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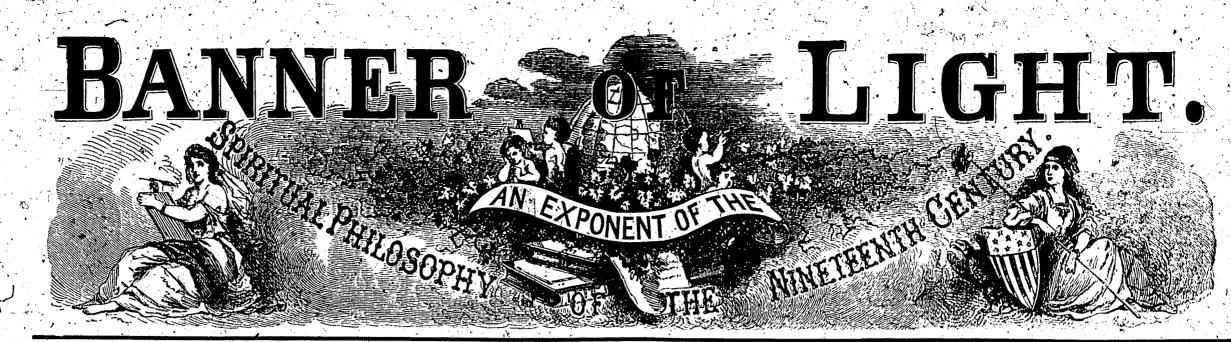
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GROWTH AND RECOGNITION IN SPIRIT-LIFE.

A Discourse Delivered in Manchester, Eng., by Spirit Theodore Parker, through the instrumentality of Mrs. Cora L. V. Tappan.

It is frequently supposed that death is the final change, and that, being the final change, everything that pertains to the soul, to its future life, to its preparation therefor, must be accomplished in this, or the material world. The authorities upon this subject we shall of course refer to-the sacred record called the Scriptures, upon which Christians predicate their belief in a future state. and their knowledge of what that state shall bethe testimony of seers who were not in existence in the time of the writing of the Scriptures, but who have witnessed at various times spiritual beings and held converse with them-the testimony of logic and reason, which illustrate what would be probable concerning a future state, if the mind exist at all-and finally, the testimony of Spiritualism with reference to spirits themselves and those who have seen and conversed with them concerning the future state. We take the record of the ancient Scriptures first, leaving outside those Scriptures or records that are not considered authentic, and that do not form a part of the authority of Christendom, although multitudes of beings in the far East give their adherence and faith to other books than the Christian Bible; and although the testimony of these books might be valuable, it still does not pass for authority in the Christian world theologically. We shall therefore leave the Koran, Shaster, the Zend-Avesta—the sacred books of the Indians of the far East-to those nations, and give what we consider to be the testimony relied

apon in Christendom. The Hebrew Bible contains very little concerning the future state, and it is a matter of great speculation among impartial theologians as to whether the Hebrew religion really teaches a future for the souls of men. It is true that there is a picture of a future heaven, or New Jerusalem; it is true that that New Jerusalem is supposed to be the immortal place of abode of the just and good and chosen ones; but it is believed by the Hebrews to-day, and was believed, we think, in ancient days, that only the select and -chosen of God should inhabit the New Jerusalem, and that the New Jerusalem, or city of heaven, would be a place on earth, a restoration of the Jews to their original kingdom, with a temporal-king who should rule over them, and that the immortality and eternal happiness pictured for these is the immortality of residence upon the earth, free from death and sin, while all the wicked are to be consumed—destroyed utterly. This, we believe, is a fair statement of the condition which the Hebrew religion depicts for the future of those who are to be the chosen of God, who are to inherit the right to abide here forever, while the wicked are to be utterly destroyed.

It was reserved, however, for Christianity to reveal a more spiritual interpretation of this religion; and without entering in the least degree into the merits of various theological points of discussion, we may state what we consider to be the foundation in the New Testament for belief in a future state and in its conditions. First, Christ himself represented the future state as a spiritual state, and the kingdom of Heaven as a spiritual kingdom; and all that he taught relating to that kingdom appertained to the spiritual nature of man. He distinctly affirms, according to the record, that "the kingdom of heaven is within you;" showing that it must be a state of the mind, not a distinctive locality necessarily. The next reference that he makes specifically to the future state is when he is parting from his disciples and followers. Commending them to the various affectionate proofs that he has given, he says: "In my Father's house are many manwould refer to a condition of future life wherein there might be grades or conditions of existence, seeing that all even in the Father's house would not occupy precisely the same position. Another indication of what the future state may be is in reference to little children, where he blesses them and distinctively says, "Forbid them not to come unto me, for of such is the kingdom of heaven;" warning those who surrounded him not to injure you recognize childhood; and their angels alone of those little ones, for their angels always, angels" is a term we shall revert to again. The next specific and distinctive reference is made, of it affords to all Christendom of the continued ex- | form, is not changed, and is not utterly and ab

not here dwell upon the fact whether it be a tem- | temptation in outward life." So that when chil- | is something more than this: that the child that | there never will be a time in all the history of fact that it afforded proof of existence beyond appeared, Moses and Elias, seemingly in spiritual or bodily-spiritual form. We have the only connecting links in these various references afforded by Christianity concerning the future life. These afford the proofs offered by Christ himself; first that there is a kingdom of heaven, that there is that state of man, that there are children in heaven, that there are many mansions in heaven in the Father's house, and that he has prepared a place to meet his disciples who were dear and It was left, however, for Paul to distinctively

enumerate and enunciate the conditions of spiritual life, more expressly where he refers to the resurrection of the spiritual body, to its being raised in power, and where he refers to one star differing from another in glory, typifying conditions of spiritual resurrection. We do not know that there is any distinctive passage or teaching that relates to the future growth of the spirit, or to whether the mind will continue to improve, excepting the ones we have referred to. Chris tian denominations have varied in their interpretation of, and in their opinions concerning, the future state. While in the early church and among the first founders of the Roman Catholic faith there were undoubtedly considered to bedegrees of spiritual existence; and while it was thought that the spirit could change its condition after death, that faith seems to have died out in later years, and with the introduction of the Reformation and its severer teachings there came to be an idea prevalent in Christendom that in the future state there could be no change, and hence that the soul must either be at once absorbed into a condition of happiness or condemned to a condition of misery, whenever the judgment should be pronounced upon the soul. But the complicated systems of different theologies do not point out what becomes of the spirit in the intermediate state. Some of them considered that the soul is sleeping before the judgment day. Some consider that it exists in an intermediate state of semi-happiness, corresponding to the purgatory of the Roman Catholic church. Others consider that there is no existence whatever until the spirit shall be awakened with the body from the tomb. But we believe there have been sufficient evidences in the visions of persons to show that the soul does not sleep in the tomb until the resurrection takes place: for when John upon the Isle of Patmos saw the angel and would have fallen down and worshiped him, he enjoined him to do it not, for he was one of his fellow servants. and of his brothron the prop he must have been a spirit. Whence also came Moses and Elias if the dead were to sleep until the judgment day? and the ministering spirits who attended upon Christ and his disciples? and the hosts and clouds of witnesses that encompassed them round about, as described by Paul? These are proofs that the spiritual intelligence were not condemned to remain within the grave during the entire slumbering of the body, between the interval of death and the supposed ressurrection of the body. But we do not think there can be any doubt in the candid and inquiring mind concerning the interpretation to be put upon the resurrection itself, and upon the spiritual nature of that resurrection, and upon the different degrees of spiritual life. The points most intimately connected with the question that we have to determine are, whether the spirit continues to advance, whether children have growth in spirit life, and change in their appearance, and whether, in the successive stages of spiritual growth, there will be such change as to destroy the identity or recognition of friends? These are important questions for consideration, and the answers to them have been revealed in later experiences, especially in the revelations of Swedenborg, who distinctly portrays the conditions of spiritual life, portrays the growth of spirits in that life, and shows that the methods of recognition are not physical merely, but belong

All persons who have witnessed departed spirits, held converse with them, and made record of those conversations, testify that when children enfer the spiritual state at an early age, they increase in spiritual knowledge and unfoldment as they would have done on earth, the spiritual form growing proportionately as the physical form would have grown here. It is customary for the mother to think of her departed child as a babe; but if you reflect on the strong impulses of nature you will see that had a child been separated from you by any external means, such as removal to a distant land, so that it could not be with you in outward form, you could have deplored nothing more than that the child should forever remain an infant. Now, when you conall, a natural life, a continuation of the existence faculties that you see an infant possesses, should ages of eternity. And when Christ says, "Exthe kingdom of heaven," it undoubtedly refers mind, and not to the state of infancy in which. ways beholding the face of the Father we con-

to the spiritual nature.

poral or spiritual resurrection, but only upon the saren pass to spiritual existence in early years, it is yours, the possessor of your spirit, the outwas considered, by the Church as a most fortu- growth of your mind, is inevitably linked to you death. At the Mount of Transfiguration there) nate circumstance, releasing them from the by a spiritual tie; and that that tie, far from betemptations of external existence. We do not con-ling weakened by death, is made stronger as the sider it so; we consider that earthly life is 1n- body that divides you is lessened and weakened tended for the Benefit, advancement, and growth by death. This which you call life, or the cir- be vold and lifeless; for the perpetual and unof the human spirit; but we also consider that cumstances which govern you here, often does nature and the laws of the Delty have provided separate you from your loved ones, but death plete happiness would wear away even the souls compensations, and that if a child be removed in | brings them nearer to your spirits, makes it posearly life, there are spiritual methods of growth sible for them to hold near communion with you, knowledge before them. To the finite spirit in knowledge, so that that child is not deprived awakens your spiritual sympathies and energy, there can be no finality. Even that which you utterly of whatever advantages might accrue and prepares, by constant aspiration, the habitafrom external knowledge, observation, and cul-

We know that nothing is more continuously developed by Swedenborg, by the various spiritual writers, by those who have seen and conversed with spirits, by Modern Spiritualism itself. than the fact that a child in spirit is transferred to spiritual teachers or guardians, who take control of its education and culture in spiritual life : | laws of mind continue their operation, advanceand it is a solemn fact which it would be well for | ment and perfection in spiritual existence. vou to remember here, that there are no orphans in spirit-life; that is, if souls pass out from earth, leaving behind them their earthly parents, there are those provided in spiritual existence who take charge of them in spirit-life. There are no panpers-little waifs that go wandering about upon the surface of spiritual existence without habitation or home; but there are always kind and be neficent angels and ministering spirits whose appointed work is to take charge of those souls that pass out by violence, by illness, sometimes by starvation and fraud, from earthly life. Therefore, we state that this growth of spiritual intel- and forms a part of the spiritual existence and ligences must inevitably be continued in spiritual | spiritual life; and that whatever is the thought | you that out of the souls that pass from earth life, or the functions, and properties, and pur poses of individual identity cannot be perfected; and when they are not permitted to be perfected in external life, nature, ever kind, and God, ever oving, in his wise beneficence has provided the if the thoughts be of love, of kindness, of symmethods of spiritual instruction.

If then the spirit shall change, and the babe shall grow, and spirits continue to improve, you naturally ask, "How shall we recognize one another in spiritual life?" .The mother, whose son leaves her at the age of twelve or fourteen, does not expect, when his apprenticeship is expired, or when his whyage is terminated, that he as the spirit aspires, even after death, so shall its will return to her as a lad; but her loving thought follows him through the awakening stages of early manhood, her prayers follow him to protect him through the temptations of those early years, and she expects, when he returns, that he ever falls to recognize him, Even if the form proverb that as a tree falls, so it shall lie," be changed, and seems at first strange to her, falling to recognize that the free does not lie that laws of man to be hung, going out with curses intuition, something in the spiritual recollection that does not permit her to be mistaken. We befleve that in spiritual life these methods of recogshapes itself to the unfolding spirit, and whoever is bound by ties of affection on earth cannot fail to recognize in heaven; for that recognition which comes from the spirit is not mistaken, is infallible, is not governed by outward There is scarcely a loving mind or spirit losing a friend that does not picture in what is called imagination or dream the changes that will transpire to that spirit in spiritual life; and there are often fears and forebodings lest the new-found to take the dear one utterly away from all consciousness of earth, and separate you from them entirely. But if you had faith in love, faith in the constancy of friendship, faith in the enduring ties of the spirit, you would know that that which is real on earth cannot be divided by death; you would know that no change, or growth, or circumstance, or time, can separate the spirit and mind from those to whom it is really bound by upon here, namely, outward appearances, exter- improvement after death? nal circumstances, change in the conditions of material life; that the real recognition is a recognition of spirit, a similarity of-thought, a comprehension of intellect, the methods and manners' of those who think like you, feel like you, are

like you spiritually. That the laws concerning the spiritual life are capable of being distinctly portrayed in the science of spiritual unfoldment we shall clearly show to you; that while the recognition in heaven has been a part of the distinctive hypothesis of the Christian religion, still the sometime lingering doubt as to whether you would meet the loved ones in heaven, or whether the state and material senses and external sins. If it were not sider that the spiritual life must be, if it exist at condition of mind might not be changed so as to for this, mankind might be hopeless about the prevent you from meeting them, is now abso- future state; for who goes into the world of souls sions; I go to prepare a place for you." This of the mind here, nothing would be more to be lutely solved by the still more subtle science of fully prepared for spiritual existence? Who deplored than that an infant, endowed with the the soul itself; for whatever belongs to the spirit goes with a full consciousness of spiritual light is in its nature eternal; whatever is absolutely and heavenly existence? What enlarged mind, always remain an infant through the unending a part of its growth cannot perish, and any possession which belongs to it spiritually cannot be ling of eternity? And are you not to unfold in cept ye become as little children, ye cannot enter severed or wrested from it by any outside circumstance or change at death. That the method to the innocence and purity of the child-like of spiritual existence is distinctively and absorbutilist that are to be revealed to you there merelutely governed by laws-laws as inviolable and as decisive in their nature as those that govern the revolution of the heavenly bodies-and that behold the face of the Father in heaven. "Their sider to refer to the more profound subject in if there be a spirit bound to you by ties of affecconnection with the soul itself, which probably tion upon earth, the very inevitable law of spirmeans this that the soul or the angelic nature it it al existence makes them bound to you in course, in his resurrection, and in the illustration of the child, although the child exist in outward spirit-life. It is not external compulsion; it is tions, that there may be a change in spiritual not outward circumstance, as it is oftentimes on life, that the soul may go on from glory to glory,

tion of your spirit with theirs. Death is the awakener, and not the destroyer, of love and It has been revealed, as we state, by the subtle process of clairvoyance, psychometry-Spirituglism-that these chains of intelligence, that the

The change commonly called death has been so far misunderstood that it has perverted the entire meaning of existence. Instead of being a that, chemically, the body even does not perish, but only changes its atomic form; it is known that, chemically no atom of which the physical form is made can ever perish, but passes again into the substance of earth. Mentally, the chemistry of thought proves that no thought can perish, but that at death each thought is taken up and mind on earth, whatever has been the daily pray and aspiration and deed, that becomes a dred and ninety-nine thousandths are clouded reality in the world of souls and meets you face to face on entering the spiritual body; and that | spiritual world is made up of just such spirits as pathy, of purity, of aspiration, the spiritual body is bright and radiant in proportion; and if the thoughts have been unworthy and full of doubt the world, and these are grouped together in and cruelty and hatred and revenge, the spiritual body is shadowy and darkened, clothed around with mist like vapors, shaped according to the fashion of the soul itself; and that in proportion cloudy and mist-like shape disappear, and it shall become an angel of light with corresponding aspirations.

There has been a strong tendency on the part of the theologians to deny this possibility of way faravar that it dagamague that its atoms change into other forms of life, and that it is really a fallacy to say that the tree lies as it falls, nition are still stronger. It is not a matter of there can be no change in the grave. But even atoms entering again into the formation of new, phases of life. A wonderful and distinguished man was placed in the grave, and there grew up a sublime tree. When excavations, were being made to change the form of the city, it was dissigns and tokens, but by loving chains of thought covered that the roots of this tree had penetrated that become palpable to each in the world of souls the casket and had gained thrift and nourishment and develop the chain of family recognition. from the body of the splendid man who had been laid there. The friend who, found this tree hailed his departed friend in the leaves and branches of the waving forest tree above his head. Had he possessed spiritual vision he might have hailed the spirit of his friend, in another and higher existence shall be so full of happiness or joy as sense, in the branches of thought waving far above him and even within his mind, doubtless prompting him to his wonder and expression of reverence. So even this illustration falls short of being literally true; whilst as far as the spiritual change is concerned—if you must have authority-what does it mean? During the three days that Christ was in the sepulchre he is said to have gone and visited the spirits in prison—those who, were disobedient in the days of Noah. If ties of spiritual affection; and you would know they could not profit by his teaching, did he go that the methods of recognition must be far dif- to tantalize them? And if he went to preach to ferent from those you are accustomed to rely them for their improvement, does it not show

What is possible for those spirits in prison is pos sible for all spirits in prison, bound, tethered and fettered as they may have been by the external senses. No soul goes out from earth sometirely free as not to bear some impress of physical suffering and temptation. No soul goes out from earth so utterly bad as not to be capable of receiving some impression, even in the prison of their souls; so that there comes a time in the history of every spirit when some angel of light, or some spirit of truth from the Comforter, enters the prisonhouse of their soul's habitation, and releases them from the bondage of the recollection of the what thinking mind can grasp the whole meaneternity? Are you to remain blind and deaf and voiceless and silent to the great and wonderful ly because you have not acquired the knowledge or capacity here? Eternity were a mockery of the spirit were to remain forever voiceless and deaf and blind to the great meaning of its spiritual existence. On the contrary, it has been taught, by many recent theological denomina-Istence beyond the earthly life. But we shall solutely perverted even by any external form of earth; it is not the mere t'e of consanguinity, it from new knowledge to new knowledge, and that is but sown here but gathered there.

eternity when there will not be some new thought, some truth more radiant and brighter for the soul to grasp. This it is that uplifts the spitit. that points it onward with hope and aspiration to eternity, without which himven, itself would ceasing monotony of an absolute state of comof the angels if they could not see a greater consider to be the uttermost state of knowledge will pale before the loftler splendors of spiritual vision. Why should John upon the Isle of Pataffection. Death is that subtle spiritual agent mos worship the angel? Had he known what that brings souls nearer together that were di- the angel really was, he would have known that vided by space and time and sense and matter. It was not God. But even his awakened spiritual vision did not see the completeness of the splendor, and he would have worshiped a lesser light, thinking it the glorious orb of day. So you, could you gaze upon some spiritual beings in their heavenly abodes, might fall down and worship, thinking them God; but as you advance. and your souls become aware of the angels in ; their spheres, you will find Deity beyond and bodestroyer, it is a life-awakener; instead of being | youd; for even through-spirits, angels, cherubin death, it is but a process of life; and it is known and seraphim and all the orders of spiritual intelligences, you still cannot comprehend the fullness and completeness of the glory and power

that await you. . It may be said that we draw a picture too brightly of the future state; it may be said that we present for the human understanding that which is most flattering and gratifying. Shall we draw you the other pleture? Shall we show ninety-nine hundredths, nay, perhaps nine hunnow and shaded in their spiritual vision? The are daily going out from your midst, from your crowded cities, from your dens of vice and crime, from all the places of temptation and sin within spiritual existence, clothed upon with shadowy vapors, surrounded by the memory of earthly temptations, and the dread and fear and malicothat have driven them out thus from the external world. But the great blessing is that this is not their permanent state; for no imprisoned soul is so dark, and no spirtual state so permanent and confirmed in darkness that a ray of light, or the prayer of an angel-mother, or some word of love may not reach even there, and penetrate through will not be a child, but a man. Yet she scarcely | change after death. They quote frequently the | the mists of their darkened abodes. You might see a man upon the gallows, condemned by the upon his lips; and if there, came to him at his dying hour his mother, and breathed upon him the words of love that he was wont to hear for it does not. Then, again, they state that | in childhood, we do not believe there is a criminal so hardened that that ray of hope would not reach physical vision; it is not a matter of physical that is a mistake, for the body of a man, good or conformation; but it is a matter of thought that bad, decomposes and goes back to the earth, the being whose light and love and affection, penetrate even through the darkened mists outward condemnation; and we believe no soul is so utterly dark that there comes not a time

when this ray of light shall reach and rescue him. The recognition of friends, then, is only a matter of thought and of love. If the tie that binds you together is more than mere external circumstance; if they are really the chosen spiritual friends of your soul: if the child is yours in love and kindness; then the tie that binds you is but a prophecy of that tie that shall white you more and more completely in spiritual form. The the those on earth, perhaps, who, through cruek od ignorance, cannot be termed parents; there are those who abide in the same household that may not be called brothers and sisters; there are those linked together by ties of consanguinity that perhaps may burst asunder the chains as soon as circumstances release them; but the genuine thought that links brother and sister together, the genuine tie that unites parent with child, looses not, but is strengthened in eternity; and even though lost to your sight, the spiritual philosophy and religion, teach that every aspiration and prayer concerning them reaches them: in their abode; that they are ever on the Wings. of thought, of mercy, and of love, to invite your prayers and thoughts heavenward; and that the two worlds-are only severed by the thin film and mist of outward life that, like the blindness. of Paul, drops as, the scale from the eyes when touched by the spirit of awakened truth. The blind poet, Milton, saw with vision of the mind these millions of beings walkings the earth. Hesiod, the Greek poet from whom he quotes, saw countless myriads of beings walking the earth. Socrates ever-had his good demon by his side prompting him to aspirations of virtue, and warning him of the dangers or of the joys that awaited him. The great and good of every tongue and clime have taught the presence of the gods and of the angels; and the prompting voice of humanity to day, coupled with the proofs that belong to actual vision and unimpeachable testi-mony, asseverate that spiritual beings in their abode ontinually and forever gain new knowl-edge, which it is their delight and occupation to impart to other souls; that the employment of spirits in spirit-life consists in receiving knowledge and in imparting knowledge; and that no joy in heaven is so complete that it could be a joy in heaven is so complete that it could be a joy if it were not shared by some other soil; and that no angel is so high-in-the-celestial abodes that they do not seek to impart their knowledge and wisdom to those who are beneath them, and that, handed down through the various states if spiritual existence, these waves of thought on shining globules descend to the earth and make foutful the barron wastes and wildernesses of fruitful the barren wastes and wildernesses of time, awakening here flowers of immortal hope, creating the impulses of aspiration and pointing to the future life as the fulfillment of that which

Spiritual Phenomena.

MATERIALIZATIONS IN PRESENCE OF ANNIE STEWART.

To the Editor of the Banner of Light:

Will you allow me space in the Banner to add to the accumulating evidence, already sufficient to convince any reasoning and unprejudiced mind of the truth of intercourse between the living and the so-called dead, obtained through the medinmship of Mrs. Annie Stewart, of Terre Haute, Ind., assisted by her spirit-band, in public and private scances given in Dr. Allen Pence's hall?

Mrs. Stewart is about twenty eight years of age, is married, and her family consists of husband and two children. Herself and family have occupied rooms adjoining Pence's Hall for over twenty-six months, during which time, when her health and family cares would permit, she has given her time to-public and private scances. Her phases of mediumship are: independent slate writing, clairvoyance and dark and light scances: -Mrs. Stewart has in the past submitted to the strictest test conditions which skeptical ingenuity could invent to defect fraud, or obtain satisfaction as to her honesty; and so fully satis-, there before our eyes-talking to us all the time fied have we become of the fact of her reliability, that we do not now subject her to any tost condition, except at her request, she being very sen sitive to even the suspicion of deception.

Her independent state writing has given general satisfaction to many hyvestigators, who have thereby obtained communications from friends in spirit-life, in such unmistakable manner as to remove every doubt in their minds.

The dark séances are wonderful manifestations of spirit presence and power. The company-usually numbering about twenty-five persons, sometimes thirty-are seated in full circle. The medium in a normal condition, and with her hands filled with flour, occupies the centre; while the parties are thus eigenmstanced, materialized forms as large and as natural as life appear in the circle, and manifest by talking, laying on of hands, manipulating instruments, etc., etc., at the same time talking in audible voices, heard by all in the circle. Tests of their powers have been given us by the bringing to the circle water, wine, ice, snow, and other more material objects, when every avenue to the circle room was closed, and it was positively known that the articles produced were not in the room at the beginning of the scance. The invisibles sometimes give us exhibitions of great physical power, by grappling with strong men in the circle and putting themout of their places against all efforts to resist, manifesting by this process a degree of muscular strength far transcending that of the medium, who is a small woman, of delicate physi-

. The cabinet which is used for the light scances has been critically examined by hundreds, and it was taken from. taken to pieces by numerous visitors, with the assurance they could "find the place where the accomplice gets in and out;" but the same cabiinet that has been used for six years, and no place but the doors found for any one to enter or re-tire, is still in use, without communation, and will remain so while in the hands of its present owners. The cabinet is about three by six feet in size, with doors in front; it rests, upon stools which raise it eighteen inches from the floor, and it stands in the centre of one side of the room isolated from the wall, with a platform in front, and on a level with the floor of the callingt, seyon by eight feet in dimensions. All in the room are thus able to obtain a fair view of the cabinet and all the movements during the scance. . The audience are seated, facing the cabinet in front, in such manner that each person can look directly into said cabinet when the doors are open. The front circle is composed of the committee or developing circle, and is not changed; the specia tors are ranged in the rear. The cabinet is always open to inspection before and after the se-

The medium enters the cabinet alone, in plain view of all, and in full gas light; and, when seated, the doors are shut and the light turned down to a mild twilight. Music supervenes, and in a short time the medium is rendered unconsciously entranced by an intelligence known as Minnie (an Indian spirit). The medium remains in an unconscious state during the séance. Soon after the entrancement of the medium, the spirit, Minnie, talks to us from the cabinet, and materialized forms appear at the door. Though nine, different forms have appeared in one séance-each in its own order, male and female, joyous or sadusually there are not more than three or four, band numbers twelve. Charles Smith, who is the leader or manager, does not show himself very often; Minnie, who, controls, the medium. Minwaugh, an Indian chief and Minnie's husband, Mrs. Kersey McLean, Alice Belle Pervisknown as "Belle"-and the spirit of a colored man, called "Bill," are the most active workers. "Relle" went to spirit-life about seven years ago, aged about fifteen years, from-near Quincy, Ill. She was known by the medium and her husband while in this life; she made her first appearance here about four months ago, and has been an She is the only one of the band who has ventured to bring the medium, while entranced, out of the cabinet upon the platform, in full view of all, she, Belle, being fully materialized at her side, and talkis o us in a distinct voice at the time, while Min, sused the vocal organs of the medium, and answered questions propounded by us. These two forms stood palpably before us, not over five feet from us, and, to remove all doubt that two living beings were before us, while the hands of the medium were used in handling the doors of the cabinet, Belle clapped her hands with sufficient force to be heard by all.

We proposed to weigh her (Belle), having platform scales provided; she assented. The scales being placed on the platform, she stepped upon them, and was announced to weigh fifteen pounds; another trial indicated one hundred and fifteen pounds; a third, five pounds. She has been weighed several times since, the result differing from nothing to one hundred and twenty to angel inspirations. This is the Spiritualism ditions of physique best adapted to evolve the pounds at will. The medium's weight in normal that is from above, evoking a heavenly mindedcondition is one hundred and thirty-three pounds. At one scance the medium (entranced) and Belle, being both on the scales together, were found to weigh one hundred and thirty-five pounds; at a second time, immediatly after, they were found to weigh one pound. This investigation was accomplished with care and deliberation, and was a perfect demonstration of the power of spirit tainly right when, in their credit of the spiritual over matter. Belle was found, at one time, to be able to keep the scale in such a flutter that it was imbossible to obtain her correct weight, the scale | that works by love, purifies the heart and overrunning from nothing to one hundred and twen- | comes the world."

ty pounds at will, and she laughing at us all the while for our awkwardness in the weighing.

At a recent séance Belle gave us an exhibition of wonderful physical strength, handling a common wooden chair with one hand, sustaining it over her head, and holding it out at arm's length with one hand in a manner that astonished all present. . The cabinet door being partially open, enough to perceive the medium therein, she picked up a musical weighing thirty-six pounds from the platform field it over her head and swung it around with as much apparent ease as a stout woman would do; she then came from the platform, took a chair and scated herself beside a member of the front circle, remained for a moment in conversation with him, then arose, and crossing the platform seated herself on the other side close to the husband of the medium, She then returned to the cabinet, carrying the chair with her, and threw the doors wide open, taking a seat in the chair beside the medium. Her lively appearance and pleasant manner during this performance were the admiration of

very one present. What thus seated by the medium in the cabinet in full view of all in the house, she said she would knit a stocking for the poor, and then and -slie materialized a stocking by appearing to knit it; the yarn or material was black, her dress was white, and we could see the progress, could mark what appeared to be knitting needles, and could hear them grating as she appeared to knif; as the stocking)grew in size she would note its progress, saying, "Now it is a finger long," now it is a finger and a half long," "now it is two fingers," "now it is ready to heel," "now it is goady to toe; 2 and at the expiration of about five minutes, said, "now it is done," and stretching it out before, us, it appeared as the perfect form of a stocking about the size for a child eight to ten years old. She brought it to the front and allowed us to examine it; it felt like heavy worsted goods; she remained a minute exhibiting it, then turned and went to the cabinet; as she entered the door she turned around, and the stocking was non est?

Some time since we were talking with Belle dress, and cutting them for R. D. Owen and others, and she said she could do the same, directing me to procure seissors and have them ready when she should call for them. Soon after, during a scance, while she was standing in the cabinet door with the medium by her side, she called for the seissors and commenced cutting pieces from her dress and throwing them upon the platform, asking as she threw them down, "Do you want more? I have plenty of sit, and can make it as fast as I can out it," which appeared to be a fact, as after she had cut off what would require a square yard of the goods to make, we could not see—though allowed to examine the dress—where

On another occasion Belle remarked that she would give us a good test, and calling for the scissors, and standing before us on the platform, she cut a lock of hair from her left temple; the hair was about fourteen inches long as she held it in her hand; she brought it forward for us to examine; it was real hair to the touch. We laid a white handkerchief on the carpet (the carpet being dark), so that all in the room might; see clearly, and she laid the halr on the handkerehief, stretching it out to its full length; as soon as she took her hands off the hair it would begin to it out again, and as soon as her hands were off, it would be in motion again. She retreated to the cabinet, telling us to watch the hair; she had scarcely reached the cabinet when the hair began to move, and in ten seconds had left the handkerchief and disappeared from our sight; Belle laughed, and told us to pick up the handkerchief to see if it was not beneath it: we did the door; the slipper began to exhibit an oscillait approached the door the faster it went, until lost from our sight in the cabinet.

These statements will seem like delusion and and we do not blame those who have never witfor it was astounding to us who were present looking on; the Committee managing, these seand they are the active workers; they tell us their | ances do not claim to be wise beyond their fellows, but we do claim that having passed the ordeal of several years close investigation with different mediums, and having endeavored unders all circumstances to arrive at the truth, we think any attempt at deception made in our presence would be speedily detected. Our friends or honest inquirers after truth will always find a hearty welcome at our séance room in Dr. Pence's hall. where they may know for themselves.

Terre Haute, Ind. . . JAMES HOOK P. S.-I would like to add a word for Mrs. Jen. nie Holmes, having had five months experience active worker in both dark and light scances. concerning her mediumship under trying circumstances. I believe her to be a good medium, and her natural impulses to be honest. Those best Pacquainted with mediumship have the largest charity for mediums; if they were not impulsive, and controlled more or less by their surroundings, they could not be good mediums. While we have the highest regard for the honor and integrity from personal acquaintance of Hon. R. D. Owen, we think he was hasty in his conclu-

sions in relation to the Katie King affair. Written for the Banner of Light. THE RELIGION OF SPIRITUALISM.

BY J. O. BARRETT.

When one is accustomed to spiritual thought fulness, to aspiration for a better. life, to reverential habits, the mind then not only towers more patient, more ready to consider the causes to lift them up? The ancient apostles were cergifts, they reckoned charity as chief, when they demanded and cultivated "a faith (spirituality)"

Original Essay.

CONCERNING MEDIUMSHIP.

(Specially written for the Banner of Light. . BY J. J. MORSE.

"If the mental and moral atmospheres surrounding your mediums were perfectly adapted to the mediumistic life, they"—mediums—"would suffer less; but, you are yet in the infancy of Spiritualism, the science of life; you do not know as yet what you should do for your subjects, and what you should not do. In your ignorance you surround them by that which they should not be surrounded by, and you take away that which they should have. We do not blame you, because you do not know what is best."—Flashes of Light from the Spirit-Land, through Wes. I. It County through Mrs. J. H. Conant.

In so far as the present generation is concerned, wenty-seven years' experimental experience of spiritual phenomena has incontestably demonstrated the reality of what is designated mediumship. That, in other words, there are persons possessed of certain peculiarities that render them susceptible to spiritual influences, and that certain phenomena do thus transpire in the presence or through the persons of the above-noted indi riduals. As mediumship is thus an admitted fact just as much as any other functional fact of individual life, its operations must be amenable to law. The due understanding of the law or laws and obedience thereto on the part of media would materially enhance the value of their powers, as well as increase the successfuloperation thereof.

Asidiscovery and appreciation must precede application, and the first demanding either natural aptitude of special training, it is not to be wondered at, as the majority of our media are drawn from the "lowly of life," that very little progressin this matter comes to us as the result of their efforts. In the case of public media, who are-too often literally worked to death, it is scarcely expected that they, after hours of psychological exhaustion, would feel destrous of further trying themselves by entering on the extra mental labor that would be required. Private, media have but little inducement to do about Katie King materializing her hair and, so. Upon whom, then, devolves the task of inquiring into this matter? "Upon intelligent, observing Spiritualists, whose minds are clear enough, to: see that phenomenalism is not the Ultimat Thate of our work : who see that not only the laws, static and dynamic, governing the evidences of spirit power, but the laws governing the medium, must be inquired into and understood also ere many medial mysteries can be solved! who recognize, too, that until then our mediums-physical ones especially-will be mercilessly and unnecessarily tortured, at the hands of skeptics and Spiritualists "anxious to place the medium above suspicion," as is the case

> It has been urged that many media are willful. untractable and suspicious.' Can we wonder at it? Doubted by friends, denounced by foes, tested by committees-whose idea is too often that no one is honest but themselves-is it a maryel that media are willful, untractable and suspicious? The Peri from Paradise under such treatment would soon become regular Xan-

Many, if not all, the foregoing disagregable amenities of mediumship could be removed if the proper knowledge of mediumship was possessed by media and Spiritualists. Its benefit be agitated, and fodraw up; she would straighten need not be commented upon, it is self-evident. . To aid the reader to understand the ideas to be elaborated the following analysis of mediumship

is here presented: A.-Physical. B.-Nervors. .C.-MENTAL.

. Reading from A to D, the progressive characso, but found no hair there. She repeated the ter of the analysis can be readily perceived. The hair experiment with like result. She then by two first divisions will depend on bodily states; request came and put off from her foot a slipper; the two second on inner conditions. Under the she stood by it until all could get a fair view of head of Physical-class A-can be classed all obit, and then retreated to the cabinet, standing in lective phenomena outside of the personality of the medium. Such, for example, as the displacetory motion, moved from off the handkerchief, ment of ponderable bodies; the production of and commenced gliding toward her; the nearer raps and other varieties of sounds; chemical experiments-under which head can be classed materializations, the production of evanescent forms -flowers, fabrics, &c., and all the various objecdeception to the skeptic, but we record nothing tive, tangible or audible phenomena produced but what we have seen, and only a part of that; by spirits. Another department, nervous - is embraced in division B. It deals with the autonessed these wonderful phefomena for doubting, matic control of the medium, who then writes, speaks or acts utterly independent of personal volition. Also does this section embrace sensational impressibility, whereby impersonations of the characters; and death scenes of departed spirits, are wrought out. While still another phase of medial development is presented here as well-the transfusion of nervous and vital force for the curing of the sick, known as "healing 'mediumship," the control of the mental faculties-embraced under the head of class C-for the giving of tests, messages, addresses, and all such experiments that need the cooperation of two minds-those of the medium and the spiritto produce them. But it is not until the final division-class D-is attained to that the individual stands upon the apex of mediumistic possibility. Then is reached that condition where it is possible for the individual to exercise the attributes of its spiritual nature while in an embodied state -a condition that results in an everconstant inspiration from and relation to the world of souls. Control, impression, and inspiration lay the foundation, and intuition is the glory-crowned result.!

The ground before us being now defined, a consideration of the points presented may enable us to elucidate some of the laws governing the subject under discussion.

Our spirit friends claim that the physical phenomena-class A-are produced by them through the agency of a certain aura, said aura being evolved from the physique of the medium. Experiments conducted by William Crookes, Esq., F.-R. S., England, tend to support the statement made. The fact being conceded, it is a pertiabove the merely animal, but is more receptive nent inquiry for us to ascertain what are the conaura mentioned? As the power is evolved from ness, moral bravery, forgiveness and charity. the physical structure, may not "habit of body" Are we not called by our angels to illustrate these and "mode of life" be determining causes of no virtues? What is our Spiritualism if it does not mean order—the due and proper nutrition of the make us better - more sincere, more tolerant, body, to which may be added personal cleanliness, out door exercise; in short, may it not be of others' downfall, with a delight in the heart that a due attention to all physiological requirements should, nay, must be attended to if we desire an increase in mediumistic efficiency and a diminution of suffering on the medium's part? But as this "aura" is of an exceedingly sensitive nature, more or less affected by the mental perturbations of the person evolving it, or the

positiveness of those with whom the medium comes in contact, investigators may often congratulate themselves on deflecting, weak or imperfect-mediumship, thus nullifying their expectations. And this too without any desire or pure pose on their part. Mental and aural antagonism is a fruitful cause of failure in spirit circles. For the mediums a proper attention to the laws: of physiology and personal sanatation is the point for them to consider, and the laws of mental and magnetic attraction and repulsion the point skeptics must consider and Spiritualists study.

Physiologic laws govern this initial phase of medial development, and just as far and as soon as these laws are understood and intelligently applied, will this form of mediumship be lifted above mere phenomenalism, and take its place as

Progressively ascensive, medial phenomena traverse the various departments enumerated. The next class in order is the nervous. As each ascending grade deals with subtler laws than the one before it, the phenomena of class B are necessarily of a more delicate nature; will involve conditions new and strange, but yet which experienced and unprejudiced physiologists may readily understand. Sensory and motor are the divisions of the nervous system generally accepted. The control of the nerves, by an infusion of a certain element, would enable the infusing agent to control the muscles to which the nerve or nerves are attached. It is a point worthy of consideration as to whether the "infusion" is not accomplished by using it, the "influence," as a point, and directing it against some specific centre in the cerebellum. Under this species of control the arms and hands of the media may be controlled, each hand writing a different theme; and, as recorded instances testify, the vocal organs may be manipulated at the same timethree distinct exhibitions of mentality occurring simultaneously through the same individual! Unconscious cérebrationists and unconscious muscularityites, please note!

In this connection one of the most beneficent ispects of medial dévelopment is presented. For it is through the union of the nervous and physical forces, guided by the corresponding elements from the spiritual operators, that healing by spirit-power," as it is called, is rendered possible. The almost miraculous cases on record of the results attending the exercise of this agency are a lasting evidence of its utility, and a triumphant vindication of its reality.

For the purpose of demonstrating their idenity, and for the purpose of instructing us in regard to their new experiences, as well as for exhibiting their wondrous powers over the minds of the subjects, our spirit friends avail themselves of the possibilities contained in department C, and striking are the results produced. The effects above noted may or may not be accompanied by the unconscious automatic trance, but in either case a certain amount of cooperation between mind, nerve and physique, is a necessity. Lack of bodily and nervous accord may destroy the most perfect mediumship for the time. Hence the importance of the health conditions enumerated in a former portion of this article. Strictly speaking, here, in the class of phenomena now before the reader, the quality, inherent and educational, of the intellect, and the attitude of the mind-positive or passive-have much to do in influencing the manifestations produced. Trance. conscious trance, and inspiration, are the commencement, continuation and ultimate, in the range of results, flowing from the exercise of this class of mediumship. Clairvoyance legitimately belongs to this division, and it is the indication and promise of the possibilities contained under the final heading.

Pertaining to the highest department of individual life, as does grade D, its definition, "spiritual," clearly indicates the nature of its effects. A close observation of those effects will tend to prove that they are the normal exercise, during this life, of many of those spiritual powers, the exercise of which is not usually commenced until the spirit is disembodied. The various precedent stages of trance, impression and inspiration, lay the foundation, or prepare the way, for the expression of Reason's twin sister, glorycrowned Intuition. The realm of cause is then entered, principles are perceived, and the spirit of things is made manifest. Soul, mind, nerves and body, are brought into harmony with each other, and a truly normal life results. While in this day mediumship, in action, is the possession of the few, the natural condition is, and will be when the harmony indicated is established, that all will manifest mediumship in some degree, thus forever removing' individual incertitude in regard to spirit-life. Bodily health, and nervous and mental harmony, sustained by a due attention to physical requirements, such as in one direction the avoidance of stomachic irritants, brain stupefiers and physical depletories, are the foundations upon which alone can a useful mediumship be erected: Combined with a mind receptive and a soul aspirational after the true and useful, commonly called the good and the beautiful, will assure the highest possible results.

Let investigators be taught, and let our own public remember, that due consideration must be had of the laws governing the medium as well as the mediumship. One of the duties involving one of our wealthy adherents will be-is-to erect a suitable-institution for the training and developing our mediums, where, under every advantage of psychic science and hygiene, their possibilities may be utilized to the utmost, and the best results brought forth. Thus should we, in the most efficient manner, second the efforts of our spirit friends."

- In conclusion, let it be understood that the advance of our cause, the success and happiness of our media, will in a large measure depend upon their using, and our obtaining the fullest possible information concerning mediumship, whereon our whole cause rests.

"Would you advise me," writes some young erson," to read the Bible in the public schools?" Ve advise you to do as you please and be hanged by you. This is a discussion that will last a century and wind up with a fight; and meantime it you don't read the Bible in the public school you can probably find ample time and opportuyou can propagily and ample time and opposite nity to read it elsewhere. The trouble with you, as with a good many other people, is that you want to read your Bible exactly where nobody wants you to read it. Some night suppose you try it at a public, entertainment of some kind and see what the result will be. Don't imagine nowever, that the damage to your countenance will evidence disrespect for the Bible. Take not that flattering unction to your soul.—Rochester (N. Y.) Democrat and Chronicle.

I believe that the people who are here to day are not the only ones who are present. Those old soldiers are here, though invisible.—Rev. Joseph Cook, in his Oration at the Ticonderoga Centennial Celebration, May 10th.

free Thought.

"A SATISFACTORY SEANCE."

To the Editor of the Banner of Light:

In your issue of May 1st you publish the account of an interesting and what might be considered satisfactory scance, which is vouched for by honest, reliable witnesses. If I had been one of the number composing the scance I should, in one sense, say it was satisfactory, but in others, anything but satisfactory. I should sooner think that I had, with the rest, been psychologized, than that the materials composing the a building had been chemically separated sufficient to admit of "doves, birds and a fresh branch of an orange tree with a large ripe orange adhering, flowers," etc., being introduced into the apartment.

Allow me to make a few suggestions as well as ask a few questions, for the better understanding of the different phases of spiritual manifestations that are claimed to appear. Is it not evident to all persons that the articles named were either in the room when the scance commenced, or were passed through the materials that the building is composed of? Is it reasonable to suppose that a live dove can be passed through solid, material walls of the building? If oranges adhering on the branches were for sale within a few rods, of the room where the scance was held, would ; it not be well to know if they were taken from the fruit-store, or how they were passed into the

When testing the power and subject, would it not/be well to have a small or mellow light that would not essentially destroy the conditions for producing manifestations, or at least not make them different from those that are required of and granted by other mediums. In this way there would be a possibility of finding out how and where the articles that appear are secreted, or the manner of their being brought into the room while the scance is being held.

Spiritualists should be willing to be questioned and render any information that is possible forthem to give, also the mediums should take no offence when questioned for the truth's sake. Are Spiritualists willing to accept manifestations that are recorded in the Bible which are of a similar nature to those said to be performed to-day, or will they believe what seems inconsistent today and reject what they look upon as incon-sistent in the past? "When will wonders

I make these remarks in the spirit of candor and honesty, being of the "doubting Thomas A SPIRITUALIST. nature.

Boston, May 24th, 1875.

To Investigators of the Spiritual Phenomena.

To the Editor of the Banner of Light: We desire to offer a few suggestions to investigators of spiritual phenomena. 'I do this for the benefit of a large class of persons, of whom I am one. I refer to that class who have a deep interest in the phenomena, but are necessarily compelled, on account of a want of means and opportunity to investigate for themselves, to take the testimony of others, I would say, then, in the first place, that what would probably satisfy us if we were present, and saw for ourselves, would not be sufficient when narrated by another. Others may recognize, their friends, but we, being absent, cannot; hence, while the investigator is satisfied, we are left skeptical. It has occurred to us that in almost all scances of which we have read accounts, there is a lack of caution and care in reference to some feature of the affair that leaves some doubt existing in the mind of the reader other than the fact that he is receiving his knowledge upon the testimony of others. The following suggestions have reference more

especially to materialization séances, and are of-. fered in view of the distrust which has been begotten by the "Philadelphia exposé." We would suggest that, in order to make a reliable investigation of this subject, a committee of trustworthy men be appointed to superintend the construction of a movable cabinet. Let this cabinet be made of flooring lumber; tongued and grooved one inch thick plain boards, without paint; size of cabinet four feet by six in the clear, and six feet high, and with but one opening; bring the cabinet into the centre of the room, so that spectators can see it on all sides; let it, then, be searched and measured in every: direction inside and out; then place the cabinet upon movable scales and accurately weigh it, and make record of these measurements and weight; let the medium then be searched and provided with change of clothing, then accurately weighed and placed in the cabinet. Now in regard to the manner of tying the medium we would suggest a small, strong cord; tie around the neck in several hard knots; then pass the ends of the cord through two small holes in the cabinet: tie them on the outside and seal the knot, and appoint some one to hold both ends of the cord during the time of the scance; then make several records of weights of cabinet during the sitting, also have scales for the purpose of weighing the materialized, forms as they appear. We would also suggest, in regard to confining the medium, that the feet should be put in stocks, the timbers of which should be fastened on outside of the cabinet, and sealed. The medium might also be put into a strong barrel properly ventilated, and then headed up with head and hoops sealed; or put the medium in a strong box, and hail securely. Again, as a still further and, to our mind, a more important precaution, we would suggest that a small hole be made at a convenient place to admit the medium's hand to the outside of the cabinet: that the hand of the medium be then secured in a wooden stock and securely fastened and sealed upon the outside of the cabinet. If this condition should interfere with the materialization the hand might be covered, but left where it might be examinedat any time. Will not some of our investigators go to the trouble of reporting a case of this kind, or will not some of our most reliable media who are not afraid to risk the reality of the materializations in their presence, take the trouble to present the same in an unmistakable manner? Cannot the Eddy mediums be tested according to the above suggestions? If they are genuine, they should not object. H. HIGHT.

The Banner of Light we have been receiving among our exchanges for some time. Mechanically considered, there can be no exception to it. For neatness and arrangement of its parts it cannot be excelled, but of its contents we are unable to judge, knowing nothing of Spiritualism, to of its parts it cannot be excelled, but of its contents we are unable to judge, knowing nothing of Spiritualism, to which it is principally devoted. The articles upon this subject are well written, and seidom, if ever, surpassed in newspaper composition. A portion of the paper is devoted to secular matters and fiction of no ordinary merit. Should you wish to become informed upon the subject of spiritual philosophy, which has been and is creating considerable excitement not only in America but in Europe, you can be gratified by sending \$3,00 to Colby & Rich, publishers and proprietors, Boston, Mass,—Cherokee AdvoANCE,

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II. HIGHT.

Bunner Correspondence.

California.

SAN JOSE.-Dr. J. L. York writes, May 5th, as follows: We received a card from your office bearing date April 13th, as to the correctness of our name in your list as a lecturer in the field of reform. The statement is quite correct, and I find pleasure in responding to your call.

It is about four years since we were called or father pushed out into the field as a reform lec-

turer, and since that time have continued to re-ceive expressions of appreciation from our people, and assurances and assistance from the angel-world. We have lived in California fourteen years. Our early life was spent at the forge and anvil, where we became developed by close study and the kindly influences of unseen intelligences. and the kindly influences of unseen intempences. Graduated from the workshop, we naturally have a love for the common people, and a strong desire to lift them to higher conditions of life. Our work for the most part has been pioneering, and up' to this time has been confined to this State, where calls for lecturing and organizing State, where calls for lecturing and organizing Societies and Children's Lyceums have kept me

constantly employed. In our State reformatory and spiritualistic thought is rapidly increasing in every town and hamlet. We have visited within the year past-the principal towns and cities in this State, and some of them three and four times, and delivered in that time over two bounds. some of them three and four times, and delivered in that time over two hundred lectures. I may say of this field of labor that the harvest is ripe, but the laborers have been few. Among those who have spoken in the State during the year it gives the pleasure to mention C. Fannie Allyn, Jenaic Leys, R. Augusta Whiting, Mrs. Drake, Dr. Stevens, of Wisconsin, and William Denton, all halling from the East, and all noble workers in the field of free thought. Of our home speak. in the field of free thought. Of our home speakers—I may mention Prof. Chaney, a perfect "war-horse," in the battle against superstition; also Laura Cuppy Kendrick, not second to any speaker on the coast in point of power and ability to present the truth. At no time has there been so strong an appetite for living truth as is manifest to day.

as is manifest to day.

We need more speakers who are workers. Alwe need more speakers who are workers. Armost any one can warm at a fire after it is kindled to a blaze; so almost any speaker may entertain and instruct after the audience and platform have been furnished by the labor of others; but to draw people together and hold them where there is no society or platform prepared, requires a natural gift more rare than some suppose. Pi-oneer workers, possessing those qualities, need have no fear of disappointment in visiting this field of labor. We also need new speakers, as our system of change of speakers creates critical hearers, especially in our cities and large towns where lectures are kept up every Sunday. We also need good test mediums whose love for money stands second to love for the cause of money stands second to love for the cause of truth. All shams are below par. Our best mediums are in San Francisco, doing a large business in the way of money making, while the State outside is starving forthe evidences of continued life. Everywhere I go people say, "Can't you send us a good test medium?" Such an one, who is also a speaker, with his whole soul in the work of their good, over if his conditions have work of doing good, even if his qualities as lecturer are not first rate, would find a living profit in labor in all the small towns in our State. Could not E. V. Wilson find it convenient to visit our coast the coming year? as, from all accounts, he possesses the rare qualities of both, and would fitting instrument for this work.

My programme for the next six months is ar-anged to speak at Madesto, Merced and Visalia during May, and make a canvass of the principal cities and towns of Oregon during June, July, August and September; going there by water and returning by land. I have your trade list and catalogue of reform books, and it is a part of.

My attention was first directed to the Spiritual Philosophy in Wisconsin last winter, and I am forced to admit that much weight was added to contection by the Christian and gentlemanly deportment of Dr. Jacob Swanson, magnetic healer, Fox Lake, and Mr. Albert Fields, a farmer, possessing no knowledge of the human system or of medicine, yet, under a spiritual influence, performs most remarkable and miraculous cures. The benefit I derived from their method of "laying on of hands" would convince a greater skeptic than myself.

After I returned to Nebraska I gave a lecture on the "signs of the times," to a crowded house,—the first instance of the kind in Northern Nebraska. That such would be told by the aforesaid Fields. That such would be the case, was fore-At the close of the lecture Rev. Mr. Wilson,

Presbyterian minister, blessed God for the wonderful healing gift that is potent for good, etc. The leaven is working even in the most remote portions of the country. I have read many cheering messages purporting to come from dis-embodied spirits, in your valuable paper; still, I am not satisfied of the fact myself, and would have more evidence that

'Man can return again to earth, Whose soul had crossed the Jordan's tille.''. I wish to know what means should be employed to convince myself and friends of the immortallty of the soul, and of communion with spirits. Would sitting in circles accomplish the desired event? Can any one answer, through your paper, and satisfy an inquiring mind?

"Maryland.

BALTIMORE. Children's Progressive Lyceum No. 1 of Baltimore, Md., completed the seventh year of its existence on the 25th of April, 1875. The following is a list of the officers which have been elected to serve for the ensuing year: Levi Weaver, who has been Conductor for nearly Levi Weaver, who has been Conductor for nearly six years, reclected; Daniel C. Stratton, Assistant Conductor and Treasurer; Miss Lizzle Wernix, Guardian; Mrs. Rachel Walcott, Assistant Guardian; Miss Kate Powell, Librarian; Miss Ida A. Henry, Assistant Librarian; George Broom, Musical Director and Secretary; Miss Annie McClellan, Assistant Musical Director; Arthur C. Leonard, Organist; Five Guards—George M. Prichard, John H. Weaver, Seward Coulson, Mrs. Isabella J. Richards and Thomas Miller: Leaders—John Frist, Miss Ella Mathlot

Coulson, Mrs. Isabella J. Richards and Thomas Miller; Leaders—John Frist, Miss Ella Mathiot, Miss Annie McClellan, William Leonard, James Taylor, Mrs. Lizzle Prichard, George W. Salter, Miss Ida A. Henry and Elijah Bishop. Three vacant Leaderships yet to be filled.

Under the auspices of this Lyceum, a continuous course of lectures has been kept up during this season, commencing with James M. Peebles in September, followed by Mrs. A. P. Brown in October, J. J. Morse in November, John Collier in December, James M. Peebles in January, Giles B. Stebbins and Mrs. Rachel Walcott in February, and Mrs. Rachel Walcott in March and April.

This Lyceum is in a good, healthy condition, and, with the corps of officers just elected, there

and, with the corps of officers just elected, there is every reason to anticipate a continuation of that success which has hitherto marked its pro-.-GEO. BROOM, Secretary.

Wisconsin.

APPLETON.-Erastus H. Clark writes: We hold public meetings every Sunday at 2 P. M. in Council Hall, and conduct them as follows: 1st. The participation in a silver-chain recitation

from the Manual; 2d. Singing; 3d. Each one states or expresses a sentiment selected for the occasion, or joins in the reading of selected pieces; 4th. Singing; 5th. Spiritual circle and manifestations; 6th. A lecture if any speaker is present, or a conference for general remarks and the transaction of any necessary business; 7th. A hymn to close. Since we have adopted this system the interest in our meetings has increased and our evening circles are well attended.

Maine.

BRADLEY.-We have received the following nstrument from an official source: The Bradley Spiritualist Association met at Reuben Hol-Spiritualist Association met at Reuben Holbrook's house on Wednesday, April 7th, at 7 o'clock in the evening, and the following persons were elected officers of the Association for the ensuing year, viz.: Reuben Holbrook, President; J. J. Norris, Vice President; John Lynn, Corresponding Secretary; J. J. Norris, Collector and Treasurer. The following persons were also elected Executive Committee: Lucilla Plummer, Charles Patterson, and Mary A. Holbrook.

Voted, to engage Mrs. P. D. Bradbury to lecture at Uhion Hall, Bradley, every fourth Sunday for the current year, commencing May 2d, 1875, at 10 o'clock A. M.

Developing circles will be held at Cyrus Edg-

the house every Sunday evening, and also at the house of Johnson Fry, every Wednesday evening, commencing at 7 o'clock.

The Children's Progressive Lyceum meets at Union Hall every Sunday afternoon at 1½ o'clock, James J. Norris, Conductor.

All communications should be directed to John Lynn; Corresponding Secretary. BINGHAM.—Simon Goodrich writes: Spiritualism is working in the hearts of the people here, among all classes, silently but surely. Mrs. Priscilla Doty Bradbury, the trance speaker, has removed from Bangor to Fairfield. As a speaker she is considered one of the best in New England.

Connecticut. STANWICK.-Chas. Dawbarn writes: Your paper is truly a Banner of Light to me. The weekly visits of its "angel instructions" are looked for eagerly and warmly welcomed. I am all alone here, so far as companionship in my belief and knowledge is concerned, but bright ad-yanced angel friends bless me with their teachings through my own mediumship in writing; so I have truly a heaven on earth. Allan Kardec's

"Book on Mediums" has been to me a wise counsellor in a time of great need. I have never felt able to accept fully the doctrine of re-incarnation, but my teacher endorses it. In answer to my question: "How is it that spirits who have been many years in the spheres, declare through Mansfield and others that they have been many that they have been through Mansfield and others that they have been many that they have been many that they have been many that have the dearth and the spirit have this dearth and the spirit have this dearth and the spirit have this dearth and the spirit have no evidence of the truth of this doctrine?" he replies: "Re-incarnation never takes place save in response to the soul's earnest craving for knowledge and experience that can be attained in no other way. The needed lesson is rarely finished when the mortal form is again dropped this ned when the morran form is again unopped. The spirit has still to reascend through the experiency (cause and effect) of its earth-life, which is low it to the spirit home. It seems necessary hat there should be no knowledge of former existence until the requisite experience in this present one shall have been fully gained. Those spirits who now declare their ignorance of Those spirits who now decare their ignorance of such a past, will in due time find it has been wisely withheld from them. Give yourself no uneasiness as to this doctrine. You will never be re-incarnated till your soul demands it as necessary to its progress toward perfection.'

Oregón.

and free thinkers in general, and hope they may find it in their heart to give us a helping hand in our free thought missionary work.

Nebraska.

MADISON.—A. C. Tyrrel writes, May 1st, as follows: As an anxious inquirer for truth I write for information, and hope you will not lightly pass me by, or consign this letter to the waste basket—for if, through your instrumentality, but one soul, grouping in spiritual dark ness, is converted from the error of his way, is elevated to a higher plane of life and "purer atmosphere," surely your rewird will be great in that unseen world to which we all are rapidly approaching.

My attention was first directed to the Spiritual Philosophy in Wisconsin least and the soul groups and the soul group of the spiritual and the soul group is a feet and the server shey undoubtedly would rank with the local property of the writing teachings. Associated to what it has combined stay in the inderest seems much abated to what it has combined stay in the inderest seems much abated to what it has combined stay on the inderest seems much abated to what it has combined stay on the inderest seems much abated to what it has combined stay on the inderest seems much abated to what it has combined stay on the inderest seems much abated to what it has combined stay on the inderest seems much abated to what it has combined stay in and that it has combined from; but a three times, though not hough one in the inderest seems much abated to what it has combined from; but a three times, though the are times, though the are the inderest seems much abated to what it has combined from; but a treating of interest that will carry us further on in our progressive work than we have ever a watering of interest that will carry us further on in our progressive work than we have ever "swarm" for an intelligent purpose, or slege against error. As we look at it to-day a support and swill be great has been force. We are continually gaining new converted to a higher plane of life and "purpose, or slege against error. As CANBY. Thomas Buckman, Vice-President

summer camp meetings, the first of which will begin on the 25th of June, on the grounds of the Clackanias County Spiritual Religious Association near Rockisland, Oregon. A general invitation is extended to all that can make it convenient to be present venient to be present.

Massachusetts.

SPRINGFIELD. - A correspondent writes, May 10th, speaking in high terms of the scances held in this city by Mrs. Collier, who has recently arrived from England, and has taken up her abode with her husband, John Collier. The circles are represented as pleasant and well atcircles are represented as pleasant and well attended. One of the most marked points of these sittings is found in the distinct and sonorous spirit voices which are heard by the parties present, and which frequently state matters of much interest. Sitters have also had messages of a directly personal nature whispered to them by the unseen ones. Mrs. Collier also gives at private with the area directly personal productions of the content sittings specimens of direct spirit writing on paper, the matter set forth being generally of the nature of a test. At a sitting held Sunday, May 9th, a spirit friend wrote a short message in German to a Strasbourg gentleman who was present. At a scance Sunday night, May 16th, raps loud enough to shake the floor, also "inded dependent" moving of tables and chairs, took place in the full light.

THE BLUEBIRD.

When ice is thawed and snow is gone, And racy sweetness floods the trees— When snowbirds from the hedge have flown And on the hive porch swarm the bees— Drifting down the first warm wind That thrills the earliest days of spring,

The bluebird seeks our maple groves And charms them into tasseling.

lle sits among the delicate sprays, With mists of splendor round him drawn, And through the spring's prophetic veil He sings, and his is Nature's voice—
A gush of melody sincere
From that great fount of harmony
That thaws and runs when spring is here.

Short is his song, but strangely sweet To ears aweary of the low,
Dull tramp of winter's sullen feet,
Sandaled in ice and muffed in snow:
Short is his song, but through it runs

A hint of dithyrambs yet to be— A sweet suggestiveness that has The influence of prophecy. From childhood I have nursed a faith In bluebirds' songs and winds of spring; They tell me, after frost and death, here comes a time of blossoming;

The cold, stern mood of Nature yields To tender warmth, when bare pink feet Of children press her greening fields Sing strong and clear, oh bluebird dear! While all the land with splendor fills,

'And after snow and cutting sleet

While maples gladden in the vales,

And plum trees blossom on the hills; And pluin trees prosed on the mins,
Float down the wind on shinging wings,
And do thy will by grove and stream,
While through my life spring's freshness runs
Like music through a poet's dream.

James Maurice Thompson, in Lippincott's MagECCE RESPONSA.-VI. Written for the Banner of Light, >

BY JOHN WETHERBEE.

BANNER

"My sister cannot be a spirit and be conscious of my distressed condition. She would certainly aid me, for I have struggled hard with bad luck, and had rather die than live as I am situated. She could not be happy and see me suffer so!" So writes a dear friend in his distress. I might say in reply-which was the fact-that when his star shone brighter than it does now, his spond, and he refused the very lift that he himself now wants. The logic would be using his own words, thus: "He is not alive and conscious of his brother's distressed condition; he could not be happy and see the other suffer." He was apparently happy and did see his brother suffer. Why, then, should it be impossible for the one any more than the other, especially when spirits

are only human beings, after all? I do not propose, in this paper, to be humanly logical, for I think spirits have from their condition a wider outlook. A person who has had the dred people, seeing this hint, send out their toothache, and has had the offence extracted, can look with composure upon a good deal of tooth. fifty dollars, more or less. In some such way as ache suffering and dental dread with indifference and apparent hard-heartedness, knowing that it is the effect of a cause, and that there is balm in Gilead; and extended into poetry,

"Earth has no sorrows that Heaven cannot heal," So spirits have solved the problem of earth-life, and their indifference, if any, is knowledge, not hard-heartedness.

I am not writing, that I know of, with a spirit's pen; I am trying to find out, from a mundane point of view, the "unknown quantity," with the small percentage of knowledge given; and to solve the problem asked by our friend, whose words I have quoted in commencement, and others who are interested in the fact, or the extent of aid that our departed can do for us. That spirits, by some law not fully known to us, are interested, and affect for good or ill the events of pawns and checkers on the board of life, but that we are somehow acted upon by unseen influences the thoughtful must admit; that there are political, religious and social movements that are initiated and controlled by the combined influence of spirits, it would not surprise me, if it were governmental; but that is not the point of the present argument; only let me say, I think no thoughtful person can doubt that large human movements, mental epidemics, crusades, reformations and discoveries are to be accounted for by the providence of God, as the religious world state it, or by invisible intelligences. It is more rational to adopt the latter than the former, for the age of miracles has passed; the age of

reason has come? Take, for instance, Spiritualism, in its modern spect; there is an underlying or intrinsic intelligent movement in it from 1848 to now. As a movement, we may say it was or is "without form and void, and darkness, more or less, upon the face of it;" and we already feel that God has said." Let there be light!" and that there will be light; and this, irrespective of the writings,

vinity was not apparent; but after trying thousands of years it got an intelligent entrance, when the murdered peddler returned "from that undiscovered country" and brought life and immortality to light. Now, looking at this primary trifle, through fts quarter of a century of life, from its units to its millions, without a king or a recognized leader, changing its phenomena to meet the want of inquirers and the discomfiture of scientific opposition—is it not a reasonable inference that invisible intelligence has its hand in it? To the believers in Spiritualism it is

demonstration. Admitting, then, this general supervision, or influence, on the grand scale, can we doubt the power in individual matters? I don't see how we can; but nothing is more certain in this life than that they, the spirits, do not fee or feed the children of men.

Why? is a problem. One medium can materialize hands and forms, another can produce the contents of a locked box without unlocking or demoralizing the box, another can transport material flowers (possibly damaging other people's property) without regard to material obstacles. and yet these very mediums all need the luxuries of life, and some of them the necessaries. It would seem to be as easy to deposit, a bag of gold for a medium's comfort, and relatively as honest, as to deposit a canary bird or a goldfish. There are cases that I can call to mind now that are much harder than the sister's neglect of the man whose words have inspired this paper, and it seems to me, if I was a spirit, and with the human sympathy that I now feel, I would materialize "bread and butter" for the hungry, or a "home" for the houseless, and thus be doing a good turn, as well as a startling one. It is evident, it appears to me, that there is quite a limit to spirit-power; the temporal benefits of life are not at their command; they may impart consolation, give power of endurance, may aid mental efforts, inspire a thought - possibly, if conditions are right, may call attention to the tide, in a man's life that leads to fortune; but the 'sconce," if I may use the word, must be latent, or active, in the man, to make it a sure thing. If a man is naturally shrewd, and has, as we say, 'an eye to the main chance," the spirits can direct him to success easily-and such an one really needs no such aid: it is in the line of his destiny. "The children of this world are wiser in their generation than the children of light." Well, one of the penalties for being of the chil-A man must have poetry in his soul, or no spirit can inspire in him; so a man must have the eye open to the main chance, or the spirit cannot strew his pathway with the nuggets he wants; and besides, it takes spirits whose mortal eyes were thus open to command the fluggets,

A man must have an idea that their day is to come.

Mis. E. Lynan S. Hull, Vineland, N. J.

E. Anne Hinnan S. West Winsted, Conn., Hox 323.

Lynan C. Howe, Fredonia, N. Y.

Mis. S. A. Horron, Galveston, Tex.

Mis. S. A. Ho dren of light is to have back seats at the world's

or the power of "gilt-edged" inspiration, in a worldly Sense..

OF LIGHT.

I think, then, that the spirits work through mortal hearts and heads, Let me try an experiment. I think I am under an influence now; it may be an inspiration. I have just been reading a letter from Dean Clarke, who is laboring for the cause in Unlifornia, who says, in his unique way, it is a longer step to Henven from this city (San Francisco) than from the Hub. I have just been reading, also; a pamphlet from his bright pen, exposing Orthodoxy; drawn out by brother was in a similar financial slough of de-, the career out there of Hammond, the revivalist; he had previously written a poem, or satire, that was popular, and has included it in this pamphlet. He cannot afford to distribute these, as the spirits have not thrown a nugget in his pathway; but if any reader of this paper wants four times, its value, let him or her send twenty-live cents in a letter to him at No. 121 Eddy street, Saw Francisco, and have one mailed to their address. You will get your money's worth, and do ! the man a favor. Now to the point, which I am trying to bring out in this response. If two hun-"fractions," as advised, the writer will be in

"Gractions," as advised, the writer' will be in fifty dollars, more or less. In some such way as this do spirits aid a mortal, not always success fully; but if the hint is taken, and is successfully; but if the hint is taken, and is successfully; but if the hint is taken, and is successfully; but if the hint is taken, and is successful, as it ought to be, it will be an illustration of the way that spirits influence material benefits for the children of dight.

The brother who doubts the existence of his departed sister (whose words I have quoted) before and system was the once saw his own child suffer, and was very happy, because he saw the infliction of surgical pain was to be an actual benefit It is the knowledge of life in two worlds that makes suffering and privation endurable, by mothers and sisters, whose children and brothers they would aid if they could, and do when they would aid if they could, and do when they amust have human means to supply, human wants. This is a subject that will bear considerable eliboration, but this paper is sufficiently long, and I hind better leave it unfinished than to make it tiresome.

To be useful, this list should be reliable. It therefore behoaves Societies and Lectures to pyomptly notify us of appointments, or chalces of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any presum of a lecturer should by mistake appear, we destrote be so in formed.]

The William Alexand Alexand and Inspirational lee. life, I have no doubt. We may not be mere sufficiently long, and I had better leave it unfin-

formed.]

REV. WILLIAM ALCOTT, Irance and Inspirational lecturer, Buckland, Franklin.Cor. Meas.

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STEPHEN PEARLA ANDREWS, 73 West-5illist., New York, Mas. M. A. ADAMS, Irance speaker, Brattleboro, VI.

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REV. J. O. BARRIETT, Glen Boulah, Wis, REV. JOHN B. BEACH, Bricksburg, N. J.

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MRS. NELLIEJ, T. BRIGHAM WILLIEGE in Spiring-field, Mass., during June, Address, Elm Grove, Colerain, Mass. B. W. Scott Briggs Was Whofeld, Mask-mass.

Mus. R. W. Scott Buigas, West Winfield, Herkimer

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Street, Salein, Mass.

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MRS. LOHAS. CHAIG, Upper Falls, VI.

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M. J. R. DOTY, Chvington, La.

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FIRANK DWIGHT, Montana, Lowa.

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18AAC P. GREENLEAF, 27 Millord street, Boston, Mass.
Mr. J. G. Gilles, Princeton, Mo.
Mrs. Dr. Gilles, Princeton, Mo.
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Dr. Robt. Green, Chicago, Ill., lectures on "The Vigil Phenomena W Human Magnotism, and Its wondrous plower over Health and Disease."
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Mrs. S. M. HALL, 70 7th avenue, New York, Mass.

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Unbam.

CHARLES HOLT, Clinton, Onelda Co., S. Y.
WM. A. D. HUME, West Side P. O., Cleveland, O.
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DR. E. H? HOLDEN, Inspirational, North Clarendon, Vt.
DR. J. N. HODERS, trance, of Henry St., E. Roston, Mass.
MRS. A. L. HAGAR, Inspirational, Mt. Clemens, Mich.
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Education, so far as it is a public matter, is, and should always be, a secular and not a re-ligious matter, and every class of citizens should have an equal voice in its control, as in any other public interest. It should have no more concern-with their religion than the business of paving the streets or caring for the public health.—Boston Globe.

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At a time when the public mind is being so deeply agitated with regard to spirit materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form ; and, as it is the fruit of one of the most active and reflective minds in America, ita; hould receive the attention of the great mass of investigators and Spiritualists alike.

In queting from the BANNER OF LIGHT, care should inications (coddensed or otherwise of correspond-Our columns are open for the expression of imper-free though; but we cannot undertake to endorse the I shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, MAY 29, 1875.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province, street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS GOMPANY, 119 NASSAUST.

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It will no doubt give the readers of the Banner of Light pleasure to learn that we have made arrangements with the talented authoress and lecturer, Mrs. ESMA HARDINGE BRITTEN, began to discuss such great problems? The need to write for this paper a series of articles-twelvein number -upon the Spiritual Philosophy of the nineteenth century, embracing its many phases, such as the trance, the double, the moving of ponderable bodies by occult power, materialization of spirit forms, etc., etc. The initial number will appear in our forthcoming issue.

Spiritualism and Psychology. The New Psychological Society of Great Brit-

ain was inaugurated in April, under the Presidency of Mr. Serieant Cox. . The hall was filled to overflowing, and many distinguished persons were present. The special object of the new Society, according to the explanation of the President in his opening address, is "to secure authenticated reports of all psychological phenomena, and to subject whatever is presented to its notice to the severest scrutiny." The purpose is simply to discover the real truth. The honorary. Secretary, Mr. F. K. Munton, remarked that "for a long time patt a large number of persons, certainly thousands, or it might be millions, had what was called Spiritualism, and it required process of the intellect, and nothing more. courage to stand in the front of an audience like that to discuss such a subject, of which the vast majority of the public either knew nothing or would not inquire."

Assuming the phenomena of Spiritualism he added, to be facts, they had not been fairly treated by the public; at the same; time it should be remembered that they might be facts without being attributable to spirits, but he expressed no opinion on this point, for he had no bias, and he hoped that such would be the state of mind of all who joined the Society for the sake of investigating. On this subject, he said, there was more

that meeting unprepared to hear so dispassionate terpreters interpret, the Indians or the traders a presidential address upon a subject which was and conspirators? The same fraud is said to incompatent persons who had been dealing with Washington. it. He had had many years' experience in the phenomena of Spiritualism; he had given much; robbed him; the interpreter falsely made him! time to the subject in America; he had been say that this agent was his best friend, and that made the victim of imposture without becoming the Indians desired him retained. Red Cloud discouraged in the task of sifting truth from ergor, the result being that he was a firm believer in the facts of Spiritualism, but not in Spiritualism itself. He believed in facts as faithfully as he believed in his own existence. The world lacked an institution like that. He was experienced in microscopic physiology, and he was astonished at the vast mass of intellectual men, some of them old fellow-students of his, like Dr. Carpenter, who pretended to know so much about cerebral physiology, whose intellect was worthy of all respect, but whose conclusions were unreliable. He hoped the Psychological Society would be a great success. What could be more terrific than the phenomena of brdin? They had played a wonderful part in the affairs of men in pastages; in the temples of the Egyptians the facts were known, but not the philosophy of their origin. Speculations then rife had been handed down to succeeding generations, and we in England were the children of Egyptian thought.

Mr. Tagore said that although he was a native of India he was psychologically united with those present that evening, for they all belonged to the great Aryan race. The opening address was rich in truth, poetry, and science, and he thought Mr. Serjeant Cox had been successful in defining the objects of the Society, and in setting forth that its members were not going to be partisans. of Spiritualism, of this religion, or that belief, but intended to study the soul, her sorrows and her aspirations. He thought that theological massacres Indians are still reluctant to believe of the day.

At our new location, No. 9 Montgamery Place, that the religious thought of the ancient Brah-neither. . Spotted Tail said to the President that Bookstore on the ground floor of the Building, bodies should be studied, to learn what were the of Indian Affairs had lied to him. The subhe thought, in short, that no subject should be to talk with the President, and with him only. excluded from discussion, not even Mormonism or Mahometanism. He himself was a Hindoo con- called, have been delayed until another. Chief of verted to Christianity. He wished the Society the tribe can be sent for. His name is "Youngto be tolerant, and not to interdict any discussion which would throw light upon the mysterious subject with which they had to deal. He thought or when cash does not accompany the order. that the philosophies and faiths scattered through. Government for food, the treaty which guaranout all history ought to be studied to throw light teed such supplies to them having expired by upon the nature of the eternal and indestructible

Major S. R. I. Owen said that he perfectly agreed with the last speaker, and as to the question of Dr. Edmands, "What is a fact?" he would reply that he (Major Owen) was a medium, so he drew from himself his knowledge of facts upon psychological subjects; those facts could only be brought home to each individual man, by the trying of careful experiments at home, and developing mediumship either in himself or in some members of his family, but even the latter result was not always sufficient. If e president and members of the Society would develop themselves as mediums, then they would know the facts for themselves; otherwise they could not be satisfied, they could not know, they could only believe, and fresh evidence was alwhat he would call Spiritism would ascertain facts relating to intelligent beings who were independent of the individuals they saw around them, and Spiritualism would stand in the same relation to Spiritism that the arts did to chemis try. Spiritism would collect certain facts just as chemists collected facts, but Spiritualism was a religious process which was dérived from and established its foundations upon the facts of Spiritism.' If the Society only went into psychology, or the laws of the soul while encased in a mortal | tion, as many events in the history of the world" body, and if it neglected Spiritism, it would miss seem to prove, why should we escape more than speakers, after which the following series of much Mr. Tagore wished to see studied. Psychology dealt only with the spirit in the body. ed than answered. Justice is eternal, and holicity is depicted. body, and if it neglected Spiritism, it would miss Spiritism dealt' with the spirit outside the body.

-Doctor Sexton, the well-known Spiritualist, thought that the speeches which had been made. one speaker suggested that one class of subjects the Bureau, its agents and interpreters." Even should be taken up, whilst others argued that when they come to negotiate they are baffled and they should be excluded; one speaker suggested one line of action, and another speaker suggested another-so what might be expected when they began to go into the matter practically and of the Society had been felt by everybody, for soul altogether, and to lay down the law that I tion to cheat the Indians. Let us, as a people, psychology was based upon imagination and whim; in short, that it had no foundation. There was nothing more important than the phenomena distributed throughout all ages; phenomena which had never yet been intelligently collected, classified, and put in proper form; it was high time that this should be done, whatever the result might be, either theologically or scientifically. As the Society had no object in view but to arrive at the truth, it would do good to mankind at large. Dr. Edmunds had asked the president to define a fact, and Mr. Serjeant Cox had distinguished facts from hopes, fears and imagination; but to him (Dr. Sexton) these were as much facts as anything else, although they were not material, and they required to be dealt with as facts. He thought that they would have to give fact as any other; in truth, every fact was but a

This new Society is but another proof of the power which psychological phenomena are acquiring over the general mind, and strengthen our faith in the steady progress of man toward the goal of an enlightenment in spiritual things which shall be equivalent to revention.

The Sioux in Washington.

It looks as if the Indian chiefs came to Washington for other purposes-than to talk about the Black Hills, for they insisted on having an interview with the "Great Father," and after obtaining it did not seem to be any better satisfied obstinate prejudice than had been exhibited than before. But, that might in no sense have against any subject that had been introduced for been their own fault. It is noticeable that a valmore than a century. There were numbers of riety of powerful interests, foremost among men in London who were believed by their which are the trading ones, are on the ground, friends upon any other subject, but not upon this ready to make their own interruptions, and to one; and that was unfair. He said there were improve their opportunities. Spotted Tail opentwo classes of persons in relation to Spiritualism; ly complained at the interview that what the the credulous and the incredulous. Both had, Sioux chiefs say to the President is not properly brought about a state of things which he deployed. Interpreted. This charge pertains to their com-He would have the Society investigate the plaints particularly. It is said that "measures nomena, and follow wherever the truth led them. Fare to be taken to secure interpreters who will not Robert H. Collyer, M. D., said that he came to betray their trusts.". Oh, yes. Whom do the inenveloped in myth, because of the action of the have attended the last visit of these chiefs to

One chief complained of an agent's having and Spotted Tail have brought on their own interpreters, and through them they insist that they shall be given an opportunity to talk fully with the President and acquaint him with the illtreatment and dishonesty of the agents to their tribes. They say that they will never endure such sufferings on their reservation again as they endured last winter. Red Cloud threatened to go uninvited to see the President, if he was not soon gratified. They believe the Commissioner of Indian Affairs is preventing them from telling their whole story. They say they have come on to Washington to have their wrongs redressed; they do not talk Black Hills at all, but merely declare that the other matters must be attended to first. They have the recollections of many years of wrongs accumulated in their breasts. and this is their main business.

The actual interview of the chiefs with the President, delayed purposely as it was, afforded the former but little satisfaction. The talk was direct and plain' on both sides. The President informed them thus: "We know what is for your good better than you can know yourselves." Then he turned them over to the Secretary of the Interior and the Commissioner of Indian Affairs, the very men of whom they had had enough already. To be first robbed, and next told by the robbers that the latter knew best what is for their good, cannot supply a very satisfactory reply to any sincere complaint.—Piegan | ing. The ductor is one of the best clairvoyants

subjects should not be excluded from debate, but are for their "good," or Black Hills invasions, mins, Hebrews, Christians, and other religious the Secretary of the Interior and Commissioner aspirations of the soul in all ages of the world; stance of their whole answer was that they came

The negotiations, if that is what they may be Man-Afraid of his Horses." The New York Herald observes that an explanation is given "that the Sioux have no legal claim upon the limitation two years ago. But this does not justify the statement that the Indians have no cause for complaint. The Government has admitted a moral duty by appropriating last year twelve: hundred thousand dollars, and this year eleven hundred thousand for their support. The Sloux have a perfect, indisputable right to complain if they are cheated out of this appropriation. It is, just as much their money by gift as it could be by treaty. Besides this, the American people have some interest in the matter. If they spend twenty-three hundred thousand dollars in bevolence they want to see the result. There can be no apology offered for the dishonesty of the agents who have swindled at once the Indians, who are the wards of the Government, and the Government, of which they are the servants. The people do not care whether the apways liable to upset any belief. The science of propriations to the Sioux tribe are a gratuity or a payment. They want them to be honestly, expended, and have too much reason to believe that they have been stolen. Who did the stealing? is the question we want answered."

In reference to the whole of this Indian busi ness the New York Times, in the course of an article, remarks that "there can be no doubt that the Indians have been the objects of quite as much ill-treatment as ever the negroes were, and, if such sins are inevitably followed by retribuher scales evenly always.

The New York Sun says, in a late issue, that the real mission of these Indians is perverted, showed some of the difficulties the Society would and made to assume a shape which was not inhave to contend with in carrying out its plans; tended by them at all. They are in the power of when they come to negotiate they are baffled and cheated. The "turkey" never comes to the Indian. Should a bargain be forced on these chiefs for the Black Hills, on which the Indian Ring is clearly bent, by the treaty made with them in 1869, they would have no authority as signers of it unless it was ratified by the vote of threethere had been a tendency adverse to psychology | fourths of the tribe interested. This will settle in the present generation; science had become the question, and nothing else will. This negovery materialistic, and had tried to get rid of the | tiation so far illustrates once more the determinaremember that justice is retributive.

Proscription among Liberals.

We regret to see that in addition to that feeling among men which has made the words of him of Nazareth: "A prophet is not without honor save n his own country," a truism for every generation, there seems also to be in existence concerning Dr. George Sexton, of England-editor of the Spiritual Magazine and the Christian Spiritualist-a spirit of coolness among the liberals of treat Britain because of his peculiar opinions, which is indeed painful to contemplate. Is it substantially true that those who have struggled hard for freedom of thought are unwilling to fellowship the same in their own ranks? One may judge so from the contents of a letter condue weight to them in the Psychological Society. tributed to The Spiritualist newspaper of May He considered an emotion to be as stubborn a 7th, by Frederick Rowland Young, from whose "sentences we make the following ex

"Take the case of Dr. Sexton. I am not merely grieved—I am ashaped of the impediments thrown in his way; and when these are not placed there, the degree in which he is practically and so largely ignored. Here is a man, a ripe scholar, a good scientist, a thorough philosopher, a keen and exact logician, an admirable platform speaker and a splendid debater—but chiefly, as I take it, because he is not merely a Christian, but a 'pronounced' one, and refuses to ignore his Christian belief while expounding or pleading for Spiritualism, he is allowed to struggle as few others would have permitted themselves to do, and seldom employed unless in cases where societies are glad of his advocacy, but want it given to them gratis. When Dr. Sexton avowed himself a Spiritualist he broke the ties of half a lifetime, and flung himself into the new movement into which his reason and conscience had precipitated him with all the energy and singleness of mind which have infariably characterized him as a public man. And what has been the result? For a little while he was the rage; but from the time he avowed himself on the Christian side, and told the world that it was Spiritualism itself which had brought him back to Christianity, his engagements to lecture have become 'small by degrees and beautifully less,' and the pecuniar support which Spiritualists ought to have afford ed him has be n rendered only in the most mea gre degree. Men have been put forward into the front of whom it may be said with perfect truth that he has forgotten more than they will ever know, and this preference has been shown because Dr. Sexton is a Christian, and they are not Christians. I do not know how these fact may strike you and your readers, but if this is the genuine outcome of what is called 'liberal-ism,' then may God shield me from being a liber-

ism," then may God shield me from being a liberal! for liberalism of this kind seems to sum up its creed in saying, 'You are free to believe as we do; and if you do n't we'll make you, or try to do so by starving you into compliance." * * *

In saying all this I beg of you to understand nost fully and distinctly that I am not pleading directly or indirectly, for myself, and that I have no conceivable selfish or personal motive to serve. I am a Spiritualist and cannot help being serve. I am a Spiritualist, and cannot help being one, and I never conceal the fact, although, if I had followed the suggestions of mere world! prudence, I should have kept my belief to my self, and so not have lost friends, or involved my-self in countless sacrifices and almost any amount of unpardonable slander. No, sir, this is not a personal plea, but a few words wrung out of me in consideration of one my friendship with whom has ranged over two and twenty years, and who is entitled to far better treatment than he has ever yet received. Dr. Sexton knows quite well the money value of his talents and at tainments; and had mere money been his object, and he had been willing to sell himself to the highest bidder, wealth itself would have flowed into his coffers; but he has chosen in this, as in every other crisis of his life, to be simply honest to the present truth and the present duty, with what results, as far as the Spiritualist move-ment is concerned, let- the Spiritualists answer, and blush as they do so."

Dr. Jack Returned to Haverhill.

Dr. W. L. Jack, after a successful trip to New York and Philadelphia, has returned to Haverhill, Mass., and resumed his practice in the healing art. Patrons and friends will find him at his apothecary store and office in Odd Fellows' Build-

Meetings at Rochester Hall.

The Boston Spiritualists' Union held a session last Sunday afternoon, the objects of, which can be best expressed by subjoining the call for the same which was served on the individual mem-

bers:

At a meeting of the Board of Managers of the Bostor Spiritualist: Union, held Tuesday evening: May lith, the question of merging the Union into the American Spiritual Institute came up for consideration; and in view of the fact that the objects and work of the two societies are substantially the same, and believing that such action would be the best method of promoting the purposes of each amente good of the came, it was unanimously voted that the Board recommend the Union to transfer its interest an support to the two institution now fully organized Therefore, you are requested to be present at a business meeting of the Union, to be held at Rochester Hallgsund any May 20th at 23719. M., precisely, when the above you will be submitted for action thereon.

Lea Plumb, Secretary. I. A. PLUMB, Secretary.

, Boston, May 21st, 1575... The meeting was called to order by H. S. Wil liams, President; the Secretary set forth the minutes of the meeting of the Board of Managers, and the above document was read to the people

On the call of Dr. H. F. Gardner, the Treas-

urer, H. D. Simonds, rendered his report, and H. S. Williams, as Chairman of the Hall Fund,

These reports were accepted:
President Williams then made remarks in pur-suance of the ideas embodied in the call above

Dr. H. F. Gardner reviewed the field of labor as centralization was better for work than disin as centralization was better for work than disintegration, he should now vote for the proposition to dissolve, this society and unite with the Institute. He suggested that the funds now on hand \$95,70—should be given into the treasury of the Institute, not as a mere item to swell its aggregate contents, but for some special object, serving to keep alive the memory of the Union, which, as it was about to die an honorable death, but details the standard should have on honorable death. he desired should have an honorable burial. He recommended that the money therefore be given to the Institute for the special purpose of maintaining, as far as it would go, a system of congregational singing to harmonize the meetings of

Further remarks were offered by various

Bdopted:

Whereas Many of the members of the Boston Spiritual Institute, thereby dividing our interests that had best be centreet on one organization; and
Whereas. The American Spiritual Institute is organized
for the same purpose as that for which the Union now
evises: there ore.

for the same purpose as that for which the Unionanovexists; there ore,
Resolved, That the Union hereby dissolve as an organization, and tender its sympathy and encouragement to the American Spiritual Institute.
Resolved, That the funds in the hands of the Treasurer of the Boston Spiritualists' Union be voted to the American Spiritual Institute, provided that they accept the same as a donation, for the special purpose of providing music for the meetings of the Institute, under the direction of the Board of Managers, and that they be expended in no other direction than this.

On motion of Dr. H. F. Gardner it was next voted that a Convention of the friends of Spiritualism be called under the atispices of the Union as its closing act, the same to be held on Saturday morning and afternoon, May 29th, and Sunday afternoon and evening. May 30th. Dr. H. F. Gardner, E. Gerry Brown and A. E.

Carpenter were appointed a committee of three to arrange the details of the proposed meeting.

The Union then adjourned, and President Williams called the meeting to order as the Spiritual

Institute.

F. J. Blank, Recording Secretary, read the records of the meeting of the Board of Managers, held during the week, whereat among other business the following ladies and gentlemen were appointed to serve on the various committees; * Por Directors - Educational Department: J. B. Hatch, Alonzo Danforth, George W. Lang, Mrs. Hattie Wilson, Mrs. Sarah Hartson; Charity Department: Mrs. A. A. Woods, Mrs. C. C. Hayward, Mrs. Mary D. Stearns, Mrs. Mo L. Union, Mrs. J. S. Dodge; Committee on Music and Entertains ments! E. Gerry Brown, Alonio Bond, H. D. Si-monds, Mrs. William Durell, Mrs. J. B. Hatch; Committee on Lectures and Meetings: H. S. Wil-liams, John Wetherbee, Dr. T. B. Taylor, Dr. II. B. Storer, Dr. Samuel Grover; Committee on Finance: H. S. Williams, M. T. Dôle, C. P. Drisco, Charles Houghton, William H. Durell,

F. L. Union, S. P. Morse.

Mr. Blank then read the report of the former articles of agreement, and that the funds on hand [without including those voted by the Union] amounted to some \$269,65. He also read tal form.

which reports were accepted.

Mrs. Alfred Nash resigned as Director, and
Mrs. Union was chosen to fill the vacancy.

It was set forth to the meeting that the Board of Managers had decided it best to endeavor to raise the sum of \$3000, the same to be a guaranty fund, to sustain the Society in its operations for the current year. It was also stated that Charles Houghton had headed the official, paper drawn up for this purpose with the sum of \$100. Others were invited to sign, if agreeable with their views, and during the session upwards of \$200

were pledged by parties present.
Voted that said paper, or copies thereof, be circulated for signers elsewhere, for which a volunteer committee of five was organized.

Brief remarks were made during the session by Drs. Storer and Richardson, Messrs, Hatch, Brown, Carpenter, Danforth, Williams and oth-

of the following Sunday, Children's Progressive Lyceum, No. 1, would hold a session in honor of "Decoration Day," and that the hall would be ornamented, and the services would be of special interest. He hoped the members of the Institute, now that the two organizations were practically one, would favor the school with their presence. After notice that the hall on Sunday afternoon

next would be occupied by the Union Convention, the Institute adjourned.

Prof. J. R. Buchanan.

Alfred E. Giles, in a recent number of the Norfolk County (Mass.) Gazette, thus bears witness to the sterling qualities of this well-known scholar and polished gentleman, whom we are proud to reckon among our list of early and, we trust, life-long friends:
"One of the most eminent scientific men of the South, Prof. J. R. Buchanan, resides in Louis

ville. Years ago his large work on Anthropolo gy, and his three volumes of 'The Journal of Man,' gave to him an European reputation.—His delicate researches extended into temperamental and nervo spiritual verities. To designate the subtle knowledge into which he had ploneered the why, he coined the word psychometry, and other kindred terms which are now in common use. His lectures on the brain, delivered in Boston a year ago in the Medical School of the Boston University, were highly appreciated by those who were so fortunate as to attend them In his refined and happy home in Lonisville, hon-ored by its citizens, and cherished by troops of friends, he continues quietly to pursue and de-velop his favorite studies. Two works he has now on hand nearly ready for the press. The larger one is on Philosophy and Philosophers; the other is on popular education."

L. G. Stafford writes from Dansville, N. Y., 19th inst., as follows: "It is idle for any one to go to Havana, N. Y., to attend Mrs. Compton's séances. Four persons from here went there last week, and staying about five days, could get her to sit but once, and then it was nearly fatal to her. She will doubtless be unwell for a long time, and none should go there without previously writing her, and getting war, it has small claim-upon the world's respect a reply from her." Other parties who have lately and confidence: Its leaves are not for the healvisited Havana corroborate the above statement. I ing of the nations."

BEINCARNATION.

BY HORATIO N. SPOONER.

The poet's pencil, aided by a fruitful imagination and frenzied enthusiasm, may succeed in drawing a fanciful picture, highly colored with fiction, and well calculated to captivate the unreasoning lovers of the marvelous; but an application of sober truth, in simple prose, may readily break the enchantment and dissipate the illu-ion,

All must be aware that a theory, the material of whose foundation and superstructure is mere conjecture, cannot prove satisfactory to intelligent minds generally. Ancient myths and fables may have had their uses; but when the attempt is made to build thereon a theory in relation to eternity, the effort must, as it should, prove abortive. What does it argue if all the nations of the

East believed in re-incarnation? Did they not also believe in the diurnal revolution of the sun around the earth? If, when any individual represented diviner attributes than the majority of transpired from their joint reports that the sum of \$95,70 in all was in the hands of the Union. These reports were accounted. non was a case of re-incarnation, shall we evince our progressive wisdom in adopting their theory? How many among Spiritualists sincerely believe that the nightingale "sings her love lorn lay because of an ancient unrequited wrong? gone over by the Union in the past, and paid a high compliment to its usefulness; nevertheless, in myths, are we bound to respect their faith, to the extent of holding them in our estimation as a vast cloud of witnesses, proving conclusively, by force of numbers, that their visionary tales

must have some foundation in truth?"

Mrs. Tappan states as an undoubted fact, that the more spiritual your natures bécome, the less will you care for your town and country, house and home, and the particular things which mark your individual positions, until finally this impersonality extends itself in those larger minds to comprehending and including the whole. earth in the consciousness of thought." Wonderful! But may we not include the whole earth in the consciousness of thought without excludng house and home, town and country? True Charity will not essay to gather the whole earth under her wings, when the attempt must involve the necessity of leaving the nearest and dearest objects of her affection out in the cold!

"The soul," says Mrs. Tappan, "if immortal, must have existed in a past eternity as an identical existence, tince immortality is not valuable except in connection with identity."

Supposing that immortality without identity is

not valuable, will the fact, when demonstrated, preclude the possibility of such existence? That spirit is eternal and indestructible, there need be no doubt; but while we have not the ability to analyze it, we must be utterly unable to determine its value without identity. Again :

"In the state of sleep the somnambulist remembers what takes place in waking hours; but in waking hours the somnambulist does not remember what takes place in sleep.'

It may be so, perhaps; but where is the proof that in the state of sleep the somnambulist remembers what takes place in waking hours? Besides, if demonstrated, it would fail to establish the theory of re-incarnation. Once more:

"The idea of re-incorporated prophets, or re-incarnated divinities, was a theory having its foundation in the fixed religion of the countries of the East, and which, having such foundation, must have represented a primal truth."

If not a primal error(?). The "fixed religion" may be a "fixed fact," or a fixed error-not always in accordance with true philosophy, or with common sense. Finally:

"Perhaps there are a few hundred individuals upon the earth to day who will positively declare that they recollect existing upon the earth be-

Perhaps not. But who would believe their Secretary pro tem., wherein it appeared that testimony, since, if they had previously existed three hundred and ten persons had signed the on earth they probably would not have the slighton earth, they probably would not have the slight-

Union] amounted to some \$269,65. He also read the report of the action of the last meeting of the Society regarding election of officers, etc. All tions may be readily accounted for, without which reports were accepted.

Calling to our aid the re-incarnation theory. Tra-incarnation will furnish ample dition, history, inspiration, will furnish ample means for solving all the marvels enumerated by Mrs. Tappan; and thus her favorite theory must be left without the slightest shadow of rational probability to afford it a resting-place. · Plymouth, May 6th, 1875.

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A Remarkable Work.

In our last number we noticed editorially the new book entitled "The Unseen Universe; or Physical Speculations on a Future State," published by Macmillan & Co., of New York City, and now learn, direct from the publishers, that it turns out to be the joint production of Professor/ B. Hatch gave notice that on the morning P. Guthrie Tait, of Edinburgh, and Professor Balfour Stewart, of Owen's College, Manches-

The "Unseen Universe" is a valuable book for perusal on the part of students examining the revelations of Spiritualism, in that it conducts the reader, by purely scientific processes and inductions, to the results and conclusions which are already set forth, as it were, intuitively, by the Spiritual Philosophy, namely!" That there is an invisible world of spirit intercommunicating with this; that man has a spiritual body relating him even now to that spirit-world; and that immortality is proved by this law of contiauity in the universe, to the elucidation of which all the facts of Spiritualism converge. This remarkable literary production is for sale at the office of the Banner of Light: bound in cloth, \$1,00; in paper covers, 75 cents.

War and the Church.

The following words from the Quaker poet, John G. Whittier, have about them the old-time ring, and are replete with truth and sturdy com-"It is cheering to note the very general favor

ceived by statesmen and civilians in this country and Europe; but there are other signs of the times well calculated to occasion solicitude on the part of every lover of peace. The menace of danger now seems to come from the professed Church of Christ. At this moment the peace of all Europe is threatened by the secret plots and monstrous public pretension of ecclesiasticism If war comes in consequence, if the fairest harvest fields of the world) are made an arena of bat-tle, men who claim to be especially the priests and representatives of the gospel of peace will be held responsible. Woe to that church which, for God among the nations, makes its missionaries assains, and mingles blood with its wine of sacrament! It is high time for the Chatter of sacrament. ment! It is high time for the Christian Church to awaken to a full sense of its awful respons bility. If, after the dreadful experience of eighteen hundred years, it fails to perceive the neces-sity of shaking itself clear of the barbarism of

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Of the Third Artillery, U.S. A., eldest son of Doctor J. T. Gilman Pike, of this city, passed to spirit-life from Fort Wood, Bedloe's Island, New York harbor, on the 21st of May, at the early age of twenty eight. The immediate. cause of his demise was pulmonary consumption. His remains were brought to Boston on Sunday morning, 23d, by his father - who was with him when he died - and were deposited at Forest Hills Cemetery, on Tuesday, 25th. Rev. W. H. Cudworth conducting the funeral services, which were held at the residence of Mr. A. F. DeWitt, 76 Waltham street. The remarks of Mr. Cudworth on the occasion were appropriate and full of feeling. - Winslow Lewis Lodge, F. A. M., was represented there by a delegation, and added their rich floral offerings to the respectful remembrancers which came from numerous friends. Among the insignia deposited at the head of the coffin were a cannon and a pyramid of shot-the same com-

appropriate music. Lieut. Pike received his confinission at the hands of President Johnson, shortly after the assassination of Abraham Lincoln, and was first stationed at Fortress Monroe. He remained South at Fort Jefferson, Fla., for several years, and on being ordered to New York, the severity of the climate undermined his health, and planted in his system the seeds of consumption. He had been ill for a few months, but his life was not despaired of until a few days before his death. Dr. Pike was reading a letter from his son in reference to his plans for visiting New Hampshire for a short time, when news suddenly arrived of a serious turn of the disease, which very soon terminated the earthly career of this very promising young officer.

posed of pinks, violets and white blossoms,

which typified the avocation of the deceased. A

volunteer choir, led by Mrs. Clapp, furnished

Woman's Suffrage.

The Seventh Anniversary Meeting of the New England Woman's Suffrage Association was held in Tremont Temple, Boston, Monday evening, May 24th, at 7:45 P. M., continuing Tuesday, May 25th, at 10:30 A. M., 2:30 P. M., and 7:45 P. M. Mrs. Julia Ward Howe presided. During the various sessions remarks were made by Bishop Gilbert Haven, of Georgia, Mrs. Howe, Rev. Charles G. Ames, of Philadelphia, Lucy Stone, William Illoyd Garrison, H. B. Blackwell, Rev. George'II. Vibbert, Rev. Mrs. Bruce and others.

The following list of officers was unanimously elected : President, Mrs. Julia Ward Howe; Vice Presidents, William Lloyd Garrison, Mrs. S. S. Russell, James Freeman Clarke, Lydia Maria Child. R. P. Hallowell, Elizabeth Stuart Phelps, George F. Hoar, Ralph Waldo Emerson, William 1. Bowditch, Louisa M. Alcott, Samuel May, and others; Recording Secretary, C. K. Whipple; Corresponding Secretary, Henry B. Blackwell; Executive Committee, Lucy Stone, T. K. Loth rop, Mrs. Mary A. Live rmore, Dr. Mercy B. Jackson, Harriet Robinson, Abby W. May, Stephen S. Foster, and others.

On Wednesday evening, May 25th, this Association closed its anniversary services by a subscription festival (admittance free) at Lower Horticultural Hall. Col. T. W. Higginson presided. Music and refreshments, and addresses by several eminent speakers, constituted the order of exercises.

Spiritualist Picnic at Silver Lake Grove.

·By reference to an advertisement on our fifth page it will be seen that Drs. Gardner and Richardson announce that the first grand Union Picnic of the Spiritualists of Boston and vicinity for the season, will be holden at the above-named popular resort, on Tuesday, June 8th.' The reputation of the Lake and the fine grove whichnovers its shores has been so fully established in the favorable estimation of the public that words in praise thereof are not needed from us now. Let those wearied with the unprecedentedly cold weather of a long winter and a lingering spring leave their city haunts for a day and go forth under the open sky to list to the teachings which nature gives, and drink in the invigorating breezes which ruffle the shining waves or whisper in the green leaves. Able speakers will address the people on the occasion, music will be furnished those who desire to dance, and there seems no reason why a large convocation of pleasure-seekers should not on that day celebrate the advent of the season of summer out-door · entertainments.

The Lyceum.

The publisher of The Lyceum, a liberal paper for the young, announces that he has made arrangements with Hudson Tuttle to review, in its columns, all books received from publishers and dealers. Mr:/Tuttle's qualifications as a critic are well known.. He is appreciative, independent, and sharp. There are some critics who attempt to magnify their vocation by picking flaws, and who often give a false idea of a book, because they look at a subject from their own standpoint rather than the author's. The genuine critic, by the force of imagination and sympathy, enters into the motives and meaning of the author, and judges what the latter has to say accordingly.

The Besidence

Of Dr. Samuel Grover, 50 Dover street, was the scene on Thursday evening, May 20th, of the latest in series of the week evening meetings now in progress among the Boston Spiritualists, J. B. Hatch and wife being the parties in whose honor the company was convened. Social converse; remarks by Dr. John H. Currier (who presided), Mrs. Sarah A. Byrnes, Mrs. David Adams (entranced), Hattle Wilson and others; and singing by Cora Hastings and Hattie Wilson, made up the pleasant exercises. Mrs. Adams presented a basket of flowers, and Hattle Wilson a bouquet; to Mr. and Mrs. Hatch.

Spiritualist Convention in Boston.

By reference to the report on our eighth page it will be seen that a Convention of the Spiritualists of Boston and vicinity will be held at Rochester Hall on the morning and afternoon of Saturday, May 29th, and the afternoon and evening of Sunday, May 30th, under the auspices of the Boston Spiritualists' Union. *

The appointment of Mr. J. Prescott as manager of the Troy & Greenfield Railroad and Hoosac Tunnel is an excellent one. We are sure that the duties of the office will be performed nently fitted for the position, an experienced Sebastian Streeter counsels certain of his friends railroad man, trustworthy and diligent.

BRIEF PARAGRAPHS.

SHORT SERMON, -Think not the longest life the happiest. That which is best employed doeth man the most hour. Himself shall rejoice, after death, in the advantages of it.

A man at the West End has a stable under his domicit. So it may be truthfully said that his house is based on a

Mabel H. Young, a little girl of about five years of age, was brutally murdered in Boston on Sunday last. The time of the affair was in the afternoon, just after the dismission of the Sabbuth schoolfor which she was a member; the place was the belfry tower of the Warren-avenue Baptist Church, Boston, Mass.; the perpetrator is not known, though Thomas W. Piper, Sexton of the "House of the Lord, " has been arrested under very susplctons' circum stances. Of course the greatest excitement was aroused by the discovery of the moaning little one lying bathed in blood upon the closed trap-door far up the dizzy heights of he steeple stairway.

The Anderson School of Natural History at Penikese Isla

and will have to remain closed this summer for lack of funds, notwithstanding its success for the past two seasons.

A facetious exchange, noting the fact that it is proposed by the Chicagoans to make "cakes," etc., of ye toothsome grasshopper if he invades that elfy, remarks: "If it comes to a contest between the people of Chicago and the grasshoppers, whether they devour the grasshop-pers, or the grasshoppers devour them, either way will be a gain to the cause of virtue and good morals."

It is officially announced by President MacMahon that France desires peace. The other European governments would do well to imitate this desire. We say governments advisedly, for there is no fear but that the people all over

the Old World are longing for quiet and security. Rev. W. H. H. Murray spoke before the Charles Russell Lowell Post 7 G. A. R., Gov. Gaston and staff, and an immenso audience, at Music Hall, Boston, Sunday after-no n, May 234, the occasion being the annual service held by that Post in memory of deceased comrades.

BARGAINS. - Funno, corner of Beach and Washington streets, knows how to sell children's clothes as well as

FOR DECOUATION DAY.—The mystic chords of memory, stretching from every battle-field and patriot grave to every flowing heart and hearthstone all over this broad land, will yet swell the chords of the Union when again touched—as strigy they will be—by the better angels of our nature.—Ibraham Lincoln.

FIRST MASSACHUSETTS VETERAN ASSOCIATION. infantry Association took place Tuesday evening, May 25, at the Parker House, Boston; Capt. William P. Drury, f Chelsea, President of the Association, presided; several members were voted into the Association, and Major George E. Henry tendered his resignation as Vice President, and Joseph II. Dalton, of Company B, was elected to fill the vacancy. 'The remainder of the evening was devoted to short speeches by the members.

Gordon's "Black Hills" train, consisting of 47 fourmulo teams and 170 well-armed men, was captured on the 13th of May by a detachment of 37 soldlers from Fort Randall, Dakota Territory. No resistance was offered.

Ex-Governor James W. Nye, of Nevada, is said to be in a private mad-house, disappointment and trouble being the gauses of his insanity.

According to the "English Mechanic" cast iron may be best preserved from rust "by heating till, if touched with fat, it causes it to frizzie, " and then plunging into a vat of mixed oil and grease. It is said that "the oleaginous matter actually penetrates the pores and prevents exidation for very long time, while it does not prevent painting, if desirable, afterward."

Hon. Jesse D. Bright, ex-United States Senator from Indiana, died at his residence in Baltimore, Md., May 20, of organic disease of the heart, aged 63 years.

As an instance of the immense fecundatory power pos As an instance of the imminus feedinatory power pos-sessed by the grasshoppers of the West, fi is reported that the firm of Floyd & Clark, of Milwankee, Wis., received, May 18th, a lump of earth no larger than a tea-cup—which was forwarded from Minnerota—and from that small space in one day after the arrival of the specimen five hu living grasshoppers emerged ready and willing for duty!

The sides of the wrecked steamship Schiller have fallen in, covering the specie, the best part of the cargo, and probably a number of bodies. Blasting operations will be menced at once.

The centennial anniversary of the Mecklenburg Declara tion of Independence was celebrated with great *eclut* a Charlotte, N. C., May 20th.

Captain James B. Eads, engineer of the St. Louis bridge, reports that the actual cost of the bridge, exclusive of the approaches, was \$1,999,108; and for approaches, salaries, rents, accessory works. Iosses by fallure of contractors, and other items, \$1,681,223; real estate and right of way cost \$1,080,000; and nearly \$5,000,000 was spent in placing the loans, payment of interest and commissions. According to this showing, the cost of raising the funds necessary amounted to 54 per cent. of the real cost of theyors, or as 7 8 millions to 4.2. - "Scientific Miscellany," in The Galaxy for June.

Rev. Justin D. Fulton, the lively and irrepressible Bap tist divine. (2) has succeeded in evolving the usual tishindy which inevitably follows, as the frult of his labors, wher ever he goes, and it is represented that his congregation a the Hanson Place Baptist Church, Brooklyn, New York would be much pleased if he would depart Sept. 1, 1875 "for green fields and pastures new." This he stoutly de-clines to do. The reasons assigned by his New York congregation are "his hasty if not imperious wax of speaking to members of the church, his habits of exaggeration," and other things of a similar nature. What curious minis ters Tremont Temple has turned out t

At a conference of members of the late Cortes held in Madrid, May 21st, it was resolved to promote the union of all the Monarchical powers; to support King Alphonso; to maintain the integrity of the Spanish nation; and obtain a return to Parliamentary liberty and privileges.

The experiment of transfusing blood has just been appiled to Gen. Frank Blair, who has long been prostrated with paralysis at his home in St. Louis. Six ounces of blood were injected into his vells, and the result is said to

Sald Cella to a reverend Dean,
"What reason can be given,
Since marriage is a holy thing,
That there afe none in Heaven?"
"They have," said he, "no women there,"
She make returned the jest:
"Women there are, out I "matraid
They cannot find a priest."

Seventy-six Catholic pilgrims were recently drowned by the sinking of a ferry-boat on the river Mur, near the tow

A demented German, May 24th, stabbed Miss Martha Moulton Hibbard, bookkeeper in the workshop of Isaac Fenno & Co., Boston, seven times with a pair of tailor's shears. He was soon selzed by his fellow workmen. His victim is expected to survive."

of Judenburg, in the province of Tyrol.

Thare iz plenty of phoiks in this world whose hartes

In connection with the fears of war in Europe, largely. occasioned by the great expenditures for military purposes, it is interesting to know what it costs to maintain peace by this means. In general outlay for armaments France takes the lead, with Russia, Gurmany, Eugland, Austria and Italy following in order. As regards mere military expenditure, Russia leads the list with \$13,00,000, followed by France with \$15,000,000, Con, commany with \$98,000,000, England with \$60,000,000, Austria with \$51,000,000 and Italy with \$12,000,000. Thus \$600,000,000 are consumed for military expenditure by the six great powers of Europe, and their standing armies, in time of peace amounting to 2,-218,000, would be mire than doubled upon the outbreak of war.

Salem, Mass., Lexington, Ky. (nearly a million dol-lars of loss), Osceola Pa. (town destroyed, loss over two millions), Pittsburgh, Pa., and other localities.

A CARD.—Permit me, through the Banner, to say to the many partles who have written Mrs. C. M.—Morrison testing her to visit their localities, that it will be impossible for her to do so at present, her time being fully occupied diagnosing and treating diseases at home.

In order that parties at a distance may avail themselves of this treatment, her "Medical Band" diagnose disease by lock of injir, and remedies are sent by mail to all parts of the United States and Canada.

The past two years hundreds have been restored to health through her medinniship.

Boston, May 21th, 1875.

The Message Department on our sixth page presents, as usual, the views and longings of several disembodied intelligences: Mercy Foster, of Hillsboro', N. H., desires to communicate with her son and daughter; Caroline Adams, of Worcester, Mass., gives practical advice to her relatives; Martha Fabens, of Philadelphia, wishes to speak with her people; "Tonr" sends message to the wife of his former owner, in a prompt and efficient mainer, as he is emfs Mary Elizabeth Saunders, Charleston, S. C.; and to persevere in search of the truth.

Funds in Aid of Jenuie F. Holmes.

2,00

5,00

1,00

ChassChittenden, Boston,

"A Friend," Worcester, Mass., *Charles E. Jenkins, Boston, 10,00 *"Student," C. Dealing, New Britain, Conn., . .

R. G., Philadelphia, Pa., John Burnhelmer, No. Waldoboro', Mc., ... Henry J. Horn, New York City, . . . Stephen Young, Mechanicsville, Ia., .

· Previously acknowledged.

MESSIRS, COLRY & RIVII, Boston, Mass. DEAR SIRS: Mr. Holmes, who has lately gone, through the crists of distalsease, has so needed my attention that I could not find time to respond to your generous and prompt action in my behalf. Subjoined, please find acknowledgment for full amount of money received to date:

Banner domation, P. O. Order. \$10,00, Blank, N. Y. Cilv. 200 Nathan Johnson, New Bedford, Mass. 1,00 John A. Day, Nortok, Mass. 1,00 J. S. Norton, Brenham, Texas. 1,00 Banner, P. O. Order. 12,75 S. P. Kuse, N. Y. City. 1,60 Philip Reitz, Baltimore, Md. 1,00

Total to date. \$29,75
Hereafter I will try and keep you posted weekly. Your kindness in our hour of trial and suffering will never be forgotten. 4 did not know which way to tirn; everything seemed tending to overwhelm me; but now I feel as though I should weather the storm and once more do service in behalf of our noble cause.

Again thanking you for your timely assistance. I am Fraternally yours. JENNIE F. HOLMES. Vincland, N. J., May 25th, 1879.

The Persecuted Spiritualists,

M. Leymarie, editor of Revue Spirite, Paris, France, M. Firman, materializing medium, and M. Buguet, spirit photographer, are still in close confinement, according to our latest European files, not being admitted to bail or allowed to see any one. It transpires, as we believed from the | LETTERS. first, that the clergy of Paris are at the bottom of the matter, and are hounding on the police authorities. It is announced that said clergy "would like to annihilate both him and his jour nal if they could, and, as they have great influence, the proceedings against M. Leymarie are watched by Parisian Spiritualists with great anxiety."

g Charity Donations

Received since our last report in the Banner, for which the donor is tendered the thanks of all good people:

We have received the May number of Rev. Samuel Watson's Spiritual Magazine, which is issued regularly by this venerable champion of free thought at Memphis, Tenn. The contents of this number are varied and interesting; especially is this the case with the "Inner Life Department," which Bro. Watson has instituted. The editor announces that it is his intention to visit Jefferson, Shreveport, Marshall, Dallas, Corsicana, Brenham, Bryan, Houston, Galveston, and perhaps other places in Texas. When the people desire it, he will give free lectures on spirit communion during this tour.

A reliable correspondent is of the opinion that Peter West-now in this city-is equal to any medium in the field for answering scaled questions. The writer says: "I called at his rooms on the way to a materialization scance by Mrs. Seaver, and a spirit wrote its name upon the slate in broad daylight. There was no possible chance for him of any one else to have touched the little bit of pencil used."

John Wetherbee's communications in this paper seem to take well. Here is what a recent correspondent says: "I do wish the Banner had a few more writers like Mr. Wetherhee, who could keep pace with the inflowing light as well as he flows. He touches the new facts with a luminous pen."

We have received quite a large number of new publications which have recently been put forth by LEE & SHEPARD, WILLIAM F. GILL & Co., Estes & Lauriat, Boston, and G. W. Care. TON & CO., and SHELDON & Co., New York City, of which books we shall present reviews in due cason.

A meeting of the Spiritualists of Marloro', Mass., was held in Temperance Hall, Sunday, May 23d, on which occasion a fine discourse was given by Mrs. Juliette Yeaw, of Northboro'; subject-"Is Spiritualism True?"

If will be seen by the notice of its President, L. S. Richards, Esq., that the annual meeting of the Massachusetts Peace Society will take place at the Universalist Church, in Roxbury, June 1st.

An Annual Convention of Spiritualists is mnounced in another column to take place at St. Cloud, Stevens Co., Minnesota, June 25th, to continue three days,

We are indebted to the London "Medium and Daybreak" for the fine lecture which we print on our first page.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE? Price 30 cents.
HUMAN NATURE: A Monthly Joinfual of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, III. Price to centa.

The LYCKUM. Published monthly at Toledo, O: Designed for Progressive Lyceums. Price 7 cents per copy; signed for Progressive Lycenus. Price 7 cents per copy: 75 cents a year.

The Spinitualist at Work. Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents. Summerland Messenger. Monthly. Published at Brattleboro', Vt. Price 10 cents.

The CRUCHBLE. Published in Boston. Price 6 cents.

The Herald of Health and Journal of Physical Colliure. Published in New York. Price 15 cents.

The Phrenological Journal and Llustrated Life. Published in New York. Price 30 cents.

The Spiritual Magazine. Published monthly in Memphis, Tenn. S. Watson. Editor. Price 15 cents.

Science of Health. Monthly: Published in New York City. Price 20 cents.

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DR. FRED. L. H. WILLIS may be addressed

until further notice at his summer residence, Glefora, Yates Co., N. Y.

Dr. W. will be in Boston at intervalsaduring the sammer, due notice of which will appear in this column. For accuracy in reading disease psychometrically, and for success in treating the gravest and most complicated cases, Dr. W. admits no superior. Send a postage framp for proofs.

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J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

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THE MAGNETIC HEALER, DR. J. E. BRIGOS, IS also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

SRALED LETTERS ANSWERED by,R. W. Flint. 374-West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

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HOW TO ADVERTISE SUCCESSFULLY. Let the article you advertise be sufficiently valuable, of

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fields to mutilate.

Give your story bone sely and to the point. Advertisements at best are prosy, and short ones least expensive. However anxious to make money, let its acquirement be econdary to the principle of doing good. The gratifica-

tion of doing good is the greater reward. Never essay to build a reputation by attempting the ruin of another. Your foundation is too fealt for a substantial structure, and you unwittingly assist your adversary. The above rules are those of the inventor of Fellows' Syrugof Hypophesphites, and their observance by an advertiser should be sure a demand in the market for his mer-chandise, while business prudence only is necessary to complete the programme for success. PHILADELPHIA BOOK DEPOT.

DR, J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Barnier of Light, and will take orders for all of Colby & Rich & Publications. Spiritual and Biberal Books on sale as above, at Lincoln-Hall-corner-Broad-and Coates streets, and at all the Spiritual meetings.

J. G. PARLING & CO., banenburgh, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, pub-lished by Coby & Rich.

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

AF Catalogues of Books Published and For Sale by Colby & Rich; also of Books Published by Sanuel B. Wells, on Physiology, Physiology, Hyglene, Home Improvement, &c., sent free, MRS. M. A. PORTER, Clairvoyant. Advice by mall \$1,00. 28 Kneeland street, Boston.

HENRY SLADE, Clairvoyant, No. 18 West 21st
MR. and MRS. DILLINGHAM, Healing Mediums, have moved from Charlestown to 120 Camden street, New York:

Ap. 3.

May 29.-3w*

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THE FIRST

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Spiritualists of Boston and Vicinity

For 1875, *

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HE SURE TO CALL, FOR EXECUTION TICKETS.

The SIATH Annual Camp Meeting of the Spitifualists of Massachusett with he held at the above force, epimeneous duly 24 and closing August 111.—Al-who Intend to spend their vacation in "camp" the present season, will find in the above Plende an excellent opportunity to select locations for LEALS, and in doe other presents asson, will find in the above Plende and compare with other camp meeting grounds the vastly specific at all these of conflort and enjoy went afforded, both on land and water, at Silvet Lake Grove, over my other in Now England.

A world to the wise is sufficient.

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hology. Price \$1,75, postage 8 cents. The Mental Cure.

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This work of 757 pages, fine muslin binding, contains a catalogue of Swedenhoog's writtings, arranged chronostogically, with the date and places of publication.
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Jesper Syedberg, Bishop of Skara, Copied from a rare engraving in the possession of Dr.

Emanuel Swedenborg, Capled from the frontispiece of the Opera Philosophica et Mineralia. Swedenborg's House and Summer-

House,
Engraved from photographs in Stockholm in the summer of 1872. Swedenborg in Old Age,

Copied from arcengraving inscribed, "Eman, Swedenburg), Anno Etalis 80, Nat. Holmia, 28th Jun. 1988. Denat, Lond. 22 Mart. 1772. J. F. Martin, Scalpy, Holmia." mag. \$5. The former price of this valuable work was \$5.00, and it is now offered at the low price of

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street (lower floor). Boston, Mass. Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instruițentality of MEN. J. H. CONANT.

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

good or even.

Indeveloped state, eventually progress into a higher condition.

We ask the reader to receive no idectrine put forth by spirits in these columns that does not compose with his or her reason. All express as much of truth at they percoive—no more.

Mns. Conant receives no visitors at her residence on Mondays, Tuesdaysor Thursdays, until after six o'clock r. M. She gives no private sittings.

Ar The questions answered are often or opcounded by individuals among the audience. Those read to the controling intelligence by the Charman, are sent in by correspondents.

Lewis B. Wilson, Charman,

. Invocation

· Oh thou who art leading us eyer out of the darkness of human ignorance into the light of divine experience; weethy children have gathered I was called to preside when on earth, have inhere this hour, the living and the dead, to join Chands in holy worship of thee, seeking to bring light out of darkness, wisdom out of ignorance, and to build up thy kingdom of heaven upon carth. Father, Mother, bless thou our endeavors, and we will praise thee forever and ever more. Amen. Dec. 29.

· · Questions and Answers.

CONTROLLING SPIRIT.-Your questions, Mr. Chairman, I am ready to consider. . . .

¿Qu'es.—Will the Intelligence in form as why no female spirits ever preside at these scames? Ans. -The question betrays a lamentable de-

gree of ignorance. If he or she who presented it will take pains to consult, the Banney of Light, they will see their inistake. . .

Q - Will'the intelligence inform us what ages for parcegts are most suitable for begetting the best of spring, physically, intellectually and A .- The best age or time is when the individ-

uals have received a proper amount of physical, moral, and intellectual education with reference to themselves and the world in which they live. Any hour before that is generally, in some sense, fatal to the offspring. Dec. 29.

Jean Ingalls.

Good afternoon, laddie [to the chairman]. You didna ken I were standing by your side, and yet I were, that I might gain a speech here and send a word of comfort to my mither, who waits to hear from me. My name-Jean Ingalls. I lived in Edinburgh. I died there. I speak with the angels there-they speak with me, and now I join them for good. I confe here to send back word to my aged mither. I live-I live, and because I live you, my blessed mither, shall live also. Twenty-eight years here; five months there. Good day. Dec. 29.

Mercy Foster.

My name, sir, was Mercy Foster. I lived in Hillsbore', N. H. I was fifty-four years old. I died in eighteen hundred and forty-two. I wish to communicate with my son and daughter, if I can. I wish them to know that I live, and that all I sought so hard to impress upon their minds of heaven, of God and the angels, was false. I believed in it then, but 1 know now I was wrong. The world of mind is like the world of matter, natural and beautiful, and fresh from the hand of God. I would have my son and daughter investigate this beautiful truth and know for themselves How much it is worth. Good day. Dec. 29.

Caroline Adams.

My name was Caroline Adams, I flyed in Worcester, Mass. They said on my tombstone I . Earth-life companion dear, once young and fair, was sixty-four years old, but I was n't but fifty four—now I don't know who ought to know best. I 'spose they think they had, 'cause they always thought I didn't know so much as the rest of the family; but I guess they 'It find I am about as well off as they 'll ever be, and they can go on with their lying and making money and preaching till doomsday-they'll never get half as high as I am .. now, if I did n't belong to any church, and did swear at 'em once in a while. They said I was crazy because I did: I was no more crazy than they were. I knew a good deal more than they did all the time they said I was crazy. There ! Toni, as wicked as the can be, talking about his Saviour, and how plous he is. He 'll get --- when he gets on this side, unless he gets a different kind of piety from what he has now. He thinks 'he's going to have the first seat in the kingdom of heaven. In my opinion, he won't, get any at all. Yes; that 's my opinion-he won't get any at all. I-suppose they thought Caroline never would come back. I aint such a fool as to stay away when the road is open to me as well as any body else. If they think I'm a fool, I cint. I want to send my compliments to the family, and tell 'em I am coming round again some time, whether they want me or not, and I don't care whether they do or no. They said I used to take a huge pleasure in tormenting them. I take it now just as much as Lever did then, and if it torments them, why I'll come occasionally, that 's all. Good day, captain. Dec. 29.

Martha Fabens.

Thee will please say in thy good paper that Martha Fabens, of Philadelphia, would like to communicate with her people. She died June 10th, 1851. Dec. 29.

Tom.

Good afternoon, massa. Got a heap to say: don't know what to say! Missis, she like to hear from me; always got news from Tom; always spect news from him. Don't know what old missis think 'bout getting news now Tom's dead. Tom come to tell old missis that old massa here. he getting along pretty well; he better than what he was here. He aint got so much things to trouble him. He's better now, missis. Old missis used to pray for him to come to the Lord Jesus Christ, and he jused to swear about it and go out and lick his niggers; but he 's better now; he's better now. The's got into the kingdom of heaven-he's' better now. Old missis can spect to meet him when she gets here. He's got a good, fine place; he 's got some of his old niggers; but he 's better, missis, than he was. I tell you, sar, he's a heap better than he was here. Missis used to feel bad about how he used to treat his niggers, but couldn't help it. Tom spects her prayers done fhim good, else he never could have got into the kingdom of heavervahd got so many friends to help him. When he got here, he got along pretty well: Missis's name is Saunders-Mary | Elizabeth 'Saunders. She lives in Charleston, S. C. She's just heard something about these things, and said she would like to know about "em. Tom used to bring her all the

news here, so he thought he might as well come

Old missis, be happy as you can here, and take good care of Tom's old Molly, and Tom 'll help take care of you to pay for it. Old massa will be ready enough and glad to see you when you come, but I would n't hurry about it. Dec. 29.

Sebastian Streeter.

The Christian's sacred book tells us of the time of angels, or dead men, women and children glorified. But how little the Christian world understands that which the Bible presents them! how dark an interpretation they have put upon all, going back to heathen mysteries and heathen; superstitions, and mingling the two with the divine light that is shed through the Bible, until that light is almost lost in the darkness, and then they cry out, "Lord, Lord, save us, or we perish!" Certain members of the church over which vited me to return, speaking at this place, giving my views concerning the passage of Scripture which I have quoted. They have said, "Now this thing is known only to ourselves and our God, and if you go there speaking upon it we shall feel sure it is you, and will endeavor to seek the kingdom of heaven in Modern Spiritualism." Well, my dear friends, Modern Spiritualism will lead you into many crooked paths and engulf you many times in doubt; but, if you follow on, the end will be peace, righteousness and the kingdom of heaven; but I warn you, at the outset, to place not your hands to this plow of truth, unless you are willing to stand by it and hold on to it whatever comes; because, if you take hold of it and leave it when the first cloud comes over you; by-and by, in the clear light of the spirit-world, you will have regrets in consequence that you will be a long while in getting over.

Now consider the subject well. It is too saered to be trilled with; it is too holy a thing to take hold of and leave suddenly, in doubt, be cause a dark cloud obscures the light for a time. So beware! But if you perseveringly seek for truth you will find it; and by-and-by rejoice in it. Your friend and former pastor-Sebastian Street-

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED

MESSAGES TO BE PUBLISHED

Thendan, Jan. 4.—D. D. Hyarley, from Philadelpska, lost of Blackstone, Mar. Joshua Harrison, of Dover, N. H.; Cofonel Tom Leavitt, to his son-in-jay; William, Sanford, of Blackstone, Mass.

Toraday, Jan. 5.—Ellzahrth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charlotte Kendalf; Thos. Hill: Ralph Johnson, of Boston; Ellen Carney, of Boston.

Thursday, Jan. 7.—Sammer Mason, of Boston, to his children; Lucy Page, of Augusta, Me., to her mother; Honto, lo Mr. Walker, of New Orleans; Henry W. Fowler, of New York Clay, to fills father.

Thursday, Jan. 2.—Sam Wyer, of Chicago, Ill.; Jennie Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louls, Mo.; Dominie Ludzipof New York City; Samuel Adams Pryor, of Boston.

Thesday, Jan. 25.—Margaret Barchy, of Boston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Margaret Calahan, to her sister; "The Who Knows" (Anonymous).

Thursday, Jan. 25.—Angella Sampson, to her mother; Capt. William Credeford, of Kenniebunk, Mo.; Mary Ellza Robinson, of Beighton, Eng., to her children; Solomon Stebitus, of Stebitus, elle, of homon, Stebitus, of Stebitus, of Stebitus, Mrs. Jacob Hodgdon, of Charlestown, Mass.; Panl Jaquith, of New Orleans, to his son; Sancy Fob. 2.—Mary Jane Ogden, of Ogdensburgh S.Y.; Major Henry W. Deinning, of Second Alabama Infantry; Ellzabeth Alwood, of Blackstone, Mass.; Od. Ton Chickering, G. —Monday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh; S.Y.; Major Henry W. Deinning, of Second Alabama Infantry; Ellzabeth Alwood, of Blackstone, Mass.; Od. Ton Chickering, G. —Bonnie Talbot, of Franklin, N. Il., to his mother; Thomas, to Francis R. Smith, bf Baltimore, Mo.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydin Petkins, of St. Johnsbury, Vt.

Tursday, Feb. 2.—Bunkarewa, to Spotted Tall; Eddle Wilkinson, of New York City, to his father; Syvin Norman, of Syracuse, N. Y.; Elphalet Barrows, of Barring-ton, N. H.; Mary Emerson Guild, of Boston, to her parents.

Written for the Banner of Light. THE SPIRIT, TO THE BODY.

BY MRS. EMH. BLANCHERD. A different aspect now to me you wea I think the truth may here as well be told. I find my love for you is growing cold; Old friends without good cause should not fall out. And I will tell you how it came about; Will with poetle sentiment dispense, And talk it over in plain common sense T was happiness enough whon first I knew -That I to union here was joined with you; And oh! what horror thrilled my youthful hearts. When first I learned that sometime we must part! But now I know how sad would be the doom, If that once dreaded parting could not come. To seek your happiness both day and night-To give you everything you liked the best, And-find the softest place for you to rest: I dressed and I adorned you, made you fine That you among the youthful throng might shine; l often has my vanity been raised, When I by chance have heard your merits praised. And you for me have hany favors done I from your faithful service much have woh; But small the gratitude for favors passed, Only appreclated while they did last, & I murmur at the change that you to me. Are now no longer what you used to be. Your feet no longer haste to do my will, Your hands no more my purposes fulfid-And where you gave me songs and cheerful tones, Too often now I hear your sighs and groams; E'en intellect has naught on which to feed ince you complain it harts you now to read, And I must search my attic lumber o'er You now are sick: I fain would know the cause-T is not that Adam ate forbidden fruit-*Did not some poisoned sweets your painte suit? The tempting viands you did not forego, And laws infringed the penalty must know. Perhaps the service I required of you May have been hard, and much too heavy, too; No matter which, the case remains the same, Whether it was you or I was most to blame; So strong the sympathy 'twixt me and you, If one does wrong, the other suffers too.

If penalties incurred we now should pay, Still trouble would arise some future day. While I am youthful, age to you creeps our, Your usefulness to me will all be gone. These are the reasons that have brought about "Twixt you and me so sad a falling out. But here a bright provision comes to me, And sometime it will prove reality-A plan of wisdom is for us in store, Our union, once so pleasant, will be o'er, And the kind augel, Death, will cut the strings That bind so painfully my spirit-wings. You are of earth, and dust to dust I give-A spirit, I in other climes must live; This is your home, and here you must remain-When I am gone you will not suffer pain; Resting in peace within your grassy bed, Soft tears of dew will fall around your head To woo you for new union to prepare, And flowery robes of beauty you will wear; I hope to find alar the pearly gates— 1.3.

bell if the bell could hear itself

The Reviewer.

A VOYAGE ROUND THE WORLD," BY

I can hardly conceive of anything more interesting than a voyage around the world; and when such a journey is graphically depicted by the pen, when the people met with are portrayed with the skill of an artist, when scenes and inciwhen Christ should return to earth with legions | dents are vividly sketched, when the life and language and religion of distant-races, with his-Atoric data, illuming the page of a traveler's recorded impressions, we can hail the production with joy, and thank God that such a treasure has come into our possession.

If I should differ from Mr. Peebles in the arrangement of some of his matter in the very beautiful book just published by Messrs. Colby & Rich, with the title at the head of this article, it would not detract a particle from its intrinsic worth. And perhaps I may say, without appearing egotistical, that few readers can so readily as myself substantiate much that is affirmed by Mr. Peebles, and can so readily offer a hearty sym pathy in his descriptions, his feelings, as he gives them when viewing Oriental scenes; for I, too, have been on the Ganges, on the summit of the great pyramid, on the Mount of Olives, on the Arno, the Tiber, the Bosphorus. When, however, he launches into the Pacific, and heralds the beauty of her isles, I take him in spirit by the hand and go with him, step by step, as one treading a newly-revealed paradise. Passing by many interesting places visited by

Mr. Peebles on his way out, including the Sandwich Islands, the Micronesian, the Sauroans, the Ferjees, let'us come to New Zealand : "Though one of the finest in the world," says our author, "the climate is far warmer, and more genial on the western than out the eastern coast of this group... The atmosphere is light and buoyant: while the winds are continually freshened by traversing an immense expanse of ocean. Not a flake of snow is seen in the northern island of this group, save in the highlands. These islands, unlike many in the South Pacific, are eminently adapted for agricultural and pastoral pursuits. The sunny valley of Taieri, the undulating plains, the neatly tilled fields in the rural districts, with millions of choice yet unoccupied acres, inclines one to ask: Why do tens of thousands remain in Britain to beg or starve? England has colonies and provinces enough to supply multitudes with homes, thus feeding her over crowded population. Why do they not emi-

Here, too, are gold-fields, and enticing fields for the naturalist. Here, "among the natural wonders of this island group are the geysers, . . . and not far distant the Tarata Falls, fringed with weird shrubbery and incrusted boughs. The sprays and glassy sheets, pouring over molded alabaster, are strikingly beautiful." Then, up the coast is the little dreamy Akaroa, whose "harbor is really a gem, set between two mountain ridges," afar up which "juts out from its blue depths a sunny isle, which the Maoris consider one of the habitations of the 'dead.' They declare that apparitions walk this ghost-isle by night." But Akaroa is famous, also, for its fruits -"orchards and gardens were burdened with

figs, peaches, apricots, apples, pears and plums." When referring to a lecture delivered at Rangiora, Mr. P. says: "Though this portion of New Zealand had been settled only about twenty-one years, it seemed like an old country. Along the line of the railway" (a railway!) "were cucalvnts, poplar and elm trees, with handsome fields of white and red clover, thickly dotted with grazing herds."

We further read: "Those yet living (of the

Maoris) are the descendants of a noble ancestry. In social_life they were industrious, good-natured, temperate and cleanly. They dwelt together in large fenced villages. . . . Their housebuilding and architectural conceptions generally were infinitely superior to those of the Australian aborigines. They excelled in some few manufactures, especially in weaving mats and garments from the New Zealand flax. They did not buy and sell, but dealt in exchanges and gifts. Priests generally named the children. They practiced polygamy." . . . Now arises the important question: "Whence came these Maoris? From the different Polyresian group?" Certainly not from Australia, as their color, habits, religion and language demonstrate; nor from the Sandwich Islands. . . . The New Zealanders carry their burdens on their backs, much like our North American Indians; while the Sandwich Islanders carry theirs on a balance pole, something like the Chinese. Further, these N. Z. Maoris have no words for swearing, no temples for religious worship, no idols, no refugecities; nor did they ever practice circumcision. Many of their taboos were utterly unlike those of the Hawaiians. But affirmatively, the carvings-of- the Maoris agree wonderfully with those of the ancient inhabitants of Central America. Like the latter they obtain fire by friction," (hence sacred perhaps;) "steep kernels of karaka (?) for food; have religious and many other customs resombling those remote nations, as late

discoveries at Uxmal and Palenque plainly show. On page 97 a thrilling account is given of a seance among the "Old New Zealanders," of which I will try to condense, a portion: "A popular young chief had been killed in battle, and, at the request of friends, the Tohunga had promised to evoke his spirit. The appointed night came. Fires were lighted. The Tohunga repaired to the darkest corner of the room. All was silence, save the sobbing of the sisters of the deceased warriorchief. The fire burned low to embers. Suddenly there came a voice out from the partial darkness: Salutation, salutation to my family, to my tribe, to you, to pakeha, my friend!' Our feelings were taken by storm. The oldest sister screamed, and rushed with extended arms in the direction whence came the voice. Her brother seized and restrained her. Others exclaimed, 'Is it you?' Truly it is you! and fell insensible upon the floor; while the old men and women, though be-

more than thirty centuries; to her extensive litcrature, containing many works of sterling and permanent value to her thoroughly elaborated language, to her list of scholars, and her proficiency in belles lettres. If these do not constitute evidences of intellectuality, it would be difficult. to say where such evidences might be found."

It would be pleasant to dwell here for a moment on Chinese Spiritualism, the Confucian temples, Buddha and Buddhism, Chinese women and the" murder of the innocents." Chinese benevolent institutions, mandarins and schools; but I must break away from what is so enticing to contemplate, to read and re-read, and hasten on with our author to other and no less inviting themes in other lands.

"Sing of Cuba, queen of the Antilles, if you choose, but I'll sing of Singapore and its spicefields," says Mr. Peebles-"Singapore and its waters of crystal and sapphire." . . . And, there are really no seasons here-not even the wet and dry of California and Asia Minor; but a perpetual summer, with a remarkable equable-

ness of temperature, crowns the year. Though the Malay Peninsula was unknown to Europeans till the arrival of the Portuguese in-India about the year 1500, the race for weary ages possessed the knowledge of letters, worked metals, domesticated and utilized animals, cultivated fields, and led the commerce of the Pacific Ocean. Their language crops out in very remote: islands to the east; and in Madagascar, according to Mr. Brace, three thousand miles distant, the Malay words form one-seventh of the vocabulary of the islanders. . . . The Malayan costume

consists of a jucket, a pair of short trousers, with sarong, i. c., a piece of silk, wide at the top as at the bottom, gathered close around the waist. In addition to the sarong, the women wear a loose, sash-like garment thrown over the shoulders, which, to say the least, is cool and comfortable." Regarding their complexion, "they are fairer than the men-a handsome light olive. In married life they are noted for chastity, and the love of family. Owing to the comeliness of their features, their delicate hands, drooping lashes, fair faces, lustrous eyes, and ruby lips, many Europeans are charmed with them; and who, if they do not, ought, by every principle of justice, to marry them." "The higher class of Malays," writes Mr. Wallace, "are exceedingly polite, and have all the quiet ease of the best-bred Europeans." "To this I will add," says Mr. P.,

they are very kind, warm-hearted and hospitible." How very different all this, to all my earlier impressions! If reading this book does not add much to our knowledge and knock off many of the sharp corners of our prejudices, imbue us with a much broader sympathy for the human race, then there can be little value in books of travel. .

From Malacca to India: "The little kingdom of Jahore lies just across the Straits, from the isle of Singapore," continues our author. . .

'The Malay Maha-Rajah, being a strict Mahometan, uses no wines, no liquors of any kind; and further, he will permit the existence of 'no house of ill-fame in his dominion. Just previous to our arrival he had broken up one of these, established by some Catholic Chinamen. Jesuit missionaries had converted these Chinamen from Confucianism to Christianity! Is it strange that Mahometans think Christians very immoral?

The Jahore forests cover an extent of about ten thousand square miles, and contain upwards of one hundred different kinds of timber."

I would gladly linger here longer, but we must hurry away with Mr. P. to the Ganges-the sacred stream of the mountain and plain of far and

"The empire of India, extending over a territory of a million and a half square miles, swarms with two hundred millions of people:" and of these, their habits and customs, their learning and labor, the Aryan and non-Aryan types, Mr. Peebles writes con amore. Of Juggernaut and jungles, of the "Black Hole" and banyan tree, of the Kalighaut and slain goats, of cremation and "castes," of bathing, of Buddhism, of English bishops and Brahman priests, of Benares the. blessed. Fakirs and fashions, we may count on this book, "Around the World," as one of the best exponents.

"Unfortunately, it was long after nightfall," says our author, "when we crossed the magnificent bridge spanning the Jumna, to enter Allahabad, the 'City of God,' anciently called by the Hindoos Prayaga. Here, at the junction of the Ganges and Jumna, is the great fortress, built on the ruins of an old Hindoo fort, by Akbarra Mogul emperor, reigning about three hundred years ago. Travelers consider this-because of its wide, well-shaded streets, beautiful avenues, mausoleums, and marble domes commemorating Mahometan glory-the handsomest city in India.. ' Allahabad is a wonderful resort for pilgrims.

It is said that a million are sometimes encamped about the city. . . . It is two hundred and fifty miles from Allahabad to Agra, world-famed for the Taj, a tomb of exquisite and unparalleled magnificence. It was built at a cost of fifteen million dollars, to immortalize the memory of a woman dollars, to immortalize the memory of a woman —Noor Mahal—the favorito wife of Emperor Shah Jehan." All this, however, is only a tithe, or rather a milliliter, of the recorded treasures on these pages. But we have yet the Parsees and the great pyramids to contemplate; we have yet to whirl by rail with Mr. P. to Bombay, then steam on to Aden, near the home of the Queen of the great everyther was the hurring Red of Sheba, go sweltering over the burning Red
Sea, cross the short desert to the temples of the
Ptolemies and the englantees Cleaners of the State of the Ptolemies and the englantees Cleaners of the State of the St Ptolemies and the enchantress Cleopatra, and finally climb the hills of Judea, descend to its "City of the Great King," and its Dead Sea, and think and dream of a magnificent myth and all the deceptive artifices practiced by a designing priesthood and their interested minions in this (anything but) Holy Land."

Though I have written thus much with a deep love of the subject, I feel sure that I have not done justice to this beautiful book. I wish, however, to add, that to me one of the most note-worthy and admirable features of Mr. Peebles's record of his great journey, is his fearless and scathing denunciation of Christain conceit, bigotry and intolerance, and his seemingly just and generous appreciation of the qualities of the people of the different nations he visited. G. L. DITSON.

A house not made with hands that for me waits
To meet the lovel ones who have gone before;
Where bitter angs of parting come no more,
And lotty heights of knowledge I shall gain.
With no material form to cause me pain;
I may revisit Earth, my native shore,
But new relations you will then sustain.
I could not if I wished find you again.

You're right there, Tookey; there's allays two
'pinions; there's the 'pinion a man has of himsen, and there's the 'pinion about a cracked
bell if the bell could hear itself.

Cold words that hide envious thought.—Wills.

Thou bod in and women, though be
lieving it to be the split of their chief, remained
unmoved." How impressive are such confirmations indeed as may be witnessed now daily among our own poor defrauded
Indians.

Now Mr. Peebles calmly drops us into China;
but it is not with any calmness, but rather with
a turmoil of feelings we gaze through his eyes
upon the varied wenders of that wonder-land.
The historic data which here enrich Mr. P.'s
pages have their value. Temples, religion, literature, customs, stand out in bold and beautiful relief in his "penographs." He quotees also the
Rev. J. L. Nevius (ten years missionary in C.,)
who says: "China may well point with pride to
her authentic history, reaching back" through

To the Liberal-Minded. 1/

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

test of law:

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

PUBLIC MEETINGS, ETC.

Notice.

The Vermont State Spiritualist Association will hold its next Annual Convention at the Wilder House, in Plymouth, on the 11th, 12th and 13th of June, 1875. A large hall and ample accommodations furnished by the proprietor. Board \$1,00 per day.

This being the Convention for the choice of officers for the ensuing year, a full attendance is desired.

The usual courtesy of return checks over the Vermont Raliroads will doubtless be extended. Stages will be in readliness at Woodstock and Ludlow, on the arrival of readliness at Woodstock and Ludlow, on the arrival of trains, to convey passengers to the Convention. A cordial invitation is extended to all. Percorder Committee, a Letcester, May 13th, 1875.

Spiritual Convention.

The Northern Illinois Association of Spiritualists will hold their Fourth Annual Meeting in Grow's Opera House, 517 West Madison street. Chicago, Ill., commencing on Friday, June 11, 1875, at 10 o'clock A. M., and continuing over Sunday, the 18th.

Spiritualists of the Northwest are cordially invited to come up to our meeting. Bring with you baskets of provisions and blankets for a three days Camp Meeting in our half. It is clean and tidy. Come let us reason together.

O. J. Howard, M. D., President.

Inter-State Camp Meeting. At the Iowa State Camp Meeting, held at Iowa Falls, Iowa, last autumn, Dr. C. P. Sanford, who called that Iowa last autumn, Dr. C. P. Sanford, who called that meeting, was appointed to call another this year, and hg, with W. Chandler and the friends at Dubuque, Iowa, propose to call an Inter-State Camp Meeting for Iowa, Hilmois and Wisconsin, at Dubuque, commencing the last days of June, and holding ower the 4th of July next. Friends in Iowa, Hilmois and Wisconsin, with be interested to take part in the meeting.

Per order Committee.

Minifesota Yearly Convention.

There will be a Yearly Convention.

There will be a Yearly Convention of Spiritualists (held at St. Cloud, Stearns Co., Minn., commencing on Friday, the 25th of June, to continue three days.. Speakers, mediums, and the friends of progress and liberal thought everywhere, are most cordially invited to attend. The friends in the vicinity will make ample-arrangement for entertaining friends from a distance.

Per order Executive Board.

MAY C. MARSTON, Secretary.

The Religio Philosophical Society of Rockford, will hold their next Quarterly Meeting at their hall, in Rockford, Kent County, Michigan, June 12th and 13th. Dr. Barnum, of St. Johns, is engaged as speaker. A cordial invitation is extended to all. Friends from a distance will be provided for force of them. be provided for free of charge.

WM. E. WHITNEY President.

EMOR KEECH, Secretary.

Rockford, May 13th, 1875.

Anniversary Meeting at Sturgis, Mich.

The Anniversary Meeting of the Sturgis Harmonial Society will be held at the Free Church, in the village of Sturgis, on Saturday and Sunday, June 19th and 20th. Services to commence on Saturday, at 10 o'clock A. M.

May 19th, 1875.

By.Order Committee.

New Books.

Spirit-Photography. THE PERSONAL EXPERIENCES WILLIAM H. MUMLER

Spirit-Photography. WRITTEN BY HIMSELF.

The demand for this work has induced the publishers to issue it in a cheap pamphlet form, and it will be found to be just the thing to hand to skeptics, as tecontains a mass of reliable evidence of the truth of Spirit-Photography, such as no ope can gainsay, and places the medium, Mr. Mumior, as the Pionese Spirit-Photographer of the world.

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Congregational Singing. BY J. M. PEEBLES.

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Banner of Light.

BOSTON, SATURDAY, MAY-29, 1875.

Spiritmil Matters in Boston: Sitting with Charles H. Foster: Singular Verification of a Test through Miss Susic. F. Nickerson; ? Mrs./Maud E. Lord about to visit the West and Cal- ganism. ifornia: Mrs. Thayer, the Flower Medium, etc., etc.

est in phenomenal Spiritualism risen to a higher | concerning the wonderful influence possessed by level than at present, but, as is always the case, the invisibles over ponderable matter. Her se the invisible workers are found ready to meet the demand, and the secular press-and social atmosphere as well-is rife with reports of the most wonderful manifestations on the physical and mental plane which are daily being brought out under the conditions which govern the law of demand and supply. From the varied points of interest which have fallen under our personal observation, or have been given us by reliable witnesses, we propose to select a few for presentation at this time, the article being of the present length through want of space, and not from any lack of matter in the premises.

We were again favored with a brief sitting at the rooms of Charles H. Foster, Parker House, Boston, this time on the morning of Thursday, May 20th, during which several unmistakable evidences of the workings of an intelligent power outside the medium were presented. On the evening before the sitting we received the following message by telegraph:

Charles Is dead.

The Charles referred to was a promising young man, a nephew of ours, from whom we had re-ceived a letter but a few days before, at which time he was in full possession of health and faculties. On taking a seat with Mr. Foster at the table, we directed the conversation to general tonies, never for an instant making known to him that this nephew had passed away, in fact we have every certitude that he was not aware that such a person had ever had an objective existence. We then wrote upon a slip of paper, unseen by the medium, the following question: "Charles Colby, what was the cause of your death?" and mingling it with others which the on the table, awaited an answer. Mr. Foster

pressing several in turn to his forehead, finally reached this particular slip; and turning sharply toward us said spasmodically: "This is a matter in which life and death are involved—sudden and and then gave quickly the unexpected (death) name "Charles-Charles Colby.

Lewis B Wilson, our Assistant, who was present, was the recipient of several pleasant messages. George II. Campbell, a gentleman who passed away some years since in Central Amerithis was the first time which he had met with wherein the ability to manifest and an instrument to do so were found to be in conjunction. "Birdie." Wilson also spoke to her father in cheering tones, assuring him that the unseen ones were doing their utmost to restore to health Mrs. J. H. Conant, so that at an early day the spiritual scances at the Banner office could be

Kinds words of cheer were also spoken to the circle present by William White, after which the

Since the commencement of Mr. Foster's present stay at the Parker House it has been his privilege to give many surprising tests of spirit dentity, which cannot be made public because of the earnest desire to the contrary which is expressed by the parties themselves, who are nevertheless satisfied beyond doubt of his honesty

and his wonderful powers:
A gentleman from Exeter, N. H., called on him some ten days since. He was strongly skep-tical as to the powers of the medium, but was forced before he went away to admit that he was be wildered by what he had witnessed. When she first enteredathe room Mr. Foster lay upon the lounge, and was busily engaged in his favorite occupation of smoking but at sight of his visitor he started up and said: "This is very strange, some one comes with you who has keen the died-who has been sufficiated-some one who died in Connecticut." The gentleman declared himself unable, to recall to mind any acquaintance of his who had been so circumstanced, when the medium continued: "I see the name Eaton or Watson, I-cannot distinguish which;" whereupon the visitor again denied all knowledge either of the person or any matters appertaining to his decease. At the conclusion of the scance, which proved to be satisfactory, as above stated, the gentleman went away, and the matter passed from the recollection of Mr. F. In a few days the same gentleman called at his room for a second scance, during the course of which the spirit who before had been unable to identify himself gave the name of Watson, and said to him: "I was a student at Exeter Academy, and knew your brother. This brother subsequently asked the investigator if he had heard that young .Watson was dead, and the gentleman replied in the negative, when he was informed of the fact and the manney of his suicide—by suffication with charcoal gas—which occurrence recently created so much excitement at Hartford and else-where. So powerfully impressed was the gentle-man with the matter that he at once returned to Mr. Foster's rooms, stated what his brother had told him, and acknowledged the thorough reliability of the message.

Miss Susie F. Nickerson, the prominent and industrious test medium, whose fine suite of apartments at 628 Tremont street, Boston, are the scene of much good work for the cause both at her private and public scances, has just met, through the instrumentality of Mr. Foster, with a most astonishing endorsement of revelations which have been made through her organism by her controls. On Wednesday, May 19th, she called at his rooms for a sitting, and, by way of testing the reliability of her own spirit mentors, as well as those of the medium, addressed a note to an uncle of hers whose protracted absence on a voyage at sea has caused a wide-spread belief that his ship has been lost with all hands. This uncle sailed from Boston, bound to some Mediterranean port, about one year ago; nothing has since been heard concerning himself or his crew. and his family and friends are from any material point of view hopeless of ever meeting with him again in the form. Still the influence controlling again in the form. Still the influence controlling Miss Nickerson has stood boldly up in face of all these depressing facts, and has persistently declared that the gentleman is alive—that he has been wrecked outside the Straits of Gibraltar, and is now held a prisoner somewhere upon the African shore, and that he will surely be heard from in time. Greatly desirous of hearing more on this interesting subject, as well as to weigh the evidence given—by her control, Miss Nickerson prepared the slips of paper in the manner so often described, and wrote on one the question: "Hiram Sparrow, will you please tell how you

"Hiram Sparrow, will you please tell how you passed to the spirit-world?"

When the medium in the course of the scance reached this slip he at once exclaimed, without of course knowing aught of its contents: "This person is not in the spirit-world at all!" and rapidly solzing his pencil he roughly sketched the face and form of what would easily has for an inhabitant of Africa, and one, too, of a most deinhabitant of Africa, and one, too, of a most decidedly barbarous type. The lady was much as-tonished, as was also the medium—the one at the confirmatory information she had received, the other at the grotesque figure which he had been impressed to sketch. Mr. Foster was then influenced to state that after a period of seven months the missing uncle would be heard from. Other decessed relatives held converse with Miss Nickerson, notably an aunt of hers who gave her name and who was lost with

and was interred; the spirit informed Miss Nickerson that it was hers, is was thought at the time, though it could not be ident fied. When the skeptic considers that Miss Nickerson came to the rooms of Mr. Foster an entire stranger to him, he must certainly allow that the knowledge displayed by that gentleman concerning her fam affairs was surprising in amount and accurate detail, while the disciple of spirit communion will see that this theory fails to meet the case and that it can be reasonably accounted for on no other hypothesis than that (the information came from intelligences outside Mr. Foster's or-

Mrs. Mand E. Lord, the celebrated physical medium, at 26 Hanson street, Boston, has been At no time for years past has the public inter- enlightening of the skeptic and believer alike ances have been attended with the greatest sucess, and hardly has one been convened whereat the number of those turned away from want of room to accommodate them has not exceeded that of those who secured seats. She has also accomplished much for the cause in Worcester, Mass. Brattleboro', Vt., and other points to which she has gone in obedience to special invitation from resident friends. Wherever she has been the public interest, has at once flamed up to boiling heat, and as a consequence the calls for her re-turn are numerous and pressing.

 In addition to her regular circles she has held occasional private scances, whereat strange feats have been performed by her attendant band. On one occasion during the early part of May an egg, warm from boiling, was found tied up in a gen-theman's bandkerchief, said handkerchief bay ing been thrown loose upon the floor in the dark to be knotted by the invisibles.

Speaking by audible spirit-voices in her pres ice, which has always been to some extent a feature of her physical circles, is now reported to be on the increase, while, when she is alone, she is frequently startled by the clear and distinct manner in which the unseen ones make known their wishes—indeed, on several occasions people outside the room in which she happened to be have heard her in conversation with the spirit interlocutors, and could scarcely credit their own reason and eyesight, when, on their entering the apartment, they found the medium

As one instance take the following: Not long since, at half-past four o'clock in the morning, a spirit giving the name of Mrs. Leavitt, of Roxbury, Mass., came to her bedside, and speaking in full tones said that she died about one hour reviously at her distant residence. This yeige was clearly heard by her maid; who occupied the next apartment to that used by Mrs. Lord. There was no possible way, save by that alleged, whereby this information could reach the medium at that early hour; but 'as soon as daylight had supervened a messenger was dispatched to the down town place of business of a relative of Mrs. L., and it was found that the word brought by the spirit was true. This is but one of many similar cases of this phenomenon which have recently occurred.

Wearled with the constant strain of her labors Mrs. Lord is about to diversify the field there-of, though she will not cease from them; for that purpose she will shortly visit the West and California. Intabout ten days she proposes to close her establishment. In Boston and commence her tour; going to Plymouth, Mass, Brattleboro', Vt., Fitchburg and Worcester; Mass., afterward to Chicago and Quincy, Ill.; Topeka, Kan., Den-ver, Col., Salt Lake City; Virginia City, Nev., stopping at San Francisco. She expects to make her home in California for about one year. She will give scances at 26 Hanson street, Boston, on will give scanges at 25 Hanson street, Boston, on each Sunday, Tuesday and Friday evening till she departs, and all who desire an opportunity to witness the marvelous phenomena which occur in her figsence should remember the fact and improve the brief time now left them for the purpose. We certainly wish this estimable lady a pleasant passage a harmy home on the Pacific pleasant passage, a happy home on the Pacific slope, and an amount of success and popular favor there which shall fully equal that which

hyor there which shall fully equal that which she has won during her residence in Boston.

Mrs. Thayer, the Flower Medium, continues to hold regular public scances each Sunday and Wednesday evening at her residence, 12 Pembroke street, (off Tremont) Boston. These gatherings are fully patronized, and the floral manifestations occurring are varied and interesting. One in occurring are varied and interesting. One instance of this kind will indicate the singular character of the displays of power which it has frequently been the lot of visitors at her seances T. Ripley, test medium, 36 Beach street, Boston, for a private sitting, in the course of which she was promised by an intelligence controlling him, and which purported to be her deceased sister, that if she would visit Mrs. Thayer's public flow-er circle, to be held that evening at 12 Pembroke street, this sister would present her with a bud the exact counterpart of the one she laid upon her bosom when she was buried; also that her spirit mother would present her with an "unction lify," and her father if possible would bring her a caand her lather if possible would bring her a canary. The lady decided to go, upon this information; the flowers were given her as promised; and just as the candle was being lighted upon the table, after the "dark period," the bird fley into her hands. The lady was a perfect stranger to Mr. Ripley and Mrs. Thayer; Mr. Ripley had not left the house at Beach street, and did not till too late in the evening to attend the scance neither did he visit Mrs. Thayer in the interimmeither did he visit Mrs. Thayer in the interim; moreover he was totally ignorant of what he had said to the lady, being at the time in an unconscious trance, consequently the weight of evidence is unmistakably in favor of the hypothesis that the message was truly spoken through Mr. Ripley, and the promise fully kept (through Mrs. Thayer) by the intelligence making it, as acknowledged by the lady in question.

Other media are at work in our midst—among them Mrs. Seaver—of whom we hope to speak in.

them Mrs. Seaver-of whom we hope to speak in

Mr. Olcott's New Book. To the Editor of the Banner of Light:

I have just been reading Mr. Olcott's intensely interesting book," People from the Other World," and greatly admire the candor, spirit and vigor that pervades the work of think, however, he may liave hastily penned, without due consider-ation, the following passage, which occurs on

"If it is true that most mediums will scheat, when their real power temporarily leaves them, as it is, that only makes it all the more necessary that competent investigators should set to work without loss of tine to discover the rule by which we might know the false from the true phenomena."

It seems to me that so sweeping and injurious an accusation should not be made against any class of persons whatever without their accuser being fully prepared to substantiate his charge by conclusive testimony, drawn from his own actual experiences, or other equally reliable sources. My own investigations for nearly a score of years have pretty well satisfied me that the prophets, or mediums of the present day, like. Jesus of Nazareth, are frequently compelled to bear in their own persons the penalty that is due to others for the transgression of the laws that govern In spirit intercourse when they come into their presence for the real or apparent purpose of cobtaining spiritual knowledge and truth, and that in general our mediums are quite as honest, and, under the same conditions, as reliable and beneficent in their communications and spiritual performances as were those whose doings are recorded in the Hebrew and Christian Bibles.

Further on (page 249) Mr. Olcott alludes to a scance in which Mrs. Eddy-presented herself in Chittenden in full materialized form, and in words and tone "that thrilled him to the marrow," "spoke of her own sufferings and trials upon earth, and denounced with bitter and until the sufficient of the suffering sufferings. stinted anger all who slander and persecute me-

diums, especially her own children." In view of this fearful malediction, and a proper influenced to state that after a period of seven months the missing uncle would be heard from. Other deceased relatives held converse with Miss Nickerson, notably an aunt of hers with Miss Nickerson, notably an aunt of hers with make the mane—and who was lost with her husband and his crew off Cape Fear, North Carolina; at the time of the loss of the vessel a female body was thrown upon the beach,

piness of the race in a greater degree than any or all other orders of persons whatsoever, or else modify or withdraw his damaging accusations as a due regard to fair dealing and justice may in his estimation require. Thos. R. HAZARD. Cascade, Cayuga Co., N. Y.

New Publications.

TYPES AND EMBLEMS, by Rev. C. Hi' Spurgeon, is a offection of sermons proached by its author at the Metropolitan Tabernacle, London. They are a new collection of he distinguished preacher's pulpit efforts, and will be alled for widely by his numerous admirers in this coun ry. Published by Sheldon & Co., New York.

PERFECT LOVE CASTETH OUT FEAR, by Katherine S. Washburn, author of "The Italian Girl," is a story which fully worthy of its author's former productions, and which a large American circle of-readers have already welomed with enthusiasm. There is thought and imagination in what she writes. Every page sparkles and glows with the life of her own nature. None-will read the opening chapters without reading on to the end. Published by

THE PEOPLE'S COMMON SERBR MEDICAL ADVISER bý R. V. Piezce, is a popular dictiónary, so to speak, of all the terms pertaining to human health, and a gollection of rules and suggestions for its preservation. There is an abundance of practical suggestions in it, which in great. part will commend themselves to general readers, espefally those who have yet to be instructed in what relates to heir physical well being. YOUNG FOLKS' HISTORY OF THE UNITED STATES, by

Thomas Wentworth Higginson, is the true history for all young Americans who would know something clear and consecutive about, their native country. Its arrangement s clear, its style fascinating for its directness, and its manis clear, its style fascinating for its directness, and its man-ner of impressing the story to be conveyed perfectly natu-ral. If we could have more "juveniles" by master hands it would be far batter for our young people. This little history will prove equally useful for older persons, and to refresh their memories at a moment's notice. Published by Lee & Shepard.

THE CLOCK STRUCK THREE, by Samuel Watson, Is a re-"The Clock Struck One," and a reply to it. The present volume is Part Second, showing the harmony beween Christianity, Science and Spiritualism. Of the prerious productions of Mr. Watson we have taken occasion to speak in carnest praise, and the same teng is to be followed in remarking on the present volume. All those who read "Clock Struck One," as well as Spiritualists at large, and particularly those who are searching for a surer footing for their religious faith, will flud great aid and com-fort in the perusal of the pages of this third, volume. Pubished at the Religio-Philosophical Publishing House, Chi-

THE MORALITY OF THE PROBERTORY LIQUOR LAWS s the title of an essay by William B. Weedon, who believes that "the whole fabric of our legal and political action has een strained and injured by the institution and administration of these liquor laws." How he treats the subjectand he does treat it in a liberal and masterly manner—may be seen from the few-chapters which compose this little volume. In these particular times it is well worth a perusal, for it is a contribution of gentifice, honest thought to the discussion. Published by Roberts Brothers, Boston.

THE ATLANTIC MONTHLY for June-H. O. Houghton & Co., corner Somerset and Beacon streets, Boston, publishers—offers a table of contents in which the following names blend in harmonious' unison: James Russell Lowell, T. B. Aldrich: Cella Thaxter, Mrs. S. M., B. Platt, Edgar Fawcett, Louise Chandler Moulton, Henry James, Jr., Mrs. Launt Thompson, P. Deming, Mark Twain, Stephen Powers, Charles W. Ellot, and Robert Dale Owen. In Recent Literature fourteen books are carefully reviewed; the Drama contains an editorial notice of Mr. Raymond as Colonel Sellers; and the departments of Art, Music, Education,

The June number of the GALAXY magazine reaches us from dis publishers, Sheldon & Co., 672,Broadway, New York City, and proves to be replete with sketches, stories uit poems of a high order of merit. (The departments)
Drift Wood, " "Scientific Miscellany," "Current Literature, " and " Nebulæ " are well sustained.

A. WILLIAMS & Co., 283 Washington street, corner School street, Boston, offer for; sale the June numbers of those standard. Illustrated, magazines, (copies of which we have received) SCRIBNER'S MONTHLY, for adult readers, and St. Nicholas, for the younger ones, magazines are richly worthy the attention of the public. THE HERALD OF HEALTH, for June-Wood & Hol-brook, publishers, 13 and 15 Laight street, New York City -contains much matter of interest, hygienic and other wise. Lydia M. Millard also contributes a poem, "Onskningen," with a fine moral.

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MEETINGS IN BOSTON.

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The People's Spiritual Meetings every Sunday at 2% p. 96. at Investigator Itall, Paine Memorial Building, Applicton afreet, near Tremont. Good speakers always in attendance. Cotton Hall.—Frank T. Ripley, Mrs. Lottle F. Taber and

contanted. Frank T. Ripley, Mrs. Lottle F. Taberand

Cotton Hall.—Frank T. Ripley, Mrs. Lottle F. Taber and Mrs. M. C. Bagley, trance lest, mediums, will give circles for tests only, at Cotton Hall, corner of Chauncey, and Essex streets, every Sunday afforming at 11 A. M. Bealed latters answered every Sunday. Test circles free. A collection will be taken up to defray expenses. Trimountain Hall, No. 8 Boytston wirest.—Doveloping Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON. - Rochester Hall, 730 Washington street .- The session of Children's Progressive Lyceum No. 1 was made interesting, on the morning of Sunday, May 23d, by declamations from Eraestine Eldridge, Alice Hull; May Potter, Mabel Edson, Jennie Miller and Josiah Morgan; singing by Miss Cora Stone, readings by Lucy A. Osborn and H. B. Johnson, and remarks by Dr. McLellan and A. E. Carenter.

Ladies Spiritualist Aid Society. On Tuesday, June 1st, this Society will have an apron fair in the afternoon, and strawberry festival in the evening; dancing till 12 o'clock. Tickets as usual.

John A. Andrew Hall .- Mrs. Sarah A. Floyd lectured twice at this place on Sunday, May 23d, good singing by the choir adding pleasure to the meeting. Investigator Hall .- Mrs. Hope Whipple, wife of Prof E. Whipple, gave a very interesting and, instructive lecture in the above-named half last Sunday afternoon, upon

Woman as Friend, "The lecture was listened to throughout with marked attention by an intelligent and ppreciative audience Professor Whipple followed the lecture with fithy-chosen

words, which were well received.

Mr. Scaver, of The Investigator, also entertained the au lience for a short time, following in the same train of the first speakers. . Next Sunday afternoon Mrs, Whipple and other promi-

nent speakers will discourse upon the subject, 'Will the coming man drink wine?' which will be considered mainly in its relation to inherited tendencies.

In this city [Louisville, Ky.] is the home of Mrs. Hollis, in whose presence occurred the mar-velous spiritualistic phenomena recorded in Dr. Wolfe's Startling Facts in Modern Spiritualism, a copy of which book he recently presented to the Hyde Park Library. Your correspondent was permitted to attend one of her scances, and there witnessed remarkable phenomena, whose genuineness he cannot doubt, but none more wonderful than those described in Dr. Wolfe's book. — Alfred E. Giles, Esq., in the Norfolk County (Mass.) Gazette:

The Banner of Light Publishing House has this book for sale.

PERSONAL EXPERIENCES OF WILLIAM II. MUMLER IN SPIRIT PHOTOGRAPHY. — A pam-

Movements of Lecturers and Mediums Dumont C. Dake, M. D., is now stopping in Detroit. Mich., 33 East Columbia street, and will in Michigan until further notice.

F. L. Richardson writes from Augusta, Mo., May 21st as follows: "My health having improved much faster than expected, I will now hold myself responsible to answer any alls in any portion of the United States excepting the south; and I am desirous to make engagements for the summer months at any time I am called up

Frank T. Ripley will be in Springfield, Mass., May 30th He desires' to return thanks to the friends in that city for he beautiful floral offerings of which he was made the re thient during his former visit theres

Dr. Adella Hull has been busy during the past year lec uring, giving tests and healing in various parts of the West and in Ontario. Everywhere she has found anxious sous inquiring concerning the truth of Spiritualism, and to such she has been able to render good service, through ier medlumship. She would like to make engag he South. Her permanent address is 229 First street. De troit, Mich.

J. William Fletcher will speak in Stafford Springs, Ct, unday, May 30th. - Mrs. Súsle Willis-Fletcher will lecture in East Walpole, Mass., on the same day.

Mrs. Alzina L. Baker, of Granville, N. Y., will speak n Spiritualist Hall, Bartonsville, Wt., Sunday, May 30th. A correspondent writes: "Mr. Henry C. Lull, inspirational lecturer and test medium, spoke in Plymouth, Mass on Sundays May 9th and 16th, to large and appreciative audlences, giving tasts at the close of his lectures, which were highly satisfactory to all. Mr. Lull, as a lecturer, calls forth a repetition of his powers wherever he goes, and is already engaged for the coming fall. As a test medium for a public gathering, his powers are truly remarkable, and societies would do well to keep him at work. By the request of his many friends, he has concluded to defer his journey to the West to some future date, and desires engagements to lecture during June, August and Septem-

[From the Boston Herald.] Was Bacon a Spiritualist?

Epes Sargent, in his "Proof Palpable of Immortality," says that Bacon anticipated the highest conclusions of Modern Spiritualism. The different emanations of souls." says Ba-"are manifest in the first creation, the one proceeding from the breath of God, the other from the elements." No knowledge of the rational soul (the spirit) can be had from philosophy; but in the doctrine of the sensitive or produced soul (the spiritual body) even its substance, says Bacon, may be justly inquired into. substance, attenuated by near remerce and airy na-as a subtle breath, or aura, of a flamy and airy nature, and diffused through the whole body. This spirit of which we speak," continues Bacon, "is plainty a body, rare and invisible, quantitative, real, notwithstanding it is circumscribed by

space." Racon admits the fact of clairvoyance, or divination, and distinguishes between that "in sleep, ecstasies, and the near approach of ath," and that which comes from influx through "a secondary illumination, from the foreknowledge of God and spirits."

* Published and for sale by Colby & Rich. No. 9 Mont gomery Piace, Boston.

The Annual State Convention of Spiritualists

Will be held at Rochester Hall, No. 730 Wash ington street, commencing at 10.0'clock A. M., on Saturday, May 29th, and continuing its ses-sions in the afternoon and on Sunday afternoon and evening. All Spiritualists are cordially invited to attend. Among other items of business to come before the Convention will be the subject of the erection of a Grand Spiritual Temple n Boston, under the auspices of the American Spiritual Institute, recently organized for selen tific investigation and practical work.

The Annual Meeting of the Massachusetts Radi-

cal Peace Society

Will take place on Tuesday, June 1st, at 3 r. M. din the
chapel of the Universalist Church in Roxbury (Roy. Dr. chapel of the Universalist United in Mozoury (Mov. Dr. Patterson's). The Nortolk House cars and also the Shawmut Avenue cars pass the church every fely minutes. All are invited: L.S. Richards, Pres.

Notice.

Information wanted of Frank Madden, whose last letter to his parents was written June 6th, 1874, at San Francisco, Cal. In that letter he said hantended starting that day to San Diego, Cal. He is a printer by trade. His age is twenty years at this time. If this notice reaches any person laying any knowledge of him or his fate (if any misfortfine has befallen him), they will confer a favor on his bereaved parents by communicating the same. Address D. Madden, Kimberton, Chester Co., Pa.

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