, to our mind, superior system of swift writing.

13" In England the Queen's birthday, May 24th, having fallen, on Sunday, the usual public celebration tooks place on Monday instead. In the evening, the principal cities throughout the United Kingdom were brilliantly illuminated, and public displays of fireworks were made in honor of the occasion.

The Secular Press and Spiritualism.

Not many years since nearly the whole secular press of the country echoed the cry of pulpitarians, to the effect that the manifestations of the spiritual phenomena transpiring in all parts of the country through the agency of hundreds of media, were "humbug," "fraud," "imposture," etc., etc. but now this same press has materially changed its tone, and many editors of independent journals are defending the great truths of Spiritualism as given through its humble media. We copy as an illustration the following from the Chattanooga Daily Times of May 16th, in reply to the criticism of an anonymous writer in the Daily Commercial of that city, on the mediumship of Mrs. Annie C. Tor-

"MES. TORREST.

The Sunday's Commercial there appeared a commenication in regard to the haly mentioned thove, stigmatizing her as a humbar, &c., by implication if not in words. We were proved tright before last at a private scance given by Mrs. To rey for the purpose of developing mediums, during which she 'passed under the control,' as the saying is, of her spiriteguide, an Indian gurl named Taskests. While under this control she told the writer concerning certain things of which ne one had any knowledge but himself, of which he does not indend to speak at present. There was hambing or deception about this, and it certainly demonstrates that at least Mrs. Torrey, while in the semitrance condition, is enabled to read thoughts of others, a power which we are certain she does not normally possess. That she does this by the ald of spirits from the other world, cannot be demonstrated to those who desire not to believe; but no one can witness her scances without becoming assured that she herself is no humbing, and that she finally believes she is controlled by a spirit influence from the ranks of those who have departed this life.

It is not our province to enter at present upon a discussion of the theory of Spiritualism, and the results upon society of a belief in the intercourse between disembofied, spirits and those still in the body; but we may at least be permitted to sy that the proofs of such intercourse in ancient the same of the though of Spiritualism, and the results upon society of a belief in the intercourse between disembofied, spirits and those still in the body; but we may at least to permitted to sy that the proofs of such intercourse in ancient times are too strong for denia, another question of the province of such intercourse in ancient times are too strong for denia, another of we would be permitted to such as a missionary of a new gooped religion on the other.

To be an invertire appart at all Spiritualists on fine or according to the proof of the modes of thought. It slimply demonstrates the luminortality of t

DEAR BANNER - Mrs. Annie C. Torrey, of Houston, Texas, has spent the past two weeks in our midst. She delivered four lectures—the third of the course being listened to by one of the largstaudiences ever assembled in Chattanooga. This is the first speaker and public medium who ever visited this place, and the amount of good she has accomplished can scarcely be realized—those who were wavering in their belief in our beautiful faith becoming sincere in their acknowledgment of the truth, while many skeptics were set to investigating; and where honest investigation once begins, the end is well nigh.

Mrs. Torrey left for Nashville for a brief stay,

and will commence a month's engagement at Memphis about the first of June. Our people are anxious to have her return soon, and are desirous of hearing more of Spiritualism, through any other good lecturers or mediums.

Fraternally yours, P. R. Albert.

Chattanooga, Tenn., May 21st, 1874.

### Foreign Items of Interest.

Mrs. Tappan is still actively engaged in the advocacy of the Spiritual Philosophy, in London;

J. J. Morse has been very successful, of late, in his labors at Manchester, Oldham, and elsewhere; he is announced to speak in Liverpool, Glasgow and a long list of localities during the next two months.

Dr. Monk has been creating much excitement in Bury, where he replied in two lectures to Rev. J. Ashcroft's Sermons against Spiritualism, "using up" his theological opponent to such a degree that one of the leading ministers of the town said that "he had never heard a minister better logically and good-temperedly thrashed in his life."

Mr. Williams is still in Paris.

Mr. Herne has returned to London, and is giving séances at the Spiritual Institution.

Mrs. Dickinson has gone to Liverpool. J. Burns is seeking to raise funds, by subscription, toward the publishing of a cheap "Memorial Edition" of the Tracts and Letters of J. W. Edmonds, in response to the prophetic words of the Indice written last autumn: "Your pub lishing that work, so that it could be afforded cheaply to the world, would be to me the most acceptable memorial that could be devised."

Dr. Sexton is earnestly at work with his accus omed success.

Mrs. Butterfield, Mrs. Bullock, Mr. J. Blackburn and others, are spoken of as doing good

work on the lecture platform. Our English exchanges also speak hopefully of the cause in Italy, France, and "all down the banks of the river of Germany," saying that on all sides the voices of loved and dear ones who have passed before, are calling earth's tired and weary ones to renew their strength in the bonds of brotherly love!"

### Spiritualism in Naples, Italy.

We find the following letter in a late number of the London Medium and Daybreak, from G. Damiani, whose interest in the cause has frequently in the past assumed practical shape:

Damiani, whose interest in the cause has frequently in the past assumed practical shape:

"Naples has at last a regularly constituted spiritual society, with the title of 'Societic Patcolagica di Napoli,' and if the strength of its foundations and the quantity of materials employed in its construction are sure guides for judging of the solidity and durability of a structure, the Psychological Society of Naples ought long to resist the dissolving action of time; for it consists of about seventy members, and amongst them six military men, namely, one major-general, one colonel, one major, two maya capitans, and one fleutenant; six professors in several branches of knowledge, two M. D.s. two mesmeric doctors, five architects, ope pripst, one millionaire (may the light of Spiritualism enlarge his heart to the size of his pocket 1) and the remaining members are men of independent position and intelligence. Amongst the professors is the mathematician Nicola Trudi, the author of many a book, and a man of European reputation. The general is General Glordano Orselni, one of the Thousand of Marsila, twice a Minister of War under Garibadil, both in Sicily and Naples; he also fought with the English and distinguished himself during the Crimean war, and is a highly scientific man. And as to the priest, there does not exist in faily a more literal-nimbed theologian or a greater scholar than he. You see that one class of men alone is not represented in our Society, and that is the truth-loving, knowledge-devouring, honesty-doubting, pendulum and scale-carrying, self-re-lying, shibboleth-spouting, opsible and impossible-knowing, stif-revaxted and large-breasted, self-styled men of schence. These secular obstructionists we do fot mean to admit in our Society, and as according-to ofir laws one blackball is snifelent to exclude a candidate for election, I am contemplating havilg one of these balls, furned from the blackest ebony, kept always ready to prevent such a dangerous intrusion in the midist of reasonable progressive, endi

If It will be seen, by an obituary notice in another column, that Mrs. Fannie T. Young, a well-known lecturer and physical medium, has finished her earthy labors and joined her friends and co-laborers in the higher life. 3 ==

We learn from New Orleans that the Davenport Brothers have sailed for Cuba, on a professional tour.

### J. J. Morse's Proposed Visit to America.

To such American Spiritualists as read the English journals devoted to Spiritualism, Mr. Morse needs no introduction. It is his intention, we believe, to visit this country the coming autumn, to lecture upon the spiritual philosophy. Those personally acquainted with him pronounce him under the control of Tien-Sien-tie, an able and eloquent exponent of Spiritualism. Spiritualist Societies should therefore govern their engagements accordingly.

A Birmingham Spiritualist writing in a late Medium and Daybreak says that—

"Though Mr. Morse's logic, so far as I could judge, was unimpeachable, his reasoning trenchjudge, was unimperationed in a reasoning trench-ant and conclusive, and the intellect of his au-dience was kept continuously on the alert, yet there ran through all his address a glow of fervor which seemed to keep the hearts of his audience in a state of enthusiasm which could hardly be prevented from rushing into appoarious applause

I have listened to many of the most eloquent of England's orators, but never have I listened a discourse which seemed to me so harmoniously to mingle intellect and passion.

Most heartily do I wish it had been reported for the benefit of your readers. It seems to me a great waste that so beautiful a stream of undiluted truth should be given to no larger number of people than could be got into the Athenaum Hall."

### "The Prisoner's Friend."

We are in receipt of the prospectus of a new weekly paper bearing the above title, the first number of which is about to be issued by John F. Augustus, No. 147 Tremont street, (Room 2,) Boston, in the interests of that unfortunate class, the criminals of our land. Its projector says at the outset:

"We shall aim to advance the cause of humanity, in its broadest sense, to awaken a more active spirit to prevent crime, and more pity for the erring and the guilty, without ever losing sight of the best interests of the whole communi-ty. Many sympathize with those who suffer from misfortune, while but few sympathize with the wives, mothers, sons and daughters of those who suffer from crime. We believe that a better way than unrelieved severity can be found to re-form men and women." active spirit to prevent crime, and more pity for

form men and women. Persons of all shades of opinion and thought are invited to assist the movement, which will seek to protect the community on the one hand and reform the criminal on the other. The ends sought to be compassed are of vast importance, and it is to be hoped that the enterprise may prove a successful one.

### Professor Crookes.

It will be satisfactory to our readers to learn that Prof. William Crookes has in preparation a work on the Phenomena of Spiritualism as scientifically investigated and tested by him. Prof. Crookes is a chemist of well-known reputation, and editor of the "London Quarterly Journal" of Science." No better evidence can be had of the progress which Spiritualism is making in -England-thap-that-which is afforded in the open stand taken by such men as Wallace and Crookes. It is a sufficient answer to the declaration recently made by the Rev. Mr. Conway, that British Spiritualism is on the decline. Prof. Crookes has shown, by his careful investigation of the phenomena presented through the mediumship of Mr. Home, Mrs. Fox Jencken, Miss Cook, and Miss Showers, that he is not only thorough in his examination of facts, but able to answer all the legitimate demands of science in his manner of reporting them. His book, coupled with the valuable papers on Spiritualism, by Mr. Wallace, will form such contributions to the science of the subject as cannot fail to exercise a great effect on the public mind.

Geo. Colt has designed and copyrighted,

and Rider & Heywood, of Chicago, Ill., have put

forth in excellent style a photograph which is an acute and cutting satire on the late trial of Prof. Swing by the Presbyterian Church. The sketch is of more than usual significance and pungency, and bears the title, "Heresy in Chicago, 1874 On the right of the picture is a stake arranged after the good old fashion for heretic-burning, and bound to it, stands, with a quiet, impassible. face, the culprit, Prof. Swing. Prof. Patton, the master prosecutor, occupies the front of the scene, and is hastening, as fast as his long ecclesiastical robes and spectacled eyesight will permit, to set fire to the fagots which are plentifully heaped around the feet of the victim. In his left hand "P. P." "swings" in the face of the captive ascroll inscribed, "Infant Damnation. Calvin Patton." Two other antiquated figures occupy the background, one of whom rears aloft a quinquedentated fork, (much after the manner of Neptune,) which has evidently seen hard service among the "unbelieving," and has had most of its "Five Points" broken off in the struggle. The insensate bigotry which has driven on the church to its final action, and the fixed, immovable spirit which Prof. S. has exhibited during

A "crazy" Infidel in the Investigator is repeating the balderdash of theological bigots, (we are surprised that the Liberal editor admits such stuff) by copying "A Doctor on Spiritualism," from the "Medical Review," which is under the control of as bigoted a set of religious idiots as ever lived. We nailed the insanity lie to their foreheads long ago. Where a single Spiritualist becomes insane and is placed in an insane asylum, twenty-five church-members are taken there for a like cause ; statistics prove this. And for a professedly Liberal newspaper to catch up and retail this pious slander on Spiritualism, seems to us, to say the least, short-sighted policy. It is too late to attempt to palm off this transparent dodge of our enemies to deceive the general public, for the people think for themselves to-day.

the trial, are set forth with a vigor which a col-

umn of words could not portray.

Church disintegration is going on everywhere more rapidly than ever before in the memory of man. Does it not mean that the Old is to give place to the New, and that speedily? Jesus taught eighteen hundred years ago that one could not put old wine into new bottles with safety. Is it not even so to-day? There are just as many Pharisees now as then. "Give them palpable facts of the grand truths of Spiritualism, and yet they will deliberately ignore them. The old bottles cannot contain the new wine.

EF G. W. Simmons & Son, 32, 34, 36 and 38 North street, Boston, are the most enterprising of our Merchant Tailors. They are continually importing fresh stocks of the finest goods; and, best of all, are smart enough to tell the public, through the channel of the press, what they are doing. No wonder they succeed so well.

Read the announcement of the Silver Lake Spiritualist Camp Meeting, on our fifth page,

### Scientific Circle at J. V. Mausfield's.

A correspondent writing from New York City under a recent date informs us that an investigat's ing circle has been established, there by a select company of judges, clergymen, scientists, etc., etc. Said circle holds private sessions-which have thus far been very interesting-at the parlors of J. V. Mansfield, the celebrated letter-answering medium, on the afternoon of the first Saturday of each month. The cause in Gotham is on the advance, and some of the best minds there (as indeed in all other parts of the country) are inquiring into the validity of its claims to acceptance.

197 "The Spirit of Reform" and other interesting topics are considered in the Message Department, sixth page; Mrs. George Vinton, of Boston, a medium while in earth-life, affords much useful information concerning certain classes of returning spirits, and the work accomplished for them by earthly media; Charles Oshis parents: George Darricott gives advice to his sons; Hiram Banks counsels individual effort for the working out of a given problem.

those having work to be done in his line of business, Mr. J. H. Crane, painter, 22 Kingston street, (near Summer.) He makes Sign Painting and Lettering a speciality. House and Office Painting and Glazing done at the shortest possible notice. Mr. Crane warrants his work the very best, and at the cheapest price.

sation in New York City (writes E. D. Babbitt, M. D., May 25th,) by his lectures, and is confounding even skepties by his readings of character, in which he gives events, dates, and often names. This he sometimes does without seeing. the one he is describing.

17" Spirit Communion : A Record of Communications from the Spirit Spheres; with incontestible evidence of personal identity." The work, bearing the above title, is out of print. We want a copy. Who has one to spare?

127 Dr. Randolph, the well-known author, will have a new work ready for delivery in June, entitled "EULIS"-it being his acknowledged masterpiece.

Esq. It will be found upon the first page.

Ayer hold a Union Meeting with the Spiritual; ists of Lynn next Sunday afternoon and even-

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warranted. See adv.

137 A fine pamphlet, by Spirit J. W. Edmonds-" THE SPIRIT-WORLD: Its Locality and

### Spiritualist Lectures and Lyceums.

Progress are cordially invited to attend. Admiltance to conferences free.

John A. Andrew Hall. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 3 and 8 P. M. The undience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, No. I. which formerly met in Ellot Hall, will hold its syssions at this place, corner Chauncy and Essex streets, overy Smaday, at 105 o'clock, G. W. S. French, Secretary.

The Ladics' Spiritualita Aid Society meets in Cotton Hall, corner of Chauncy and Essex streets, Meetings every Thesday afternoon. Free Sociables in the evening. Mrs. C. C. Hayward, Presidenti Mrs. E. M. Mead, Secretary.

The Prophe's Spiritual Meetings at Nassan Hall, corner Washington and Common streets, every Similar at 105 A. M. and 3 P. M. Good speakers or test meetiums always present.

day, May 24th, found the ranks of the Chimten's regressive Lyceum No. I assembled in full and enthusiastic array. Singing, silver-chain recitations, banner march, declamations by Rudolph Burt'eson, Cynthia Hull, Louise Mitchell, Jessie Jackson, Wille Jones and Mr. Miller; a ruly fire plane rendition of Strauss's 'Bine Danube,' by little Miss Carloita Williamson—fue years of age—a target march, etc., etc., comprised the exercises.

This Sunday session was marked by the appearance of 'Temple Group,' (older scholars—sixteen members) R. O. Latiros, leader, with new badges and flag which they had provided for themselves. The badges combined the tints of red, white and blue, that of the leader being ornamented with tasteful tassels, and those of the group scholars bearing a miniature hidder on the blue field, indicative of the progressive or njiward movement sought to be attained by them through attendance at the school.

Some three weeks since Mr. Vaughn of the Lyceum, with Some three weeks since Mr. Vaughn of the Lyceum, with

swer (the officers to decide) to the query: "How can we best show by our lives the principles inculcated by Spiritualism?" It was decided on the following Sunday that

ualism? It was decided on the following Sanday that Miss Etta Bragdon, of Charlestown District, had given the best reply, and the prize was therefore awarded to her. The Board of Management, speaking through Alonzo Danforth, Conductor, earnestly requests all spiritualistic speakers who may be present in Bogton on Sanday morning, and can find the leisure, to visit John-A, Andrew Hall, and see what this school is accomplishing for the ristory generation. ing generation.

thy of the encouragement of the public. Its object is a

the 24th, afternoon and evening; she also answered many

questions from those present.

Nassau Hall.—A correspondent writes: "Sunday, 24th, was another day of much interest at this place. In the morning Mrs. Liftch occupied the platform and gave many communications to friends in the audience. J. Frank, Baxter was present, and his songs gaye great pleasure to the people. In the afternoon the half was well filled. An invocation was given through Mrs. Taber; Horace Seaver. editor Boston Investigator, made a brief address, and J. Frank Baxter recited his experiences as a medium, also sang, to the general acceptance. All present expressed the

### To Correspondents.

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

In reply to an inquirer who called at our office, we will state that the message of "Peter Crobell" was not published because it was altogether of a personal nature, ad-

### Movements of Lecturers and Mediums.

J. M. Peebles lectures the first two Sundays of June to Proy. N. Y., the 18th, 19th, 20th and 21st of June in Wheeling, Va., the following Monday and Tuesday even-ings in Columbus, O., and the last Sunday of June in Chi-cago: in Battle Creek, Mich., on the evening of Tuesday, June 30th, and at Detroit, Mich., Wednesday evening

Geo. A. Fuller will becture in New Redford, Mass., May 31st, and in Washington, N. H., June 7th, He has been chagged by the New Hampshire State Splittudist Association to act as their Agent for the next three months, during which time his address will be Washington, N. H. Dr. H. P. Fairfield will becure in Putnam, Conn., during June. Would like to make other engagements

Address for June, Pafnam, Conn. Permanent address, Greenwich Village, Mass. M. J. Wentworth will speak in Palmyra, Me., May 31st. Austen E. Simmons will speak in Famyra, area aray arsi, Austen E. Simmons will speak in East Westmoreland, N. H., June 7th, (first Sanday). The friends in Keene, Walpole and Paper Mill Village, are cordially invited to

A. E. Carpenter Is in the spiritual lecturing field once more, and is prepared to answer calls to betture before so-cleties, attend grove incettings, or labor anywhere to disseminate the truths of spiritualism, or advance the cause of human progress. Address of Washington avenue, Chel-

Mrs. S. Dick spoke to good audiences in New Bedford, Mass., Synday forenoon and evening, May 20th. She will respond it calls for further engagements. Address her at

No. 10 Dover street, Boston. Laura Cuppy Smith will Tecture before the Spiritualists of Boston at Harmony Hall, No. 189. Roylston street, af-termoon and evenling, to-morrow, Sunday, May aist, also the Sundays of June,

### The Lester Day-Colchester Fund. MESSUS, COLBY & RICH Since my last report of the 12th, I have received the following on the Colchester ac-

count:

(f. P. Stewart, Newark, N. J. \$1,00
Mr. Howland, 1,00
T. Morgan, Gillerton, Pa. 59
J. W. Russell, Keene, N. H. 1,00 BESTER DAY. Respectfully yours. 865 Niagara street, Buffelo, N. Y., May 19th, 1871.

God's Poor Fund.

Since the last report the following sums have been re-ceived in aid of the destitute poor: \*\*M. D. B. \*\* \*2.18
\*\*Humanitarian, '! Utlea, N. Y. 10.08 Total ..... \$12.00

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

BRITTAN'S JOURNAL of Spiritual Science, Literature Art and Inspiration, Published In New York, Price s

Art and Inspiration, Published in New York, Price so cents,
THE LANDON SCHEDGEST MAGAZINE, Price Socents,
THEMAN NATURE; A Monthly Journal of Zolstic Science and Intelligence, Published in London, Price Secents,
THERELIGIO-PHILOSOPHICAL JOURNAL: Devoted to spiritualism, Published in Chicago, III. Price Secents,
THE LITTLE BOUQUET, Published in Chicago, III. Price Secents,
THE LYCEEM, Published monthly by P. H. Bateson,
Toledo, O., and designed for the children of the Progressive Lycenius, Price 7 cents per copy; 75 cents a year...
THE CHICHELE, Price 6 cents
THE HERIALD OF HEALTH AND JOURNAL OF PRYSICAL
CULTURE, Published in New York, Price 15 cents.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in-Minion, each insertion. BUNINESS CARDS, - Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

### SPECIAL NOTICES.

Ladles, one half the trouble in running your Sewing Machine may be avoided by using the Eureka Machine Twist. It is the best.

WEEK'S DOINGS IN WALE STREET. - Explains stock operations on small capital without risk. Copy sent free. Tumbutnock Co. 2 Wallst., N. Y. My.30,—4w\*

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

THE WONDERFUL HEALER!—Mrs. cae same months.

The wonder of the conversation of the controlling of the controlling and the care held on Thursday evening of each week. The public and mediums generally are controlling and the call.—Mrs. Lottle Taber and other mediums will hold scances at 10% A. M. in this hall, corner of Chauney and Essex streets.

Hermony Hull.—Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meeting every Sunday at this hall, No. 19% Boylston s red. Lectures in the afternoon and evening. Admittance fee 10 cts.

Boston.—John A. Andrew Hall.—The morning of Sunday, May 24th, found the ranks of the Children.

Boston.—John A. Andrew Hall.—The morning of Sunday, May 24th, found the ranks of the Children.

DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

age and sex.

Oswego, Oswego Co., N. Y. P. O. Box 1322.

Ap.25.13w\*

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR Apt. 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 STREET, (ROOM C<sub>i</sub>) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Mrs. Nellie M. Flint has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. \_My.23.4w\*

Mrs. M. Gray, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16.-3m\*

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

was of no interest whatever to the public. He was anxious to explain certain family matters to his daughter, but could not control her to do so, except in the Circle Room.

Dr. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 to fair. Hours 9 to 11, 2 to 6, 92 Hudson st., up two flights.

May 20, 4w

May 20, 4w

### BUSINESS CARDS.

ANOTHER INVOICE OF BOYS' CLOTHING FROM NEW YORK. Matched Suits, (Jackets, Paids and Vests, eto fit Boy's from 9 to 14 years of age - a good Suit for \$5.00, a better one for \$00.00, and there are some for \$12.00, which are every chorp. Our Five Dollar New York Saller Salts are a great NEIGHBORS"

FOR MOTH PATCHES, FRECKLES AND TAN, Ask your Drugglst for Perry's Moth and Freckle Lotton, which is hormosyand in every as infution Or for his innoved Comedone and Phuple Remedy, the great Skin Medicine for Pimples, Back Head of Firsh Worms, Orronsult R. C. PERRY, the Noted Stir Doctor, Fellond Street, New York.

NAN FRANCISCO, CAL., ROOK DEPOT,
At No. 39 Keamer Street (opstate) may be found on site the BANNER or Latert, and a general variety of Spips Hunlist and Reform Refoke, at Lest in paper, Also Adams a Co. Stoleton Penns, Plantchettes, Spenner's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Cuedas mailed free, 3g Reinittances in U.S. currency well assignment and collections and the data mailed free, selved at new Astron.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., 60 Race street. Philadel-HENRY T. CHILLD, M. D., 60 Race street, Philadelphia, Pa., has been appeared agent by the Ranner of Light, and will take orders for all of Coby A Rath's Publications. Spiritual and Libertal Books on sale as above; also by DR, J. H. RHODES, 918 Spiring condensitiest, who will self the books and papers at 10 - 20 c and at Liberth Hall, corther Broad and Coates street, at all the Spiritual

A. J. DAVIS & CO., Booksellers and Publishers of stand-ard Books and Periodicals on Harmond Philosophy, Spir-itualism, Free Religion, and General Reform, No. 21 East Fourth street, New York. H. Novy L.

ERIF, PA., ROOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher; keeps on sale at his store, 6x French street, Eric, Pa., hearly all of themost popular Sphettuniistic Books of the times, Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

LEESS BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for

J. G. DARLING & CO., Lunenburgh, VI., keep for sale Spiritual, Reform and Miscellaneous Books, pub-ilshed by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Riokester, No. 1631 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the RANKER OF LOGIT, and a full supply of the Spiritual and Reform Works plablished by Colby & Rich.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERRY No. 68 Russell street, Methourne, Australia, has for Sale at the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Roston, U. S., may at all times be found there.

### ADVERTISEMENTS.

COLBY & RICH, NPECIAL NOTICES. - Forty cents per line, Publishers and Booksellers No. 9 MONTGOMERY PLACE,

Spiritual, Progressive, Reform,

### AND MISCELLANEOUS BOOKS,

TERMS CASH,—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid (C.O.D.

\*\*Bar\*\* Orders for Books, to be sent by Mall, most invariably be accompanied by each to the finantial of each order.

Any Book published in England or America, not out of print, will be sent by mall or express.

\*\*Bar\*\* Cainlogues of Books, glying prices, &c., sent free.

### SPIRITUALISTS OF MASSACHUSETTS

SILVER LAKE GROVE, PLYMPTON,

ON THE OLD COLONY RAILROAD, Under the management of

THIE GROVE is situated upon the banks of a most beautiful lake, which is seven miles in circumterence; the waters are clear as crystal, of great depth and abounding with fish of various kinds. The groundseminate over seventy acres, are diversified with a succession of chilis and valleys, and covered by a thrifty growth of forest trees, and are admirably adapted to the purposes of large social gatherings. Great improvements have been made upon these grounds since last autumn, including the enlargement of, and improvement in the buildings and other equipments, especially of the Dining Hall. Restaurants and Cooking Apparatus, which have been enlarged to a capacity sufficient to do the entire cooking for 200 persons daily.

TABLE NOTICE.

and Cooking Apparatus, which have been enlarged to a rapacity sufficient to do the entire cooking for 200 persons daily.

TABE NOTICE.

The Managers are having manufactured expressly for them a complete assortment of Tents for the Camp Meeting at very heavy expense. Thus scenting the "Campers' from the annoyance of fifthy or leaky tents, and obviating the necessity of breaking camp at a very early hour in the morning and in a rain-storm, as was the case last year, and is lable to always occur where tents are hired.

The Managers hereby assure their friends and the public that no effort will be spatied on their part to remedy all deforts in the general arrangements, which were indeer the circumstances mayolotable last season, and that they propose, by the aid of the knowledge obtained through their extensive experience in the management of Camp Meetings and Plenfes, to make the coulding season the crowning success of their efforts.

DR. A. H. RICHARDSON, of 25 Main street, Charles, town, will have the enthe charge of the tents, and will be happy to furnish any information desired in reference to that subject. Address by letter geabove.

All SPIRITUALISTS and fibrodisof TRUE FIREEDOM (not Anarchy), under whatever name, are conductly such as to samo which us on this occasion.

The Managers reserve the right to expel from the grounds any and all persons whose conduct is persistently such as to annoy and disturb the harmony of the "Camp," or who violate established regulations for the Grove.

Boston, May 4th, 1873.

H. RICHARDSON, Managers.

A. H. RICHARDSON, Managers.

A. H. RICHARDSON, belid at the above Grove in

A. B. The First "Grand Union" Piente of Spiritualists for 1874 will be held at the above Grove on Wednesday, June 20th. Particulars in due season.

May 30.

Weldiesday, June 20th. Particulars in due season, May 20.

THE MENTAL MAGNETIC CURE,

AS PRACTICED BY DR. CHEEVER.

FRADICATES disease—Acute or Choode—and restores to hear the twenty-five in the hundred, without the use of drugs. Oners, hose with uncuscipatible temperament and conditions, require medicine. A skillful examination determines the location and nature of the disease, and the medicines we administer and the remedies we apply are made penetrating, operative and temedial, by the aid of the Magnettzing process, (by which HARVEMAN hierceased the power of his medicines-homotopathic) healing tuberenia on the imags, etaleating cancer through the serous, surface, magnetzing for envatures of the spine, and expelling and allaying other forms of disease, or deranged conditions. Amenor them, the sufferings attending gestation and parturition, are controlled and diminished under this exalted treatment.

All knowledge is not empirical. The interoscope, sympathy, clairvoyance, intuition and other gifts, impart information relative to the invisible molive powers which constitute animal life, and the method or means of preserving if in, or restoring it to, harmonious order. Swepterstoning, a hundred years ago, saw, asserted and proved that the generally accepted theories relating to the circulation and the nerves were founded upon error and fraught with injury.

More than twenty years have passed since we first made need to the trivals.

tion and the nerves were reasonable for the surface we first made useful big furth.

More than twenty years have passed since we first made use of Dr. II. H. SHERWOOD's Magnetic Battery; hence forth we shall devote our energies to restore to health and harmony the diseased in body or mind, through the wonderful chicacy of Electro-Magnetism and the fudicious use of medicines.

May 30. 6w\*

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Thirline Hall, a Winter street,—The Boston Spiritualists Union will hereafter hold meetings, for lectures, conferences, etc., every Sunday evening at 75, oblock, in the
above-mentioned half. All Spiritualists and telends of
Progress are cordially invited to attend. Admittance to

ars bearing a ministure ladder on the blue field, indicative of the progressive or njiward movement sought to be attained by them through attendance at the school.

Some three weeks since Mr. Vaughn of the Lyccum, with a view to increase the interest in "Answers to Questions"—which is also a regular order of exercises in this school—offered a copy of the book, "Nature's Laws in Human Life," to the pupil who should return the best answer the offered to dealth?

Ing generation.

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 21th, viz.: "Once on a Time," and "Pown by the Sea"—on the evening of "Decoration Day," Satufday, May 30th, at the Academy of Music, Chelsea. The Club is, in point of histrionic talent, worthy of the greguragement of the public. Its chiest is a

good one, and it is to be hoped that its appearance in Cheisea will be greeted with a full house.

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### Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name Ricars through the instrumentality of

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

underedeped state, eventurally progress one difficut.

We ask the reader to receive to doctrine put forth by aptrite in these columns that does not comport with his or her reason. All express as much of truth as they perceive to more.

The Banner of Light Free Circle Meetings

of Powers for our t tree-Room solicited.

Mas. Cos and covers for our tirels Room sellcited, Mas. Cos and review for visitors at her residence in Moddays. The stay of Thursdays, until after six prefers, M. She give no private silling.

Shall religious or private silling.
Shall religious in the fails for brief answer by spirits. First withering or two proper questions, addressing the spirit questions, addressing the spirit questions, sealing and write vote on the fails of the fail patter then put their in an expected, sealing and write vote own address in the entrailed. At the case of the same the Chairman will return the letter to the writer, Questioners shought not place letters for answer upon the circle table expecting lengthy respiles, wherewise they will be desaporated. plien, otherwise they will be disappointed. Lewis B. Wilson, Chairman.

### Invocation.

love and wisdom are the saviours of all ages and of these so called United States may be at peace with himself, with the world, and with thee. May of all the oppressed, and may those by whom he their ways and turn to thee, the living God, and that which belongs to him, and claiming no more for themselves than that which is their due, We pray thee that this great nation may shake nation send out magnetic powers, that shall overcome all darkness and make glorious indeed the light of the coming generation. We pray thee in behalf of the oppressed everywhere. May all mental darkness be speedily removed, and may that light which can come alone from thee shine into the hearts of thy children, propelling them to good deeds, forcing them on nearer and still it, and mother and all the folks, and Uncle George nearer to thee. Amen. Feb. 24.

### Questions and Answers.

Controlling Spirit.-Mr. Chairman, I am ready to hear whatever queries you may have to

QUES,-[By. E. M., Jamestown, N. Y.] Today I listened to a sermon in one of our popular this new life want me to go off and have some churches, and, not being satisfied with the minister's version, I respectfully ask the controlling intelligence for the true meaning of the following quotations used in his text:

R is A: A: A: Behold he country with clouds, and every eye shall see him, and they also who pierced him, and all kindres of the earth shall wall because of him.  $^{12}$ 1 am Alpha and Omega, the beginning and the ending, which is, and which was and is to come. The Almighty  $^{11}$ 

or many mighty works. "He shall come again with clouds." Oh yes, there are plenty of clouds of every description. The mental skies are terribly clouded by bigotry and superstition; but this Sun of Truth will dispel them, and by-andby, when it rides high at noonday, they will all be gone-the heavens will be clear, and every eye, every soul, every conscious life, shall know that this is the Lord God, the Infinite Power that spoke in past ages through prophets, seers and sages, that may and does speak in these days. It has, to my mind, no reference to a personal coming of the Lord Jesus Christ, but to the coming or renewing of a principle, a return of spiritual manifestations-simply that, and nothing

Q .- What is meant in the invocation by Father,

Son, and the Holy Spirit? A .- Past, Present, and Future Good, embody-

ing all degrees of life, from the morning to the evening. Q .- Are there not undeveloped conditions in

Nature whereby we may expect a higher order of life than man, if the animal development theory is true? but do we see any signs of such beings in this age?

A .- Man in the past, and man in the present, and man in the future, are three different conditions or states of one power. That the present will give to the future a higher order of manhood or humanity, is a known fact. That that humanity will be endowed with higher instincts, with diviner impulses, is also a known fact, and that necessary changes in form and feature will be requisite to these new elements of the future is also a known fact; therefore, in this sense, Nature has in store for the world a higher order of development than that which is now the hu-

Q .- What race of human beings was the first

spiritually unfolded? A .- Everything that contains a living spirit is, in a certain degree, spiritually developed, therefore it is impossible to tell what race of beings was the first spiritually developed. Spirit and matter are coëternal. It would be impossible to tell when and where and how spiritual development has begun.

Q .- What proofs have we that the different races did not have their existence at about the same time and in the same manner?

A .- Geology offers abundant proofs to the contrary. There is no necessity for searching in any other kingdom for proofs to the contrary.

Q .- [From Mrs. R. F. Pray, Bristol, N. H.] Will some of our friends gone before please communicate to us through the Banner, to prove to some near and dear to us that spirit return is no

A .- A personal question, and therefore unanswerable by me.

Mrs. George Vinton:

When here in this lower life I was a medium. My controlling spirit purported to be a Chinese. Now some of my friends desire to know whether or no I have met this controlling spirit, and what and who he is. Tankahee was a Chinese philosopher, contemporary with Confucius; and, although he made many strange manifestations through my mediumship, yet the was no less the philosopher, and all these manifestations were stepping stones to something more substantial, each one having its hidden, or spiritual, or occult meaning, and each one being of more service, really, to disembodied spirits, than to spirits' here in the body, because these disembodied spirits could comprehend the manifestations, and therefore receive the full benefit of them. The majority of mediums and Spiritualists have fallen into the error that their mediumship is to be excreised solely for the good of spirits in the body... Now that is a mistake. There are ten spirits out of the body to one in the body benefited by the gift of medium-hip, and yet the uneducated Spiritualist will ask: How is it that these spirits are obliggd to come back to mediums to be benefiled? It is because their lives have been suddealy cut off in darkness-some kind of darkness-and they must come back here to fill their lamps. The parable of the virgins, wise and foolish, contained a spiritual meaning which may well apply to these millions of returning spirits who come to receive light through modern as a through ancient mediums. They went out, most of them, without any oil in their lamps. They-Thou Pathersson, and Holy Spirit, thou whose find themselves in spiritual darkness, and they come back praying for oil. First they ask their all peoples and all souls, we thank thee for all friends on the other side. What do those friends, thy benefits, and we pray thee for those we have say? "We have none to spare; go and buy for not yet attained. We ask thee, oh Father Spirit, Yourselves; go and be baptized in mediumistic that an especial blessing may rest upon the kind life, and so buy for yourselves." And so they do, physician through whose skill and faithfulness inillions of them, all over the world, every day: our medium is saved unto us and to the world, and so poor mediums, in filling these lamps, be-May thine angels of love minister constantly to come exhausted themselves and frequently fall his needs, strengthen him in all goodness, and by the way, and have need, oh how often, of finally, at the close of this life, welcome him to good Samaritans to lift them up and care for the that is to come with thanksgiving and joy. them until Nature can recuperate her exhausted ask thee; oh Father Spirit, that the President forces. Jesus understood the law. We know he must have understood it by his many expressions. When he says, "Who touched me, for 1 his heart, be tuned to the key of justice in behalf | perceive that virtue has gone out of me?" a poor woman had only touched the hem of his garment; is surrounded, whose public lives have hitherto but she had extracted those life-giving forces been filled with corruption and shame, mend from him that were necessary for her upbuilding. He felt the loss. So it is with all mediums; so it live honest, truthful lives, giving unto each one was with me. I struggled on through many weary years with forces broken sometimes and sometimes unbroken, until at last poor human nature could do no more and I joined my angel off its seeds of death and rise up renewed in life, guides in the higher life. I aim not asleep-not giving theer the honor and the glory. May the dead. Oh no! Though my friends seldom hear noble hearts that live everywhere in this great from me, I am an active, living spirit, and doing a mightier work in the other life, than I ever did here. Mrs. George Vinton, of Boston. -Feb.-24.-

### Charles Oscar Carter.

Hullo, mister! [How are you?] - I am firstrate, only I am dead. Father's a crying about thought I had better come here and send 'em a letter, if I could. My name is Charles Oscar Carter. I lived in New York City. I was nine years old. And I want mother to stop crying about me, because it makes me homesick. See ing as I've got to stay away, I don't want to keep, homesick all the time. The boys here in Jolly times, and I can't go while she's feeling bad. You tell her, will you? [Yes.] Uncle George says she ought to be very thankful I've fallen into such a pleasant place, and that I am getting along so well, for if I had lived here in this life and had got forced into the ministry, I.

When do you send out your letters sir" Iln about two months.] Oh, fury! not before that? | Not unless the Chairman on your side gives permission. J Mr. White? [Yes, if he fills that place to day; you must ask him.] Well, if he says yes, then what'll you do? [Print it week after next.] He says, "I can't do it, Charlie." [It will be announced next week, so your folks will know you have been here.] All right; 1 suppose I'll have to walt. Good-by, sir.

Feb. 21.

### George Darricott.

'My sons have said, "If there is any truth in Modern Spiritualism, they wish I would make my presence from the other world known, and would advise them concerning a little financial scheme that they are both interested in." Well, if you persevere in it, boys, financially, no doubt, it will turn out a good thing; but after you have got through with it it will prove to be a mill-stone round your necks. I say a good thing-that is, financially, I mean. Before you get through with it it will prove to be a mill-stone round your necks. Now do just as you please. Take your risk or not, just as you like. George Darricot, to his sons. Feb. 24.

### Hiram Banks.

A question which brings me here this afternoon I shall decline to answer; first, because I don't consider myself competent to answer it, and next, because I don't think the answering of it in any way would benefit the one who has propounded the question; but this much I will say: The problem is before you; work it out. If you can't, you are not so smart in this as in other things, and if you work it out you will do it, doubtless, to your own satisfaction. If somebody else does it for you, you won't be satisfied with it: Now he as smart in this as in other: things, and you will never regret it. Hiram Banks. Good-day, sir.

Séance conducted by Father De Smet.

MESSAGES TO BE PUBLISHED.

Thursday, Feb. 25, -Perry Lyons, of New Orleans; Em-na Mason, to her mother; Bridget Finnegan, of Boston,

L. Libby; Annie Doran, to Sister Agnes, of the Catholic t nargy School.

Thereday, March 12. David Ryder, to his sen in West Philadeighha, Pa.; Ah Su., to his father Ah Chang, of Sacramento, Cal.; Annie Carter, of New York, to her mother.

r. aday, April 6, John H. Taylor, of Bath, Me., to mather; Liout, stohn H. Taylor, of Bath, Me., to mather; Liout, Howard M. Burtaham, of Long Meadow, stylength, Fifth Artifery; Rufus Meade, American isnl at sate Juan del Sur; Jean Gleggins; Mattle Silli-t, of New York City, to her mother; Margaret Gray, of Jean Street, Rustin, to her children, urselan, April 7. George W. Patirey, once an engineer the Eastern Raffrond; Mary Stevens, of Roybury, Mass.; A Fendersen; Luke West; Patrick Minnaben, of Sangi-pierson, Cal.

Cal.
1. April 9.—Alice Watkins, of Augusta, Me.;
2. cn, of Sudbury, Mass., to his family; Tommie e, of Boston, orday, April 13.—Licut. Sammer Paine, of the 29th 8:1 Annetta Gilbert, to Mrs. Enrabeth Weblen; Na-Harlburton, to his brother; Dr. Anson P. Hooker, of tracks.

ambridge, Mass.

Trosday, April 14. Miles Thomason; to his filend
'mitp; Jane Phillips, of Lewiston, Me., to her brother's
ami y: Alice T. Abbot, of St. Louis, to Mrs. Lizzie T.

A. Arie I. Anded, a St. Jonas, Control of the Ursday, April 16, Teal, George L. Prescott, of the Less; Tad Lincoln; Harriet Egymith, of Battimore; de, Temenmine es ka, ite friends in Washington, nolong, April 20, "Tom Horan, to his wife; Fannlen, of Boston, to her mother; Eleanor, to Hiram ass of Youngstown, Nagari Co., N. Y.; Ann Merbock Turpin, "Johnes Aldro, to Mrs. Mary Albio, ew York City; Seth Hirshaw; Jules Faler, to his ds in New York City; James Henry Henderson, to after.

April 23. Julia Hathaway; George Peabody, triends in London, Eng.; Edua Barrett, of Bleecker eet, New York City: Mambe Emerson, to her fatter; wid Walbridge, of Missour!, to his brother William, in

Prelatives; Hiram Ericson, to friends; Georgie Kalbe, New York CHY.
New York CHY.
Providing, April 28.—Georgie Davis, to his mother; Hen-Francis Adams, to his mother; Samuel Gerrish, of ortsmouth, N. H.; Many Jame Willels, Permi, Beserve Mondoy, May L.—John Graham, of the Penn, Beserve orps; Sabrina Jameson, of Utica, N. Y.; Dr. Thomas delutist, of Canada Fast; Tommie M.Cann, of Roston, Tomerdoy, May 5.—James Crofts, of Albain, N. Y.; Ma-Knights, of Orl Town, to ber mother; David Ames; Hya Crane, of Portsmoath, N. H.; John Dilloway, Exally, Crane, of Portsmoath, N. H.; John Dilloway, Exally, Canada, Control of Portsmoath, N. H.; John Dilloway, Exally, Canada, Orlands, O

S. Gannett.
Thursday, May 7.—Adelta Frances Williams, of New York, to ber mother; William Dennett, of Portsmouth, N. H.; Betsey Carter, of Toston, to her son; Comfort Starkweather, to her daughter; Capt, Wm. Hacker, Monday, May 11.—Ben Watkins, of Missouri; Matthew Peckins; James Irwin, to his friends in Tennessee; Margater Ellen Brown, of Nashville, Tenn, 719, her mother.

Eagerness of Spirits to Communicate. Messages given at Mrs. J. T. Burton's, March 7,

There are many reasons why a spirit should be more eager to meet and converse with an old friend in the body than that the person in the hogly should desire to nivet the spirit. First, we have so far transcended, our old conceptions of the real, that we long to impart the fractions of truth which we find it possible to do through mediums. Secondly, we are secure in our imperishable precincts, and would assure our friends of our safety. We know the bereaved mourn for us, considering that we have gone forth upon a trackless sea of doubt and uncertainty. We would convince them that a haven has been reached and our happiness secured. Feeling the old dreads anew of death and the grave through the powers of memory, we are cognizant of the distress and apprehension felt on our account, and after we have realized the changes of translation, and been made recipients of the gifts of freedom and release from corporeal suffering, have opened our spirit senses to the divine light and love of sublime life, the intensest desire seizes upon us to impart the information to the beloved at the old homes, and it is not surprising that mediums are beset by influences of diverse kinds, and that they should, when in condition, present names and histories of multitudes unknown to themselves or to the auditor present The impressional medium is besieged by spirits who were men of every nation, and whenever opportunity offers, these will force themselves upon the observation of any or of all, hoping to secure some avenue to meet a friend or send a word of intelligence. MARY.

SELF-EXAMINATION. If every man would undertake to search himself inside and out every night after his day's combat with the world, to probe his motives and

question his abilities, he would wake up next morning more morally vigorous for another day's

routine.
The greatest trouble I find among the people s their inability to think, to make reflection pre-cede a move. They dash on without an axle of sound consideration to turn on, and find them-selves floundering in difficulties. When reason and will join hands, then the mire of difficulty becomes less formidable and the wheel of fortune SAM'L JOHNSON. less tardy.

SLOW PROGRESS OF REFORM. Every truth attered, every assertion made by And an Alpha and Omega, the beginning and the ending should have been a black sheep in the flock, and us, must cause skepticism, suspicion and asperticle in the spirit of Truth; of Reform, that nobody knows what would have become of me, and us, must cause skepticism, suspicion and asperticle in the rest of Reform, that nobody knows what would have become of me, and us, must cause skepticism, suspicion and asperticle in the rest exists in the pressure of the rest of the ent. The same spirit that did so many mighty set things awfully, so Uncle George says, and truth, and still through every mind unused to it works in ancient days is fulfilling the prophecy of those days in these days, and again performseen of the travail of many and am satisfied, and yet shall mourn until the whole earth is brought under the cheering branches of a universal roof-tree of reform. ARAGUS WINTHROP.

### OUR OWN PUBLICATIONS.

### Opinions of the Press, etc.

BIBLE MARVEL-WORKERS, and the Power which helped or made them perform Mighty Works, and utter Inspiral Works; or. New Readings of 'the Miraces.' By Albert Patham, A. M. This is another spiritual book, the author of, which attack is above to the curround power in weathers to tempts to show that the supposed power in "spirits" to-day accounts for and explains the marvels recorded in the lipide. We would like to know first, however, whether those "marvels" really happened; whether, for instance, Jesus stopped a 'tempest by saying, "Peace, be still"; whether he talsed the dead, died himself and came to life

whether he raisen the ucan, area among again, &c.

Mr. Potnam takes for granted that Jesus did these things. We do not, and so we want "the previous question! Settled first, or else let the Spiritualists perform the same marvels now that are attributed to Jesus. That would prove that the Bible intracles and the Spiritual phenomena are identical or the same. But those who wish to examine Mr. Putnam's volume will find it at the Banner of Light other. No. 9 Montgomery Place, Boston. — The Boston Investigator. Boston Investigator.

GOLDEN MEMORIES OF AN EARNEST LIFE." A Bi-ography of A. B. Whiting, together with Selections from his Poetical Compositions and Prose Writings; Compiled by hits Sister, R. Augusta Whiting, Introduction by J. M. Peebils.

"His years, 't is true, were few, His life was long," "We live in deeds, not years; In thoughts, not breaths,"

In thoughts, not breaths."

The book is well gotten up, rich in thought, and a treastre to any household that possesses it. The fine steel plate engraving of Mr. Whiting which adorns the work, is a good study for those who wish to see the effect of free-thinking carried through several genorations in Mr. Whiting from his ancestry—the hoble blood of those who dared to think for themselves. Price \$1.50.—"Our Age," Battle Greek, Mich.

A VALUABLE EXPERIENCE. — This generation is indebted to the experiences that others before it have worked
out. Our comfortable homes, railroads, telegraphs, and
ten thousand other biessings had to be worked out through
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twenty seven years, is offered for sale by Coby & Rich,
No. 9 Mongomery Place, Boston, Mass., and is sent to
any part of the United States for \$4.50. In our judgment
\$4.50 cannot be better used, "It will save many minds from
the sloughs of despond through which Mr. Owen struggled.
—Old Soldier's Advacate.

AGASSIZ AND SPIRITUALISM. Involving the Investigation of Harvard Codes. Professors in 1857. By Allen Putnaum. Boston: Codby & Rich.

The purpose of this pamphlet seems to be to show that seventeen years have changed very much the feeling of scientific men toward "Spiritualism," and that the great naturalist had at his death a different opinion of the marvels of this influence from that which he had in the investigation, and the verifict which he and his associates refusive the so-called "Investigation" is rather eiffying. When the professors were present everything seemed to go wrong. The spirits were hindered. The majs would not come: the knots would not untle. There were disturbing causes. But when the matter was transferred to editors and plain men of business, Harmony was restored, and the spirit world was made known. Why could not Mr. Putnaum have appended some communication from Agassiz, that we may hearn whether there are fishes and fossils in the spirit-world?—"B.," in the Christian Register, Boston,

ma Mason, to her mother; Bridget Finnegan, of Boston, to hor won.

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

Thursday, April 20.—Jonathan Hamilin, of Malne; Jane Elliot, of Worcester, Mass., to her children; Judith Gates, of Portsmonth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Tuesday, March 3.—Major Abbott, of the 20th Mass., Thomas Donovan, of the 2th Mass.; Tommie Harris, of the "Ville du Havre," to his mother; Tomme Harris, of the "Ville du Havre," to his mother; Frances Ellen Rodinson, (who died this mortaing in New York, 10 friends in this city; Daniel Spillen,

Monday, March 9.—Thomas C. Chilsholm, of Chicaga; Ill.; Ellen Stevens, of New York, to her sleter; Ben Moodily, March 10.—Uakes Ames; Charley White; James

Tuesday, March 10.—Uakes Ames; Charley White; James

Monday, March 10.—Uakes Ames; Charley White; James

### Passed to Spirit-Life: From his residence in Sharon, Mass., on Monday, May

I months, the spirit of Nehemiah Leonard.

The cause of his decease was simply old age, and he cassed out from his weary and worn physical casket quietly as a child failing to sieep. Mr. L. commenced business the as a truckman for the United States Navy Yard, in hardestown, but finally became a well known stable-keeper a Buston hashin each bit in house from fifty cases and

itte as a truckman for the United States Navy Yard. In Charlestown, but finally became a well known stables keeper in Boston, having established himself some fifty years ago in that part of Howard street where the Athenceum now stands. His memory recalled a period in the history of Boston when that portion of the city in yielnity of Gooch street was not yet reclaimed from tide-water.

The deceased had been for years previous to his change of spiritua ism, and a constant reader of the Banner of Light, and he longtifyly locked forward to the time when he should be released from the trials of the physical to meet with his children who had preceded him. May his aged wife, who after eighty two years of montal piliginage feels that her feet are close to the river of death, be cheered, both now and when the hour of her transi-lion arrives, by the certain assumance of a reinilion with the loved which no chance or change can dissever.

From the home of Dr. H. C. Coburn, at Centre Strafford, N. H., May 5th, Mrs. Fannle T. Young, aged 42

years.

Her disease was epilepsy, and after many weeks of great suffering, paralysis ended her life in this earthly sphere. She leaves an only child, a daughter, to mourn her loss, with many other stincere and devoted friends. For twelve years she was accamest and fatt full worker in the field of leber for Spiritualism, and her last spoken words here were. I am going bigher. She was loved for her amazbility of disposition, and though she met with many disappointments and reverses of fortune, she was never heard to murmar or complain, but was ever cheered on by her beautiful belief of that better hour beyond the river where she would meet her loved companion, who had passed on many years before, and with other loved friends. And now we can only pray that we may follow her grand example, and be as patient and ever ready when the heatman comes to bear us to her beyond the tide.

Even Eveloper, Mass. April 6th, Mr. Bradlsh Summer.

From Foxboro', Mass., April 5th, Mr. Bradish Sumner,

From Foxboro', Mass., April 5th, Mr. Bradish Summer, aged 80 years and 6 months.

The "home in heaven" of which his heart had so long propheshed, has become to him a blessed reality. Firm in the faith that the change called deaty was but the birth of a higher condition of existence, he chelefully midfield his earthly destiny. In the fullness of years, at the setting of the Sabbath sun he laid down his pligrim staff, and, with the blessed spirits who had so often strengthened his heart with their messages of love, he lath "entered into rest," A passing shadow hath fallen upon the home from whence he hath departed, but "the light from becomd" streams in through the gloom, and they who drop the tear of affection to his memory are consided by the thought.

"That he hath gone where the weary are blest,

"That he hath gone where the weary are blest, And the mourner looks up and is glad." LIZZIE DOTEN.

From Cola, S. C., on the morning of June, 14th, 1873, Mary, wife of P. W. Fuller, aged 43 years 3 months 2:

days.

She was a believer in the Spiritual Philosophy, and her passage from this to the spirit-life was a happy triumph over the "terrors of death." She was a fewored and loving wife, and was idolized by her companion who now sadly misses her physical presence. Her sufferings were sovere during the last four months, but she retained consciousness to the last. With a countenance radiant with hope, she bade her husband and triends adieu, and smilingly passed to the home of the angels.—Com.

From the residence of his parents, at Annisquam, Mass. May 17th, Wallace, only son of Mr. and Mrs. Ed. Cook, after a brief life in morial of 3 months and 4 days.

after a brief life in morial of 3 months and 4 days.

The death of S. L. Walker, better known to our citizens as Frof. Walker, will excite both remark and regret. He had come to be one of the most familiar and genial men upon the street. He was the first successful Dagnerreotypist here, and one of the first in the country, and as long as his eyesight remained unimpaired, was never satisfied without producing the best pictures known to what, since his beginning, has become the photographic art. The Protessor was a natural enthusiast. He loved nature almost to worship, and was never done with his admiration of our hills and ever changing sky. Almost of necessity he was a Spiritualist, and being one, there was no cloud of doubt upon his mind. Some one will doubtless, however, do him greater justice than is possible in the moment of this hasty panagraph. He has left no enemiles and no injustice behind him, and those who knew him best will have least fear that he will not find a more congenial world whither he has gone than was this which he has so suddenly left. We remember to have heard him read, not many months ago, a sort of strewell to this life, which will not unifiely see the light now that, to use his own phrase, he has "passed on for another." "Populakernet (N. Y.) Dattly Nerve, April 27th. light now that, to use his own phrase, he has 'v passed on ac another, ''-Poughkeepste (N. Y.) Daily News, April 27th.

### PUBLIC MEETINGS, ETC.

The Northern Illinois Association of Spirit-unlists.

The Northern Illinois Association of Spiritualists.

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

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

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

The First Society of Spiritualists of Chicago are in full
sympathy with the Northern Illinois Association of Spirtiualists, and many of them members of our Association
They Association will make ducefforts to entertain all that
come.

2019, Illywand, M. D., President,
Methary, Ill,

E. V. Wilson, Secretary, Lombard, Ill.

New Hampshire State Convention. New Hampshire State Convention.

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

this meeting.

Come one, come an, who define one of soul!

Per Order of Business Committee.

L. A. Sturtevant, S. A. Brockwat, J. M. Perkins. come all, who would enjoy a feast of reason

Notice.

Notice.

The Second Quarterly Convention of the Iowa State Association of Spiritualists for 1874 will be held at Berry's Hall, Fort Dodge, on the 27th and 28th of June, commencing at ten o'clock A.M.

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

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

Guests will be entertained as far as possible.

Enwin Cate, Pree.

Mrs. J. Swain, Sicy.

MRS, J. SWAIN, See y. Fort Dodge, Town, May 19th, 1874,

The New Jersey State Association

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

D. J. STANSBERY, Sec y.

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L. J., OSMENT, Cleveland, Tenn,

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A. J. WHITE, Trustee Bradley Co.
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A. E. BLUNT, P. M., Clevelandy Tenne the past year, and

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

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PHOTOGRAPHS.

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### DECORATION DAY.

BY, T. W. HIGGINSON. Mid the flower-wreath'd tombs I stand,

Bearing Mies in my hand. Comrades ' in what soldier-grave Sleeps the bravest of the brave

Is it he who sank to rest With his colors round his breast? Friendship makes his tomb a shrine; Garlands yeil it; ask not mine. One low grave, you trees beneath.

Bears no roses, wears no wreath: Yet no heart more high and warm Ever dared the battle-storm. Never gleamed a prouder eve

No the front of victory, Never foot hath firmer tread On the field where hope lay dead, Than are hid within this tomb.

Where the untended grasses bloom, And no stone, with feign'd distress, Mocks the sacred loneliness.

Youth and beauty, danntless will Dreams that life could ne'er fulfill, Here lie buried; here in peace Wrongs and woes have found release.

Turning from my comrades' eyes, Kneeling where a woman lies, I strew lilies on the grave Of the bravest of the brave.

Anniversary Week: Meetings in Boston: Convention of the New England Labor Reform League: Sixth Annual Convocation of the New England Woman's Suffrage Association: Boston Eight-Hour League: Ameri-

This traditional period, which has, by common consent, been observed from generation to generation in Boston, came to hand Sunday, May 24th, with its usual accompaniment of threatening skies, which Monday developed into a whole firmament of rain." But the zeal of the public was not in any manner dampened by the showers, neither can it be said that the weather the present week has been more unpropitions than on former occasions—in fact, we think there is a balance in its fayor. The various meetings, reformatory or ecclesiastic, which have taken place, have been well attended, and have been provocative of much useful exchange of thought. 3.

LABOR REFORM. On Sunday morning, May 24th, the New England Labor Reform Lengue imagurated its regular annual convention at Codman Hall, No. 176 Tremont street. Col. William B. Greene, President of the League, occupied the chair. Remarks against usury on money were made by Messrs, B. K. Tucker, W. E. Wright and E. H. Heywood, which latter gentleman presented, at the close of his speech, a series of Resolutions, of

on viese or ins specen, a series of Resolutions, of which the following paragraph is an epitome:

Starting out with the declaration that "since service supplies our wants and creates the improvements upon raw materials which are held for purposes of dishonest gain, working people for purposes of dishonest gain, working people are the natural sovereigns and benefactors of society, and have no favors to ask of Government, except to be left alone." and the companion ones the dependence of laborers upon capital, having no sanction in natural justice or the common law, is the result of special class legislation which enables a privileged few to plunder the useful many;" and "that property in land, rent, interest on money, dividends on stocks and other means of accumulating value without work, are legal and fashionable methods of theft which make poverty the general doom of all who live by honest toil," the series went on to look asby honest toil," the series went on to look as-kance upon the "eight-hour" or "short-time" movement; to condemn the Christian Churches for their departure from the teachings of their own Bible: to denounce "the cry against inflation," which it declared "is inspired by no honest desire for either equity or liberty in finance, but comes from ambitious usurers seek-ing to enlarge their power to plunder laborers through currency monopoly;" to state that "the national war debt having been paid long ago in the form of usury, to take more for either interest of principal is robbery;" and to deery the subjection of woman by the masculine element, demanding for her equal pay with man for equal work, and an equal voice in political and social

Mrs. M. E. Albertson, Benjamin Skinner, E. M. Chamberlin, J. Getchell and others made speeches, in which the injustice of allowing the bankers, brokers, etc., etc.,—who neither toiled on the land, on the sea nor in the workshop, or made a cent's worth of return to the country-to ob. for the reception of the great doctrine of woman tain rich livings and rear costly structures founded upon the poverty and utter need of the laboring classes, was sharply set forth, after which the meeting adjourned till afternoon.

Afternoon Session.—A. H. Rhodes, N. E. Chase, fwho strongly defended the eight hour movement, J. John Verity, George James, E. H. Heywood, Dr. B. M. Lawrence, Mr. Langley, A. E. Reed, John Bowdlear, Mrs. Dr. B. M. Lawrence and Mrs. Dr. Cutter mode remarks.—some normal and Mrs. Dr. Cutter made remarks-some agreeing with Mr. Heyavood in taking the ground that "working men were in error in supposing that the capitalists were their natural enemies, the trouble being that there were too many gamblers and speculators stealing from the producing classes, according to legalized processes," while others pronounced in favor of the extremest radical yiews in the premises. The two lidies spoke in favor of the rights of the working-women of the State. Erening Session.—Benjamin Skinner made the

opening speech.
Mr. John Wetherbee argued that the idea of interest on money was wholly ridiculous. He could see justice and right in collecting rent on houses, but he could see no sense in receiving anything for the use of money, which was noth-ing more nor less than an order for goods. Theft was none too strong a name to call it by. No man ever knew him to pay one cent of interest, except when he was compelled to, for some other man, for fourteen years, State street business man as he was.

John Orvis favored cooperative labor and equitable distribution. Charles F: Fowler followed,

Horace Seaver, editor of the Boston Investigator, made a few remarks, in which he stated that he had the best wishes for the cause, and had always voted a working reen's ticket at the polls, since, without representatives from their class, they could not hope for equitable laws from

the Legislature.

After some further points raised by E. H. Heywood, the meeting adjourned to Monday

Monday Morning Session. - In addition to speeches made by Benjamin Skinner, Mr. Heywood, Mrs. Albertson, Dr. Dio Lewis, [who counseled the cultivation of an appreciation of the reformatory power of love, I Stephen Pearl Andrews, Prof. J. H. W. Toohey and others, in which usury and its concomitants were strongly denounced, Dr. and Mrs. Lawrence sang a song, "When the mists have rolled away," and Dr. L. introduced to the consideration of the meeting a series of trealize resolutions, the first of which series of twelve resolutions, the first of which condemned the prevailing system of national banking; the second called for the repeal of the national banking act and the issue of legal tender notes; the third asked for a uniform and low rate of interest; the fourth expressed a prefer-ence for having money issued directly upon the credit of the nation; the fifth resolved that the rate of interest determined the percentage of industrial reward which goes to the laborer and capitalist; the sixth looked upon the present rate of interest as a fostering source of crime; the seventh declared that monopolies founded upon class legislation were the great obstacles to temperance and other reforms; the eighth pro-nounced drunkenness a great enemy to the la-boring man; the ninth looked at total abstinence

as the only panacea for the evil; the tenth as-serted that all persons, regardless of sex, should receive equal compensation for service; the eleventh declared that at present self-government was a failure, and the twelfth was a resolve

in favor of woman suffrage.

Mrs. Bullard also presented a communication from the Ladies' Moral Tribunal, containing two resolutions. These pronounced against the con-tract system of labor, as applied to State prisons, and demanded the introduction of an indus-trial system of education into reformatory and correctional-institutions, for the benefit of, their inmates, and that a just share of each convict's earnings be reserved as a fund for a safe intro-duction into society when liberated.

Afternoon Session. - John F. Augustus and James Burns opened the exercises by criticisms of the present system of letting out prison labor

Miss Aurora H. C. Phelps made a few remarks about the ill-treatment of female convicts in the South Boston and other houses of correction.
William Melvin, Prof. Toohey, L. K. Joslin (of Providence,) Messrs. Heywood, Skinner, Moses Hull, Richard Burke, Nathaniel Beal, S. P. Andrews, Mrs. Albertson and others followed in a consideration of the unjust system of taxation and the heavy burden laid upon the working being "Progress Here and Hereafter." All the people by the existing rental system and kindred abuses, after which the meeting adjourned.

Exchang Session.—Prof. Tooliey offered a reso

lution recognizing the worth of the principles formulated by the late Josiah Warren, especially in relation to the sovereignty of the individual and the limit of price.

to convergent and divergent individuality, national sociological associations and ordinary and cardinary spheres of thought. For reformers to succeed, they must be scientific, and embrace Society: Massachusetts the doctrines of universology, the philosophy of integralism and the "pantarchy," the latter of which was very comprehensive in its meaning, including the formation of a college for the purpose of inquiry, the institution of a school of life,

After further remarks by A. T. Manly, E. H. Heywood: Laura Cuppy Smith, and Prof. Tooley, and the reading of a letter of sympathy with the movement from Olivia F. Shepard, of New Jersey, the Convention adjourned, having been, as to all its sessions; well attended, and of interest to the friends of labor reform.

WOMAN SUFFRAGE PARTY.

A private meeting of some fifty of the promi-A private meeting of some nity of the promi-nent friends of woman suffrage was held in Tre-mont Temple, Monday afternoon, to consider the expediency of forming a woman suffrage politi-cal party. Mr. Blackwell was in the chair. The discussion was carnest and protracted, and call-ed forth some conflicting opinions as to whether the time had yet ome for such important action. The time had yet come for such important action. Short speeches were made by Rev: Mr. Vibbert, of Somerville, Mr. Lothrop, of Taunton, Mrs. Howe, Miss H. B. Lond, Mr. Stephen Foster, Mrs. Stone, Mrs. Ednah Cheney, Mr. Richards, of Salem, and others. It was finally decided by a small majority that it was expedient to form a political party, with woman suffrage for its issue, and a committee was appointed to call a convention of delegates from all parts of the State, to be held in this city in September or October, to further consider the question, and to take such other action in relation to the nomination of a State ticket as, shall be deemed advisable by the convention.

NEW ENGLAND WOMAN-SUFFRAGE ASSOCIATION. This organization began its sixth annual gathering by a meeting held in Tremont Temple on the evening of Monday, May 25th. Henry B. Blackwell called the audience to order, Rev. Ellen Gustin, of Attleboro', offered prayer, and remarks were then made by Mary F. Eastman, of Lowell, who criticised the present system of conducting prisons where women were confined, and referred to the advance of the cause of female

suffrage.
H. B. Blackwell followed. He argued for purity in politics, and thought that the only way-to purify the caucus was to bring into it the eivilized men, and the only way to get them there was to allow them to bring their wives and daughwas to amy view of the primary meetings; he did not think that a petitional gor-ernment would be any better than the one with which we are afflicted; he wanted both elements

in our political economy.

Mrs. Abby Kelly Foster reviewed the action of the collector of taxes in Worcester, who, although a woman suffragist, deeded to the city of Worcester an estate worth thousands of flollars in de-fault of the payment of three hundred dollars of taxes, and that estate is the property of a woman who protests against the injustice of being compelled to pay taxes without having a voice in the disposal of the money

Lucy Stone closed the evening meeting by a speech in which she thought that public sentiment was becoming educated up to the point required suffrage, and instanced the passage of an act in the Massachusetts Senate empowering women to dispose of their real estate without the consent of their husbands.

During the Tuesday morning session remarks were made by Mrs. Julia Ward Howe, Lucy Stone, Abby Kelley Foster, Rev. Mrs. Marion T. Folsom, H. B. Blackwell, and others. Hon. S. E. Sewall, the Treasurer, reported that the re-ceipts for the year had been \$3460,47; expenses, 170,06, leaving a balance in the treasury of \$276,41.

In the afternoon and evening, Ednah Cheney, Rev. Mr. Vibbert, William Lloyd Garrison, Mrs. Livermore and others addressed the people. The old board of efficers was reclected—Hon. Benja min Kinsbury, of Portland, Me., being added thereto. The Convention then adjourned.

THE BOSTON EIGHT HOUR LEAGUE Held its annual convention in the Horticultural Hall, Tuesday morning, afternoon and evening, May 26th. Among the speakers were George E. McNeil [who also presided], Ira Stewart; the Rev. W. F. Mallalieu, E. M. Chamberlin, and others The subjects for discussion, and which were well treated, were the relation of less hours to less poverty; the more equitable distribution of wealth through the process of production; the relation of finance and of Christianity to the labor ques-

A series of resolutions was also read, which, among other things, declared "that a better labor system must precede a better-distribution of wealth," and "that the League, believing in the ultimate triumph of its claim that less hours for labor at the first team habor according about calls. labor is the first step in labor reform, again calls for the concentration of all the power of the labor movement toward procuring legislation that shall secure the eight-hour system for all labor employed at public expense."

AMERICAN PEACE SOCIETY.

At the annual meeting of this body, held Mon-day afternoon at Pilgrim Hall, Hon. Amasa Walker presiding, the Director's report was tend by Rev. Mr. Miles. The adocument congratulated the friends of the movement and the members of the Society supon the signal triumphs Walker which the cause had won the previous year, es-pecially in the successful issue of the Geneva Arbitration. The success of the memorable Brussels Conference of last year has been perfeet, and was attended by the Rev. Dr. Miles. An international organization has been effected, which is, for the present, to hold annual meetings. The next meeting will be field in Geneva, Switzerland, in August next. On the 8th of July last, the British Parliament adopted, by a majority of ten, the motion in favor of the re-form of International Law and Arbitration, which was submitted by Richard Henry, the Secretary of the London Ponce Society. Our wn Congress has been consulted, and has cheer fully promised to give its support to resolutions in favor of the movement. Two especially prominent friends of peace, said Mr. Miles, have died the last year-Hon. Charles Summer and Prof. Alpheus Crosby.

MASSACHUSETTS SOCIETY FOR AIDING DIS-CHARGED CONVICTS.

This organization held a meeting in the vestry of the Park-street church, Boston, on Monday | or 1, M. A.

afternoon, 25th, Rev. E. E. Hale in the chair. The agent, Mr. Daniel Russell, made his annual report, from which it appeared that the whole number of convicts who had come under the eyes of the Society during the year was 282, of whom twenty-eight had been farnished with tools, forty-five had been assisted by board, eighty-four by clothing, seventy-five had been sent to their homes, eighteen had been furnished with meals, and too with provisious and family with meals, and ten with provisions and family stores. These men had proved themselves to be faithful servants and skillful workmen, but their

greatest drawback was the name "prison birds," which was too often given them in society.

After remarks by Sheriff Clark, Rev. W. F. Mallalieu, Mr. Sargent and others, the follow-President, Samel G. Howe; Vice President, the Rev. E. E. Hale; Treasurer, Dr. William Inger-soll Bowditch; Secretary, Charles, K. Whipple; Councillors, Winslow Lewis and Robert F. Wal

### J. M. Peebles in Lynn, Mass.

This gentleman delivered a lecture of high interest and import at the Oxford-street Chapel (Unitarian), on Sunday, May 24th, his subject universe, he said, exhibited an upward tendency toward growth, from the atoms to solar systems. There was no such law in existence as absolute retrogression; things seemingly took upon themselves a downward tendency, but it was only in Stephen Pearl Andrews discoursed at consider the realm of the seeming. Charcoal was transerable fength upon "Organization us related to formed into diamonds, flax into napkins, rags to the labor movement," referring in his remarks delicate paper, and gross matter was continually delicate paper, and gross matter was continually being brought to more refined and spiritualized states and uses. In the year 1800, there was not a railway in the world, neither was such a thing known as a gas-light for dwelling or street and the telegraph yet awaited the hand of the inventor; now a net-work of railways spans the earth; the midnight is illumined by the interior essence of the coal which rivals that night in blackness; the telegraph flashes intelligence over the planet. The march of improvement was to be traced in all lands. Turkey was constructing several rail-ways eastward; the Khidiye of Egypt was stretching one along the river Nile; and the traveler could start from Smyrna and go to Ephesus (one of the original seven churches) by rail. Glancing at the prophetic indications of the hour, the speaker said the four great coming discoveries and attainments would be the finding of the open polar sea, the sailing in ethereal spaces by means of air-ships, the tunneling of the English Channel, and the construction of a grand international railroad around the world, by way of Alaska, Behring's Straits and Siberia to Eu-

But do men progress morally and spiritually, asked the speaker, in the same proportion as they do in regard to the arts and sciences? Are intellectual men good and just and pure? Have reforms quickened the souls of the reformers themselves, and are they bright and burning lights leading the masses up to the glorious alti-tudes of divine purity and wisdom? Look to the monopolizing frauds, the highway robberies the red-handed murders, and all the dark cata logue of crimes that daily stain the pages of the secular press of the country! Was there, he asked, no-balm-in-Gilead."...Where\_was\_to\_be found the method, how arranged the ways and means, for the removal of this deficiency in the moral tone of society? To his mind the whole matter of the cure was comprehended in two words: "Right Education." When did education begin? Not with the youth, the child, the focus even, but with the parents themselves, who were to be instrumental in bringing upon the stage of mortal existence a new race of beings Reformation must commence with the men and women of to-day.

Numerous cases were instanced by the speaker

in proof that mere intellectual force, or scholastic acumen, did not necessarily bring with it an advanced or perfected state of moral perceptions on the contrary, history recorded that many of the most intellectual and scientific among men the most interection and scientific among men-had been reprehensible as to their daily lives and practices; and all for the want of a right moral and spiritual education. Men should be taught that the true foundation of character was based

upon justice, integrity, honesty and truth.

The speaker compared human life to a journey, and earth to a hotel met with on the way; death was only a natural event in the course of travel. He counseled right living above all things. The Apostle had compared the body to the temple of the Holy Ghost, and it should be the aim of every the Holy Chost, and it should be the aim of every one to fit the physical tabernacle for the reception of the higher influences which such fitness would inevitably attract to it. Spiritualism revealed that each individual made his or her own bearing a half and on anterior the state would heaven or hell, and on entering the spirit world gravitated to an appropriate sphere. We—as did Judas—would go to our own place. In our Fasudas—wound go to our own place. In our rather's house were many mansions—that is, departments, spheres, planes or conditions, none of them, however, fixed and final, but all of them capable of expansive action by the spirit if it desired to reach beyond. The process of dying did not suspend the divine law, nor circumscribe the operations of niethods of progression. The sorre operations of methods of progression. The seers the sages, the martyrs of the past, and the good of our day, were reformers in the next sphere of life, and lower-spirits (lower by reason of nonprogression to their level) were by them being educated and helped up to higher planes of development; and this work was to continue un-til heaven triumphed over hell; Christ over the devil; virtue over vice; wisdom over ignorance; love over lust; harmony over discord—bringing a whole glorified universe to join in one grand anthem of purity and peace.

### New Publications.

THE ATLANTIC for June-II. O. Houghton & Co. 219 Washington street, Boston, Mass, publishers has come to hand, George Cary Eggleston furnishes the first 'Installment of "A Rebel's Recollections;" J. C. Layard contributes a paper on Morphine; Robert Dale Owen gives some highly interesting reminiscences of Naples, and describes with marked vigor an eruption of Ve savius p. J. W. DeForest discusses further the "Cat" question, modern feilnes receiving his attention in the present number; G. P. Lathrop treats of the Growth of the Novel; and a well-told short story, by James T. McKay, entitled Larcon's Little Chap, a sketch of Siena, by Hemy James, Jr., and the Editorial Departments complete th prose contributions. The poetry is by W. D. Howells, C. P. Cranch, Hjalmar Hjorth Boyesen and Hfram Rich.

THE GALAXY-Sheldon & Co., 677 Broadway, New York City- has made its appearance for June. Justin McCarthy, Albert Rhodes, Olive Logan, Gen. Custer, Richard Grant White, Richard B. Kimball and other public favorites em-hellish its pages with thought Bustrations, and the regular departments are well sustained. The French Academy, life in the West, Scandinavia, Wagner and his theory of music, etc., etc., are treated of, Read Richard B. Kin-hall's Sketch: "Dix Minutes D'Arret."

THE YOY HUMANA Is the title of a well-executed monthy, devoted to "Music and Musical Information," which s issued "regularly by Geo. Woods & Co., Cambridgeport, Mass., and edited by Charles Barnard. The June number contains six pages of fine music.

ST. NICHOLAS - Schibner & Co., 654 Broadway, New York City- shows a smilling face for the young reader, and its June number is fully up to the standard of its previous excellence. "Ready for Action" is its frontispiece, and the illustrations which follow are of a finished character. John Hay, J. T. Frowbridge and others of like calibre as writers, fill up its charming pages.

THE REPUBLIC, a monthly magazine printed in Washington, D. C., by a company of the same name, is received for April. The object of the magazine is to record any iction of the Executive, Legislative and Judicial Departments of the Government which may be of national importance or of general application, and to "do what may be done within its sphere, to inform the people and improve the Government."

THE HERALD OF HEALTH, for June-Wood & Holbrook, ers, 13 and 15 Laight street, New York City-looks fresh and inviting.

ESTES & LAURIAT, 143 Washington street, Boston, are out with two new numbers of their popular series of "Half Hour Recreations," one hearing the title "Relations of Insects to Man, "by A. S. Packard, Jr., and the other containing brief escays on "Coal as a Reservoir of Power," by Robert Hant, F. R. S., and "Atoms," by Prof. Clif-

### BRIEF PARAGRAPHS.

SHORT SERMON. - Every man may be viewed in two lights. In one he will be troublesome, in the other less of-fensive. Choose to see him in that in which he least hurteth thee. Then shalt thou not do hurt unto him. What is there that a man may not turn unto his good? If thou art prevented of a benefit, fly not into a rage; the loss of thy rea-

To a Sour Chout :- Subject not thyself to ills, where there are in return no advantages. Neither sacrifice thou the means of good unto that which is in itself an evil.

REV. MR. TALMAGE'S SUNDAY CIRCUS Is what the Hartford Courant calls its but, the Courant dare not insist that they don't have good performances there. The opera music is alone worth the price of admission, says an exchange,

A correspondent writes: "The Banner Increases in in-

We learn that E. V. Wilson, the medium and lecturer, intends publishing soon a spiritualistic journal in New

BANNER OF LIGHT.—On the third page will be found the advertisement of this paper, to which we invite the at-tention of all those favoring the spiritual religion. It is the most able exponent of that doctrine in the country, and those desiring a paper of this kind can, we presume, do no better than subscribe for it.—The Winterset (Ia.) Mage.

One of the most remarkable spiritual experiences on record will be found on the second page of this issue,

Miss Nellie W. Grant, daughter of the President of the United States, and Algernon Sartoris, of England-whose nother was the celebrated beauty and singer, Adelaide Kemble, and whose father is an ex-member of Parliament -were united in marriage at the White House, Washington, May 21st, the Rev. Mr. Tiliany (Methodist) officiating. The bridal party sailed for Europe, their future abiding place, on Saturday following.

BUCOLIC, In the Spring, the spurs grow longer on the gaudy rooster's legs; In the Spring, a pullet's fancy lightly turns to thoughts of eggs. —[St. Louis Demoardt.

AQUATIC. In the Spring, the vernal blubber ripens in the burnished whale; whate; In the Spring, a tadpole's fancy lightly turns to thoughts of tail. —[Minneapolis Tribune.

UHBAN.
In the Spring, th' umbrella owner 'gins to wonder which is his: Is his; In the Spring, the soda fountain lightly turns to thoughts of fizz.—(Boston Globe,

of fizz.

DOMESTIC.

In the Spring, the vagrant tom-cat howls with more dis-

In the Spring, the housewife's fancy turns to thoughts of rhubarb ple.

BIGOTRY-1874-MEXICO!

BIGOTRY-1874-MEXICO! In the Spring, the bigots rally, and their passions only

By burning poor old men and women, whom they hated,

COMPLIMENTARY DINNER TO DR. DONALD KENNE-DY. - About two hundred friends of Dr. Donald Kennedy assembled at Kennedy's Upper Hall, Warren street, Boston, Thursday evening, May 21st, to participate in a com-plimentary dinner to that gentleman previous to his departure on a visit to Scotland.

James Reduath, on the evening of Monday, May 18th, introduced to the Boston public a new candidate for favor as a reader, in the person of Miss Helen L. D. Potter, of New York. Horticultural Hall was the place of meeting, and a large audience, which became an enthusiastic one before the evening closed, was in attendance. After some dialect Potter gave representations in dress and character of several-living orators.—As John-B. Gough, she appeared in a black-sult, with a gray wig-and-beard, and told the terrible tale of the drunkard's death, with all the peculiar eccentricities of the famous lecturer. As Olive Logan, she was dressed in a green suit, with a little hat set jauntily on one side of her head, and gave a brilliant little lecture on "Girls," As Anna Dickinson and Julia Ward Howe she was also excellent.

In the U. S. Senate, Monday, May 25th, Mr. Conkling of New York presented a petition from Mrs. B. A. Lock wood, asking Congress to pass an act declaring that no wo-men otherwise qualified shall be debarred from practice in the courts of the United States on account of sex or color; referred to the Committee on the Judiciary.

A Pittsburgh poet writes: 'Song, poised amid her high interpretings,
Knew a serapiric fire
Ache in her bosom—and her startled wings
Shook music as a lyre.''

We should think that anybody with such a stomach-ache as that would want, to shake music.

Gonzales, of San José de Guatemala, memory, who flogged the British Vice Consul Magee, is not yet dead (al-though several times killed by telegraph). Guatemala advices inform us that his trial is now in progress, and declare that he will be condemned to receive many more lashes than he intended to inflict upon Magee, and will finally be shot,

NEW YORK, May 22d, -Mr. Beecher advocated the right of woman to speak in public upon moral, social and polit-ical questions and her right to vote, at the Academy of Music, Brooklyn, last night. Mrs. Livermore followed him capabilities fitted them for.

Mr. Joel Hayden, Jr., in conversation with the Boston Globe's correspondent, May 19th, made some very interesting statements, in the course of which he said that his father, Lientenant-Governor Hayden, always had been cry apprehensive of the insecurity of the Williamsburg dam, and again and again had labored with the mill corporations to try to induce them to strengthen it. But it was of no use, and so he did his best to be prepared for a erash. He accordingly warned every man, as he came into his employ, that when he heard the word "reservoir" called through the building he was to run for his life. The instructions were acted upon, and of 250 workmen in the building at the time the reservoir burst, all but one escaped to high ground and were saved.

We have received a copy of the Report of the Civil Serice Commission to the President of the United States which sets forth, in a pamphlet of some one hundred pages, the subject of Civil Service Reform in its varied relations to the Constitution, public sentiment, and the character and efficiency of the Government employés.

A pamphlet also reaches us from the Government Printing Office, Washington, wherein a strong appeal is made, under the title, "THE CHINA MAIL SERVICE IN CONGRESS," for the commercial defence of the American flag upon the high seas.

NEW MUSIC.-We have received the following musical compositions' since our last acknowledgment: "Sleen, Dearest, Sleep," (serenade No. 2.) Words by Amelia B. Edwards; music by F. A. Kulling, author of "Ah! Twinkling Start' Louis Meyer, 14i3 Chestnut street, Philadelphia. "Light from the Other Land," Song and Chorus; words by B. M. Lawrence, music by Henry Clifton; J. S. White & Co., Marshall, Mich.

A Tennessee lady presented her husband with twins, and in due season added triplets. "Dear me!" exclaimed an astonished neighbor: "I suppose Mrs. Stebbins will have quadrupeds next, and then centipedes,"

Better to weave in the web of life
A bright and goldeif filling.
And to do God's will with a ready heart,
And hands that are swift and willing.
Than to snap the delicate silver threads
Of our curlons lives assunder;
And then Heaven blame for the tangled ends,
And sit to grieve and wonder.

Rev. Mr. Swing, it seems, did n't get swing for "heresy "; but one of the bigots, who was not satisfied with the decision of the Conference, signifying his determination to carry the case to another tribunal, Mr. Swing very properly sent in his resignation. So that now his bigoted accuser, who undertook to swing round the ecclesiastica

circle, has been enchred. EDUCATION. - No more truthful sentence was ever pen ned by man than the following, written by Chancellor Kent:

"The parent who sends his son into the world uneducated, defrauds the community of a lawful citizen, and bequeaths to it a nuisance." These words should be written in letters of gold over the entrance of every school-house in the land.

A boy in Burlington, says The Hawkeye, wants to bet a dollar and a half that he wears his mother's slippers on his jacket more hours per day than she wears them on her

Messes. Colby & Rich-I have just perused your article, "Practical Results of the Poor Fund," and I enclose you a dialt for ten dollars as my practical response to it; please use it where it will do the most good. May the noble efforts of the Banner, in the cause of humanity, meet with the hearty response of all of its friends, is the wish and prayer of an "HUMANITARIAN."

Ulica, N. Y.

James T. Fields asks: "Is it not amazing that, since 1854, there has not graduated from any American College a man who has yet made any great mark either as a lawyer, an orator, a statesman, a poet, a preacher, an essayist or

a historian?" We answer, No!-to us it is not in the least "amaging," when the fact is taken into consideration that all our sectorian colleges have continually stufed their scholars with "Old Theology." It is enough to stupely the finest intellects in the world.

"Average the churches of New York and Brooklyn, and I think it can be shown that the aristocratic or prosperous element takes possession of the churches, and that the great, needy classes, or the peor, if they go to them at all, do not go to them as a home, because the churches do not satisfy their wants and cravings. The churches are not as democratic as they are in Europe. They are, largely, institutions for the mutual insurance of prosperous families, (laughter), -H. W. Beccher.

Dean Ramsay, in his "Reminiscences of Scottish Life and Character," tells the following: The answer of the old woman under examination by the minister, to the question from the Shorter Catechism, "What are the decrees of God?" could not have been surpassed by the General Assembly of the Kirk, or even the Synod of Dort: "Indeed, sir, he kens that best himsel"."

The birthday of Robert Owen, the philanthropias, was celebrated in London May 18th.

With many a murmur, slow and sad,
The stream of life flows on;
That which we prized not when we had,
Is doubly prized when gone!
And many a sad and solemn truth
Lies written on Life's page.
Between the "Poetry of Youth"
And "Poetry of Age."

Josh Billings says: "Herrings inhabit the sea generally: but those which inhabit the grocery alwas taste to me as though they had been fatted on sait. They want a deal of freshening before they 're eatin, and also afterward I kin have plenty of herring for brekfast, I generally make the other two meals out of water."

How many divines from the rural districts will "drop he" at the theatre this week, just to learn how to describe "immoral tendencies of the modern stage"?-Globe,

Mr. Beecher, in his last speech for woman's suffrage, gives the following agreeable little picture: "Do you think if the man should say to his wife, "There is to be a primary meeting to-night, put on your things and let us got' and they would meet their neighbor and his wife and the young man and his sweetheart, and they should go to the primary, that it would be carried on as it is now? Pri-maries are not very pleasant pictures now, but there is no reason why they should not be held in pariors."

### Spiritualism and the Bible Harmo. mized.

I have just been rearranging my notes for Bible lectures on Spiritualism. The following twelve lectures are all entirely different from each other, and are a complete harmony between the Bible and Modern Spiritualism. I will make engagements with Societies to deliver any number, or the whole series, or to lecture upon any subject audiences may desire. Persons wishing church arguments met at every point, should have this series:

1. Spiritualism and Infidelity (showing that all the churches are as much infidel as Spiritualists).

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5. Angel Ministry.

6. What Good will Spiritualism Do?

7. Was Jesus' Body Raised? (An argument that he was only seen by clairvoyants.)

8. The Temple of Spiritualism. (Showing that Christianity was established on the intercommunion between the two worlds.)

9. Tutelary Spirits. (Showing that Jehovah was a human spirit.)

10. Progression of Religion.

11. Biblieal Olivertions.

man spirit.)

10. Progression of Religion.

11. Biblical Objections.

12. The Devil as an Argument against Spiritualism.

Discussions desired in every community on any questions of difference. Address. DANEL W. HULL.

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Anniversary Meeting at Sturgis, Mich. Anniversary Meeting at Surgis, Jaca.

The Spiritualists of Sturgis will hold their Annual Meeting in the Free Church, in that village, on Friday, Saturday and Sunday, June 19th, 20th and 21st. A general invitation is extended to all. The friends at Sturgis will do all they can to entertain strangers from abroad; and those who cannot be accommodated, will find board at private boarding houses at a fair price. Able speakers will be in attendance to address the people. Mrs. Blair, the spirit artist, will attend the meeting.

attend the meeting.

Per order of the Executive Committee. AGASSIZ AND SPIRITUALISM INVOLVING THE INVESTIGATION IN 1857 By Harvard Professors.

BY ALLEN PUTNAM. In this work, Mr. Putnam, who was present at the so-called investigation of Spiritualism by vertain Professors of Harvard University, has given a carefully-written and authentic history of that famous transaction, which exhibits very clearly and forelby the dictatorial and unscientific spirit and methods of that tribunal. The motives, characters and immediate aims of the parties, then concerned are commented upon kindly and yet with freedom and obvious candor. Though he was himself one of those who had much reason to feel that haughty arrogance attempted to browbeat-themselves and mallign their cause, no indices of personal resentment impair the force of his comments. He leaves facts to administer their own reproofs, while he generously defends the motives of several of the promilient actors opposed to his views, and parts forward such facts in their lives as tend to palliate their doings.

The work is a valuable exposition of one of the scenes in the early history of Modern Spiritualism, which was rendered important by the standing and character of those who took part in it, and its consequent temporary influence upon the public mind. The work should be widely circulated and carefully preserved.

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