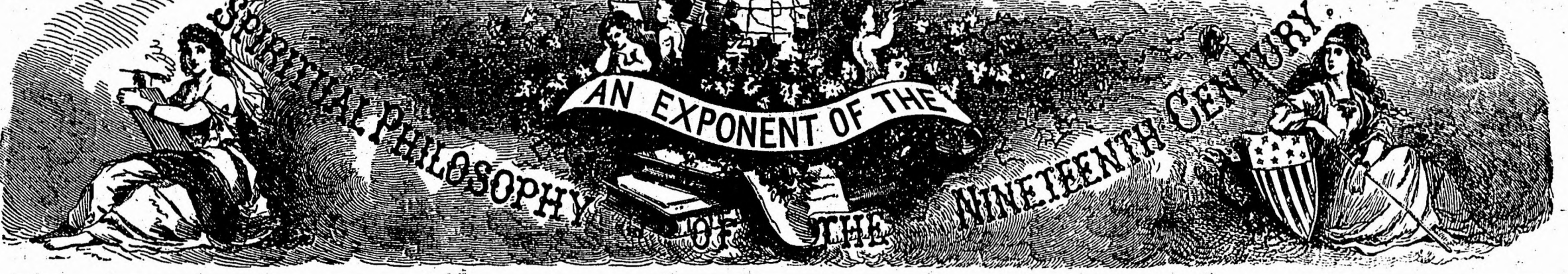


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## VIEWS

### OUR HEAVENLY HOME.

A NEQUEL

TO

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

#### CHAPTER VI.

"And over the vast area of space,  
And through the height and depth profound,  
Each voice and sound and shining place  
Was filled with harmony of sound.  
Now swelling like the voice of seas,  
Now falling like the voice of years,  
Now, rising like an evening breeze,  
It died among the stars and spheres."  
—*Kepler's Vision, by Liszt's Dolen.*

We will now return to a consideration of the philosophy of planetary motion. I think it is safe to say that the secret of all diurnal and orbital movement is out. But, before proceeding with this subject, it is necessary to repeat a little. At first, as I have said, the earth rolled into space as a formless mass; and thus moved in an eccentric orbit around the productive sun, its mother. Then, second, as it became more self-centered, and more steady relatively to its own heart of fire, it commenced to turn upon its own poles. And then, third, with its mother and the whole family, it floated and yet floats like an atom in the endless oceanic flow of the entire combined unity of the sixth circle of suns. And here we affirm that what is true of our earth and of our solar system, is equally true, and, upon the same unchangeable principles, must everlastingly continue to be true of all other similar bodies and systems of systems which exist in the surrounding infinitude.

Motion is at the bottom of all material phenomena; and motion explains the weight as well as the rarity of bodies. An increase of centripetal motion in a body increases the weight of everything attached to that moving body; but the levitation or lightness (of the same things) is increased in proportion to the increase of the body's centrifugal motion. And here, also, is another law: Slow motions among moons, and planets, and suns, arise from one of three causes, either their extreme youth, or their old age and decrepitude, or their relative position to the sun. Let us apply this law to our moon.

Our satellite, we here affirm, is in its extreme youth, a bright-faced little boy, the first and "only son" of our earth; although there are enough earth-born materials afloat without and within the lunar orbit to develop in time another good sized moon. That the moon is in its infantile stage is demonstrated by the fact that, thus far in his history, he has been capable of performing but one revolution "on his own responsibility." He turns over only once in one of his years, which is just four of our weeks; which is the exact time he consumes in traveling all the way around his mother, earth. All satellites are latest children of the body about which they roll and play in a kind of waltzing or wavy motion.

Our especial solar system (i. e., the sun and its large family of earths and moons), is comparatively a young universe. Many of its operations, like the surfaces and climates of the earth, are yet crude and deficient when contrasted with some of the other universes which musically move through the visible firmament. Nevertheless, as the satellites of Jupiter and Saturn perfectly demonstrate, by moving around with their mothers on the same direction and on the same plane, the eldest born among them is just entering upon the era of an increase in the number of their revolutions. Jupiter's outermost moon, like Saturn's, has been long showing a self-centered tendency by departing from the plane of the primary, (or from the old-time door-yard and play-ground obediently observed by each of the younger children); and, also, by becoming attached to other congenial bodies, not members of the family, and thus at certain times developing a new form of eccentricity in its revolutions. Astronomers will be richly rewarded by taking new observations of Jupiter's fourth and Saturn's eighth satellite; also by making a new estimate of the sun's mass as compared with that of all the bodies known to revolve about her; and thus reach two conclusions, first, that a true balance necessitates the addition of three new stars, as planets, not less in magnitude than Uranus with satellites to equal the mass of Neptune; and second a reconstruction of the popular doctrine concerning the nature and effect of fire, heat, light and electricity, whereby many planetary operations, now invisible owing to prolonged

occultations and the rapid motion of neighboring bodies, will be discovered greatly to the enrichment of astronomical science.

Our familiar, bright-faced moon illustrates at once both the primordial condition and the first grand centrifugal motion, through which all solar and planetary bodies pass, on their way from youth to extreme maturity, coldness and decay. He can not be trusted yet to take more axial exercise out doors! He is now, and has been, through many of what we call "ages," permitted to make himself perfect in turning over once a month on his own strength; but when he is older, stronger, and more self-centered, he will surprise his mundane lovers and scientific admirers by changing the programme of his performances. He will begin to have three days and three nights of his own in a single year; for he will then take more axial exercise, making out for himself a year of revolutions in one of our months; enlarging the sphere (orbit) of his operations, and opening a place for another brother to be born out of the far upper atmosphere, which is now pregnant with flowing rivers of world-building bodies. Even now parts of the moon could sustain animal life as it does vegetation of the most primitive and gigantic proportions. Thus the moon will imitate and repeat the life and conduct of his mother. He will make three revolutions where now he can perform but one; and, with an increase of his strength, finer vegetation will come forth, and animals and human beings will be evolved upon surfaces which are now, in sections, covered with mountains of mineral formations, glittering with electrical and magnetic emanations, which could not be appropriated by anything having lungs, a heart, and warm blood to circulate. An increase of centripetal or inward motion, developing more axial revolutions, will change the moon and everything upon its surface. It will, in a word, cease to be a satellite (except as the earth is one, and as the sun is); and thus, by the law of progress, the moon will become a fruitful planet of modest proportions.

Behold now, thoughtful reader! the figure of the universe which I have acquired by telescopic observation, illuminated by impressions from the essential centre in the Summer-Land. It is not, as you will naturally remark, the figure of the "Greatest Man," it is not the mythological history of past races tattooed upon the sky in the fantastic shape of constellations composed of aimless wanderers (planets) through the dreary abysses of space; but it is a harmonious system of universes, of units within units, of belts of suns and systems within more remote and perfect suns and systems; each moving musically, with almost lightning swiftness, in an orbit around its parental centre, and each also turning upon the axis of its own responsibility, so to speak; and, finally, the whole resembling a perfect flower of measureless magnitude and filled with eternal fragrance, rooted in the loving soil of the Infinite Heart, and blossoming perpetual into innumerable lesser flowers (or worlds) freighted with every conceivable possibility, destined to unfold progressively into every variety of life and animation, and to build "better than they know" by introducing upon each flower (or planet) that consummation of all organization—the human immortal mind, a miniature re-appearance in image and likeness of the central productive Brain and Heart, called by all of us who are their offspring, Father God and Mother Nature.

What a memorable day was yesterday! (the 15th of January, 1877.) It was the first time since the autumn of 1848 that I have enjoyed telescopic (clairvoyant) observations of many portions of the royal planets; two of which are now our beautiful morning stars—Saturn, Jupiter, and Mars. I saw many of their inhabitable surfaces and a portion of their populations; and the result was, the unexpected acquisition of some most important knowledge. I have at length obtained, quite incidentally to the main purposes of my observations, a few facts which explain a remarkable record published on page 189 "Nature's Divine Revelations," wherein, after a few generalizations concerning Jupiter's inhabitants, this statement is made: "They do not walk erect, but assume an inclined position, frequently using their hands and arms in walking, the lower extremities being rather shorter than the arms according to our standard of proportion. And by a modest desire to be seen only in an inclined position, they have formed this habit, which has become an established custom among them."

The writer has received since the publication of that work of sweeping generalizations, not only hundreds of letters from very candid persons urging the desirability of some explanation of this passage; but, in consequence of its absurdity, which is much intensified when viewed in connection with other and inconsistent statements on both sides of it, he has also received an enormous amount of ridicule, not to speak of the actual loss of valued readers as a further result. His inflexible rule has been, however, never to expunge or alter any word or paragraph which he has ever uttered or written, until he had acquired some explicit and comprehensible reason for so doing. But now, after a whole generation of men has passed away, or after more than thirty years, he is unexpectedly enabled to shed a ray of light upon the passage, and for this he is deeply thankful.

The chief object of observations made yesterday morning was to obtain additional information regarding the spiritual inhabitable nature of those three glorious exterior planets. A promise to this effect, you may possibly remember, is recorded either openly or by implication on pp.

183, 192, 202, of the great volume already mentioned. But the special ultimate uses and benefits to be derived from such additional information, will become apparent further on.

While observing the effulgent spirituality and personal beauty of Jupiter's various populations—embracing differing brotherhoods and special nationalities, and widely distributed far on either side of her immense equatorial belt, and also over portions of her great southern hemisphere—my attention was suddenly attracted to a massive assemblage of men, women and children, walking about beneath a bright sky and performing peculiar acts; the majority of the host walking in an inclined position, and very many of them actually using their hands also in accomplishing locomotion. And yet, compared with the bodily appearance of many tribes on earth, their physical forms were exceedingly handsome, and their intelligence was quite spiritual and commanding. At this moment I recalled the paragraph already quoted; which, very naturally, induced me to seek further light. And immediately it was made plain that I had given a general description of the religious ceremonies of a peculiar brotherhood, and then proceeded with the other generalizations without stopping to ascertain that this was a remarkable exception. It was a singular coincidence, too, that these peculiar people were engaged in their religious ceremonies on the two occasions of my observation; and it is not less remarkable that, on each occasion, the first sight of them stamped the notion that they were the aristocracy of Jupiter, and that they characterized correctly the manners and customs of all the inhabitants.

Before proceeding to the question as to the spiritual inhabitable nature of those three exterior earths, I am admonished to ask your attention to the preliminary question concerning the possibility that Mars, Jupiter and Saturn can be inhabited by persons clothed, as we are, in the physical habiliments of bone, flesh, and blood.

It is asserted by astronomers, as a deduction from careful calculations, but which will not bear the test of a severe analysis, that Saturn does not receive enough heat and light from the sun to develop and sustain human life. And the same remark is made respecting both Mars and Jupiter. Saturn is said to receive not more than one-ninth, Jupiter not more than one-seventh, and Mars not more than one-fiftieth, as much heat and light from the sun as does this inhabited, because thus inhabitable, earth of ours. And there are other objections suggested and urged by the fearfully religious, who only want "God's earth" populated—so that the tragedy of a supernatural scheme of salvation may be appropriately magnified—and materialists with their spectroscopic contributions to the trembling party, until "horrors upon horrors" head accumulate. For with the ruthless hand of an exact science (!) they depopulate our three majestic planets, and freely consign the planets themselves to an existence of either twilight or total darkness, while furnishing them with perpetual mountains of ice, and with vast continents of snow; at the same time they as freely dissolve the remotest bodies into globes of exceeding lightness and of elastic flaming fluids, surrounded by a garment of perfectly unrespirable atmospheres. These remarks are not made to reflect unfavorably upon the new form of chemical investigations by the employment of the recently invented spectroscopic. The constituents of substances never before known have been brought to light by it, giving us several most valuable new metals; and many of the elements of our sun, and of the active gases of stars in some of the very far-off constellations, have been recently revealed by what is called "spectrum analysis."

By this method the light proceeding from a white-hot and flaming substance is admitted to a prism through a slit only one thirty-second of an inch wide; the light, thus decomposed and shed beyond the prism, is microscopically examined; and then, by comparing the lines that are visible with those invariably derived experimentally from the combustion of known elements and substances, the properties of the particular flame under examination are reliably ascertained. An experienced spectrum analyzer can, at a glance, read the properties of a metal under examination; because it is found that the number, the position, and the color of the transverse lines obtained from the combustion of a substance are invariably the same. Thus, for example, the lines obtained from white-hot gold, silver, soda, zinc, iron, copper, calcium, potassium, platinum, oxygen, hydrogen, &c., always appear exactly in the same position and with the same number and color; and thus, by employing telescopic as well as microscopic instruments, the spectrum of the sun and of the remote stars can be exactly obtained.

Just here let me remind you that thirty-one years ago, in oral discourses, which were literally recorded at the time, the writer explicitly unfolded the first origin of all suns and worlds in the abysses of the universe. And now, to-day, by a recently discovered spectroscopic, what "confirmation strong" do we unexpectedly and involuntarily receive! The spectroscopic has demonstrated (1) that the same elements enter into the composition of the earth, the sun, and of all the infinite ocean of suns which float through the stellar system; (2) that the clouds of nebulae are in reality world-building matter in a state of flame, and not yet in a condition to be cooled off and rolled out into rotating worlds; (3) that the primordial condition of the solar system—that it was originally in a fiery, molten state—is fully confirmed by the spectrum of the measureless masses of gaseous matter which are visible in portions of the Milky Way; (4) that the most

remote stars, twinkling and burning in the appalling brightness of their own light, are actually just like our sun, both in their constituent composition and as to the fact of perpetual combustion.

All the foregoing demonstrates our philosophy of the origin and present condition of the physical universe; which, substantially, was suggested by the noble Herschel and boldly advocated by the inspired Laplace as, to say the least of it, a most rational hypothesis. [We will continue this subject in the next chapter.]

(Continued in our next.)

## Spiritual Phenomena.

EXPERIMENTAL SKETCHES AMONG SKEPTICS—AND THEIR RESULTS.

To the Editor of the Banner of Light:

A lady resident of the "seven stars" neighborhood, near Breckburg, N. J., Mrs. M. F. Delany, some time since unexpectedly developed extraordinary powers of a spiritualistic character. Notices of these phenomena found their way, from time to time, into the newspapers of Brooklyn, N. Y., and elsewhere.

This lady has recently been induced to give a series of experimental sittings in this city, in the interests of science and truth. The object of these investigations was to demonstrate the actual possession, and to elucidate (if possible) the nature of the faculty which enables her to elicit mysterious sounds from surrounding objects, and to induce the spontaneous movements of articles of furniture, and other materials, by her mere touch, and often without touching them.

It was also in view to determine whether the responses which were spelled out by raps, in answer to interrogations, really proceeded from independent occult agencies, or were merely a reflex announcement of the lady's own thoughts and ideas, brought about by a psychic force peculiar to her organization.

Mrs. Delany, in common with her family, formerly regarded with strong disfavor all phases of Modern Spiritualism. Her extraordinary spiritualistic endowments, however, made themselves so persistently manifest, that doubt and prejudice were ultimately vanquished. Very many of the skeptical acquaintances of the family, who were permitted to witness the phenomena, have also been compelled to admit that they are beyond explanation, unless it be upon the hypothesis that disembodied intelligences are concerned in their production.

We will briefly enumerate some of the prominent features which have attended these sittings, under our own observation, and in the presence of a large number of incidental witnesses, who were permitted to attend some of the sittings.

I. We have had movements, and suspensions without visible support, of articles of furniture and other inanimate objects, with and without contact.

II. Raps, knockings, and concussions in various degrees, and from all surrounding objects—from the tiny rap to powerful blows which shook the house and threatened, seemingly, to demolish the substance which received them.

III. Imitations of various sounds, such as cannonading, the rattle of musketry, drum rolls, bugle calls, the measured tramp of infantry, sounds as of cavalry charging, Indian war-dances, imitations of the human voice, sife and flute sounds, cars and steamboats in motion—the latter being perfect in the imitation of the rattle of machinery and the quivering of the hull of the vessel. The military sounds always heralded or attended the presence of deceased military friends, who would subsequently announce themselves by name.

The sound of the flute, with a particular air, preceded the announcement of the presence of the spirit of Mr. William Mount. This gentleman left a national reputation as an artist of high merit. He was, at one time, a frequent visitor to the country home of Mrs. Delany's father. He was in the habit, in life, of announcing his approach for an evening visit, by playing a certain air on what he called his "Virgil's pipe"—an instrument of his own construction.

It was not needed to declare his name to the family on the occasion of his alleged advent among them in spirit form, for both the well-remembered air and the characteristic sound of the "pipe" were recognized at once.

The steamboat sounds preceded the announcement of the presence of another deceased family friend, who was for many years in command of steamers plying on the Ohio and Mississippi rivers. The same sounds were given at each subsequent visit of these spirit-friends.

IV. The signal raps of each one of all the spirit band, who seem to be in regular attendance, are so distinct, separate and characteristic in volume and rhythm, that they are recognized at once; and are always precisely the same—changing in sound as the responses are given by one or the other, in reply to questions addressed to them by name; or in voluntary communication from either of them, which is frequent.

V. Persons not previously known to be dead—former acquaintances and friends in Kentucky and elsewhere—have announced their decrease, giving the date, locality, and particulars of their translation to their new mode of existence.

VI. Lieut. Hampton, formerly of the 35th Ky. (Fed.) Reg., who was a friend and family acquaintance, was murdered, after the war, by disguised ex-querrelas, at his home on the Wash, near Terre Haute, Ind., whither he had removed. He has manifested himself at these circles in various ways, and has given the par-

ticulars of his assassination, together with the names of his murderers—but expressed a desire that they should be left unmolested.

VII. Objects have been removed from the table while in full sight. Materialized hands, lights, and dimly defined figures have been seen on several occasions.

VIII. The phenomenon called "transfiguration" was witnessed at one sitting by eight persons simultaneously, neither of whom were Spiritualists at the time. Verses entitled "Good Friday, 1865," had been written, and published in 1865, by one of the circle, as a tribute to the memory of Abraham Lincoln. A request had been forwarded from Chicago for a printed copy of the verses. There being no printed copy accessible, the manuscript had been revised and forwarded instead. No one of the circle knew of that day's transaction but the writer himself. In the séance hall that night he was the last one to recognize a shadowy figure which enveloped one of the sitters, while all the others were expressing their admiration and delight, and exclaiming "It is Lincoln!" The gentleman on whom the figure formed, Mr. J. Millet, felt magnetic shocks during the time in various portions of his person. He felt, but of course could not see, the presence that enveloped him.

IX. Crosses and illegible marks and tracery have frequently been made upon slates placed about the table for the purpose. But upon one occasion, a special request having been made, and the sitting being directed principally to that end, this communication was written on a slate which was placed upon a stand under the table, beyond the reach of any of the circle: "Our God is good." The name of Sister Elizabeth Suttle was given as the writer. She was, during life, the Superior of a seminary attended by Mrs. Delany, and was very much beloved by her family. The handwriting on the slate was a perfect fac simile of the lady's chirography.

X. One of the circle, Mr. L. Worthing, developed into a "seeing medium," after becoming unconscious for a time. He has since given many convincing tests of his "clairaudient" power, in his perfect descriptions of the appearance, and conversational peculiarities of deceased persons who declared their presence to the circle and about whom he could have previously known nothing.

XI. An inarticulate sound like the human voice, directed that the Lord's prayer be said. The voice led the prayer, while one of the circle followed, sentence by sentence. It also enjoined a repetition of the prayer at the beginning of every sitting. The accentuation of every syllable was perfect; but no separate word was articulated so distinctly as to be recognizable.

XII. By direction of the raps, a guitar was placed on the table. On the light being turned down—which was also by direction—the most exquisite harmony resounded from the strings. It had the quality of the conjoined harmony of several Aeolian harps sounding in accord. Since that time, all kinds of sounds have been elicited from the instruments by request—from the loudest twanging and snapping of the strings, to the faintest and most delicious melody of far away Aeolian music. Signals, special sounds, and communications are given from the chords of the instrument with the same characteristics that distinguish the raps. The guitar is placed strings downward on the table, removed from the contact or touch of all. It moves about while sounding; sometimes floating above the table; at other times touching and saluting the person present who has successfully invoked the presence of the minstrel spirit.

Mrs. Delany feels deeply grateful to Providence for the grand endowment of which she is possessed. The truths which are to be verified through her will be demonstrated only to those who approach her with the respect due the important subject in hand.

It is time that the tables should be turned. It is the self-sufficient scientist, the skeptic, and the bigot, who should be put on their good behavior hereafter. They should be made to prove their own worthiness and honesty of purpose, before being allowed to approach the sanctuaries of the new dispensation, where they may learn the pregnant fact that natural laws really do exist, which in their proper application and operation enable us to leap beyond the boundaries of the grave in the pursuit of spiritual truth, and to stand in sight, touch, hearing and feeling, in daily converse with the denizens of a spirit-world.

In conclusion, we offer an indirect paraphrase of the "Carillonier," as suggestive of the harmonies which attend Mrs. Delany's circles, and as a tribute to

THE SPIRIT MINSTREL.  
Sound still thy harp! In accents clear,  
Thy soft and sweet,  
Thy voice true and clear,  
To hearts that beat,  
Sooths the soul with sorrow's sting,  
Cheer the life when all is foreboding,  
Blow of joy to hearts now breaking,  
Still strike the mystic chords!  
Sound out, blast tones! sound full and strong!  
My soul to day  
On your inspiring notes of song  
Would float away,  
From some unknown region smiling  
Thence, that in such ecstasies blending,  
Tells of harmonies unending:  
Cease not, sweet spirit-harp!  
Sound out upon the listening air  
Your silver spell,  
Sound out the music, quaint and rare,  
We love so well,  
Hops to every faintest breathing,  
Peace to each forever ringing,  
And of love eternal singing,  
Sound on, oh spirit-harp!

The undersigned are but a fractional part of the number of those who stand ready to testify to the correctness of the foregoing statement. If at all requisite, the number of signatures could have been multiplied tenfold.  
L. WORTHING, 821 N. 2nd Avenue.  
JOS. MILLET, 471 N. 2nd Avenue.  
FRD. HARRIS, 453 Mercy Avenue.  
MATTHEW HOWARD, M. D., 731 N. 2nd Ave.



of speech, has sight and hearing, and above and beyond this, has memory and affection.—*Spirit*  
*Lucia Hazen.*







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Notices of meetings, lectures, appointments, etc., should be forwarded to this office as early as possible, so that they may be published in the issue of the week in which they are to take place.

Letters and communications for the Editorial Department of this paper should be addressed to the Editor, BANNER OF LIGHT, Boston, and should be so marked as to be clearly distinguishable from other communications. Our columns are open for the expression of important facts, and we cannot undertake to publish the varied studies of opinion to which correspondents give utterance.

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MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

## Moodyism.—What Shall the Harvest be?

This was the title of one of the familiar, if not favorite, songs of Sankey, at the recent revival campaign in the Tabernacle. Since that excitement has subsided, people have been looking around to see what is to be the probable result. Of course, it was for a purpose that the so-called evangelists worked. They did not come here on a three months' enterprise without setting before themselves some aim and object more or less definite. Nor did the Orthodox clergy, by any means, assent to the costly arrangement without having at least an approximation to clear views in their heads. But we will not anticipate our conclusions. These will not fail to manifest themselves in due time and order. So far, let us say at the start, as Moody has proved himself serviceable in redeeming men and women from the bondage of vice and the servitude of evil habits, and assisted them to come up on a higher plane of life, we feel grateful to him for his part in a good work, as we shall always feel grateful to any one. If he and his coadjutors are partisans in religious matters, let us not be so also.

On Monday, May 21st, Mr. Moody privately met in this city the ministers of the different denominations who had been in sympathy and co-operation with him all the way through. It was for a final talk that they met, to see what was to be done, not merely with the Tabernacle and the cause it embodied, but with the converts that had been already secured. In other words, the question before the meeting was—"What shall the harvest be?" The clergy and prominent lay members were present, and the meeting was held in Tremont Temple. It seems that a vote was taken at the close of the evening, but an enterprising reporter of the Post, comprehending that the substantial business was over, left before the vote was ordered, and brought out the facts on the following morning. It is of course engraved these ministerial schemes, and they set up a howl in unison, denouncing it as an outrage. But if such a debate was so grossly improper to report, it was equally wrong to hold.

Mr. Moody presided. He stated the object of the meeting to be to arrange for having as many as possible of the young converts present at the farewell meeting which he and Sankey were to hold on Tuesday evening of the following, which is the current week. As if any and all of his real converts would not hasten to meet him of their own accord, and gladly, after receiving a notification of the proposed meeting in the papers. There was more "cat" than this simply under the ministerial meal. Mr. Moody appealed to the clergy to give notice of the farewell meeting from their pulpits on the next Sunday. "The point was," said the Post reporter, "that the converts should be left, when Mr. Moody departed, in charge of churches, the pastors and parishioners of which should look after them and not allow them to get into churches where the gospel of Christ crucified was not preached." An intended arrow for the Unitarians and other Liberal churches. Then arose Mr. Durant, who is himself a preacher of Calvinism, and is the personal entertainer of Mr. Moody.

Said Mr. Durant, "I consider Mr. Moody's resolution to leave Boston at this time a great blunder. He should remain at least another year here, and with the six thousand evangelical clergymen of New England continue the work of Christianizing this section of the country." And he wound up with a rub-a-dub reference to the battles and victories of the war, evidently intending to signify that Boston was the Richmond of the whole. Rev. Mr. Pentecost favored Mr. Moody's staying in Boston and completing the work he had hardly begun. He said that "Boston was the Gibraltar of American skepticism, and when New England bowed to God the rest would follow." By doing certain things which he mentioned, he said "the walls of skepticism in Boston would be battered to the ground." He said that the truth was, "this is the only time in many years that evangelical religion has been on anything but the defensive in Boston. Now the other side is on the defensive and Christianity is making the assault."

He expressed the hope that Mr. Moody would return by the first of October and resume his work here. Rev. H. M. Parsons also hoped the same thing. He, too, thought that "a signal triumph had been achieved over infidelity in Boston, since the opening of the Tabernacle meetings." Rev. Joseph Cook thought that "Mr. Moody could do more good in Boston, in another year, than in going off to Baltimore or any other part of the country." He likewise declared that "the religious conquest of Boston would be of greater importance than that of any two cities on the continent." As for Harvard College, he thought, from what he reported at a tea-table of one of the Professors (which is of course the

thing for a gentleman to do) that "the college was in a condition to be honeycombed with evangelical truth, such as it had not been since 1815." He wanted Mr. Moody to return and "help demolish the erratic thought of Boston."

Then spoke up Mr. Moody again. He said that, while at the Tabernacle, "he had been bothered by young converts getting into churches where the pure gospel was not preached. Hardly a night passed but some clergyman who usually sat beside him on the platform would go off and preach in the Unitarian churches or to the Young Men's Christian Union; this was a bad thing for the young converts, for they would go there and get false doctrine. When questioned about it, they would give the name of some of you clergymen who had preached there. Now," continued the evangelist, "it is time to draw the lines. We do not want any fellowship with those who deny the Lord Jesus Christ, and we must stop it." And then he pulled the head and shoulders of the cat clear out of the bag: "Why," said he, "the Young Men's Christian Association is not half as powerful here now as it was twelve years ago, and the Young Men's Christian Union has grown and flourished in that time. One half of the young men who belong to the Union are evangelical believers, and we must try to stop this misleading of the young."

He repeated, "We must draw the lines and hold the young, for in twenty years from now the young men are going to have the upper hand, and we must get them into good strong associations." There it all comes out. The Young Men's Christian Union of Boston is not a sectarian Association, but aims to befriend young men in the city and strengthen them in habits of morality. To such a body clergymen of all denominations are equally invited to speak. It is in no sense Unitarian, but it aims to be in the widest sense religious. The Young Men's Christian Association is a horse of a very different color. That is purely sectarian—sectarian before being religious! It was this very same Christian Association that raised the cry which brought Moody to Boston, over the bitter judgment of the Orthodox clergymen themselves. The Association sets up as a rival of the Union, and (it is stated in the public prints) is ambitious to erect a stately building for its occupancy—to help along which project it is intimidated by current report that its members rushed Mr. Moody into Boston. He had helped the Association in Chicago to pay off a big debt by public appeal to his congregations; why could he not give the Association of Boston a start in their coveted edifice?

The reader will by this time be able to see the connection with the naked eye. We can now understand the reason of Mr. Moody's harangue against the Christian Union, and why he was so anxious to rope all of his young converts into the Christian Association. Mr. Moody and the Association are working together to build up a power, and wheedle the money out of the citizens of Boston in the name of religion. The meal is now thoroughly brushed off of that cat. Rev. Wm. B. Wright rose in the meeting and confessed that he had preached by invitation before the Christian Union, but he preached an evangelical sermon, and had never tried harder to "serve the Lord" than on that occasion. Rev. Mr. Parsons said he had preached twice to the Union, but after his second sermon, which was on "the blood," he had never been invited again. Whereat there was merriment in this ministerial assembly.

He then proceeded to characterize the Union as "a snare for young men who had been brought up in the evangelical church." He said that a church had recently been organized in the Union, which bore all the appearances of an evangelical church, but it was only designed to get young men under Unitarian influences. And he strongly denounced the Union, and heartily endorsed what Mr. Moody had said about not associating with it. There is plenty for you with a vengeance. That was just what drove Mr. Murray away from Park street church. A vote was finally proposed, requesting Mr. Moody to remain in Boston and preach another year, and nearly every person present favored it. Then spoke up the preacher himself again and said: He was not guided by votes, but by the spirit; he could say nothing about remaining; he should do as God directed. Yes, that is the customary phrase of these pious but calculating folk: so free to give their judgments about others, so very meek and humble when they come to speak of themselves.

We have recited this story as one of the most significant illustrations of the spirit and temper of Old Theology. It aims at authority and power, and will let real religion go to the dogs when it does not turn Bigotry's private mill. Note the eagerness with which it reaches out its hands to clutch "young converts" for fear they may have minds of their own. This is the way they hammer the iron while it is hot and soft, bending it permanently to any form they choose. And they lead the people very largely in to the belief that this disguise of piety is genuine religion. It is nothing but selfish ambition in the cloak of pharisaism. The ministers have adopted it as a habit until they have come to mistake it for the real article. The whole Tabernacle business is theological proselytizing, and the foregoing recital distinctly proves it. And as for the cause of Christ, these ministers, using Mr. Moody for their wedge, care much more to demolish what they term the skepticism of Boston than they do to spread abroad the teachings and spirit of the gentle and forgiving Nazarene.

This projected revival business, via the forty thousand dollar Tabernacle enterprise, has been carried on long enough to allow us to pause and take an observation and learn the real bearings of it. For months it has been in operation, and by this time, if ever, we might know what it meant and how it was likely to result. Considered in the same strong light in which it was first introduced, it has resulted in a failure. It has failed in every way to realize the hopes and expectations of its originators. After months of faithful experimenting, with all possible tooting of theologic horns, beating of ecclesiastical drums, and clashing of clerical cymbals, we find Mr. Moody slurring Boston for its "skepticism," "infidelity," and "intellect," and such a hot coadjutor as Rev. Joseph Cook traveling from Dan to Beersheba with a lecture rammed full of condemnation for Theodore Parker and Boston "culture" and "infidelity." And that shows how human these ministers and evangelists are, after all, to turn around and call hard names and sling reprehensible epithets because, as a contemporary happily expresses it, people refuse to trade at their store. All the religion there is in it comes to just that, when the airy bubble bursts and the drop of soap falls at our feet.

The Tabernacle drew at the beginning as any other novelty does, as the Coliseum did, as Barnum's "greatest show of the world" did. Peo-

ple thronged it out of sheer curiosity. Moody was a preaching motorty, and they had a very natural desire to see and hear him.

Anybody can see how uneasy Mr. Moody is over the turn affairs have taken, by the flings at "Boston skeptics" in which he mistakenly indulges. If that is what he offers Boston as "religion," we think he will find a poor market for his style of goods here. He actually sets himself up as one of the Apostles, or an "inspired" person, and assumes to consider himself on a par with the Scriptures from whose strict letter, rather than spirit, he preaches. We judge that he will discover that he has got to take down his hat from that peg and roost lower before he will succeed in doing anything with Boston. Practically he asserts that to question anything he says is to affront the Deity. Now if Mr. Moody will show us his special license from the Deity to speak for him, and to interpret his great purposes and plans, he will do much to silence further objection on our part. It is too much like quackery, in these days, for any man to get up and denounce the community for not taking stock in him, as irreverent and infidel.

The ministers that back up Mr. Moody on the platform and elsewhere—notwithstanding their vote recorded above, and passed under circumstances where each clergyman felt that the eyes of all his brethren were upon him, and that refusal to so vote would be individually disastrous—would most of them be ashamed to stand before the people of Boston and utter what he utters and they silently sustain. Why do they thus uphold him in saying what they would not say themselves? His intelligence is that of a mere child in reference to deep spiritual truths. These ministers would not for a moment suffer themselves to be compared with him in any of their gifts. Why, then, do they so readily assent to what he is doing and saying? The answer is not far to find. They bowed to the edict of the Young Men's Christian Association, and endorsed the call which brought him here, with a vague hope that while he beat the bush they might catch the bird. They were quite willing to use him as an agency in stirring up the feeling of people in order that they might rake them into the churches afterwards.

But Mr. Moody and the ministers may cry out as much as they please against Boston "skepticism," it will not avail to bring Boston to their feet, neither can it destroy the hold which the broad, useful and liberal institutions of our city—such as the Union so ruthlessly attacked at that Monday meeting—have on the hearts of the people! There is too much intelligence and deep free thought here for that. Mr. Moody wants us all to take "salvation" as the razor-strop man wants us to buy his wares, urging continually upon us that there are but "a few more left." It is entirely in the auctioneering vein. Now or never, is what he is saying all the while. And what is this much vaunted "salvation" that is so necessary for everybody, but which nobody seems anxious to take? It is what he calls "coming to Jesus," trusting all to him, throwing away experience, resolutions, habits of life and thought, and becoming what we never of course can become—mere nobodies. Then he says something will be done for us. We shall be "saved." But if we presume to reply to Mr. Moody that we do not look at it in his view, we are set down at once as infidels and blasphemers, and made to feel that in fact we are not worth saving and never were.

And that is all there is to, this famous Moody show, gotten up after all, it would seem, in the business interests of that politico-religious (?) institution, the Young Men's Christian Association, and that is what he calls "religion." There could not be a cheaper and more vulgar caricature. No wonder at all that the people of intelligent and thinking Boston refuse in the end absolutely to be "harvested," or even to be amused by such declamation. They have some time ago come to regard these heated adjurations in the light of a bore.

## Circulate the Petitions!

The Legislature of New Hampshire assembles at Concord, June 6th, and will probably continue in session for five or six weeks. Now is the opportunity for the citizens of that State who are in favor of free thought and untrammelled action in regard to methods of medical practice, to show themselves. Let them circulate the petition against the medical law now on the statute books of that Commonwealth, printed by us some weeks since, throughout the State, for signatures, and when that is done send the roll of names thus obtained in each locality, AT ONCE, to the address of JONATHAN HOSMER, NASHUA, N. H., who will see that the petition is laid in due form before the law-makers.

We would also recommend that copies of the "Doctors' Plot Exposed," which pamphlet gives the report of the hearings on the attempted law in Massachusetts, be sent to members of the Legislature, also copies of the Banner of Light for May 19th and 26th, containing the famous "Appeal for Medical Freedom," as well as other books and pamphlets bearing on the subject. Put the printed record of the matter into the hands of every member of the Legislature when it convenes, and back it up with personal testimony, and there will be every reason to hope for a glorious victory!

## Onset Bay Grove Dedication.

As will be seen by the announcement on our 5th page, the new camp-meeting grounds, situated at East Wareham, Mass., will be dedicated with formal services on Thursday, June 14th. Mrs. Emma Harding Britten being the orator of the occasion—though other speakers will also participate. The natural beauties of the Grove, the prospecting for good places for tenting during the coming camp-meeting, and the opportunity for dancing, added to the attractions of the services at the speakers' stand, will without doubt call out a largely attended excursion on that day.

On our sixth page, in the Message Department, Spirit Dr. Nathaniel H. Griffin, through the organism of Mrs. Rudd, announces that he was once an official in Williams College, and earnestly recommends that the professors in similar institutions of learning, who are scientific men, make researches into the many questions concerning spirit-life which are now being raised on every hand.

An interesting letter from Bro. J. J. Morse, our English agent, has just come to hand; but too late for the present issue. It will appear in our next.

## J. William Fletcher in England.

The Spiritualist of a late date gives the following record concerning the doings of this medium in London, and further records that on the 21st of May he was to "give a trance address for the first time in public in this country," at one of Mrs. Weldon's weekly concerts, at the Langham Hall, Portland-place.

"TRANCE MEDIUMSHIP.—Mr. T. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, writes: 'By special invitation the members of our council, with a few friends, met at the Association Rooms, 74 Navarino road, Dalston, London, on Wednesday evening, last week, to receive Mr. J. William Fletcher, trance test medium, of Boston, U. S. A. Mr. Fletcher was introduced by Signor Enrico Rondi to the company, among whom were Mrs. M. Theresa Wood, Mr. John Rouse, Mr. J. Toze, Mr. and Mrs. Thomas Blyton, Mr. J. Toze, and Miss Cook, Mrs. R. Pearce, the Misses Corner and Madame Curry. At Mr. Fletcher's request the sitters joined hands, and he soon passed easily and quietly into the trance condition. Excellent discourses were delivered through him upon the following subjects selected by the company, viz: 1. 'The Present Aspect of Spiritualism from the Standpoint of Spirits.' 2. 'Description and Experiences of Spirit-Life.' 3. 'Is Prayer for Departed Human Souls Beneficial?' At the close of the discourses questions, chiefly bearing upon the question of re-incarnation, were dealt with in an able manner, the controlling power stoutly defending the truth of re-incarnation doctrines. The control of the medium then altered, and remarkable tests of spirit identity were given to most of the present. A public event of no small importance was also predicted, of which notes were made, and which, if realized, will form not the least remarkable feature of the séance. A cordial vote of thanks to Mr. Fletcher and Signor Rondi was then carried with acclamation.'"

At a séance held recently at the rooms of the British National Association of Spiritualists, 38 Great Russell street, London, by Mr. Fletcher, the editor of The Spiritualist and several ladies and gentlemen present received convincing tests. Mr. Harrison is led to say of him (May 18th) that his "mediumship seems to supply a want which has long been felt in this country, namely, communications giving strong presumptive evidence of the personal identity of the communicating spirits."

ANOTHER CLERGYMAN IN TROUBLE.—The Rev. J. H. Foster, who for six months has been preaching to the saints of the Congregational church in Hannibal, Mo., has found his lines not to lie altogether in pleasant places. He was getting along swimmingly with the brothers and sisters of that pious city in his new field of labor, until the Rev. Mr. West, Superintendent of Congregational churches in Missouri, visited Hannibal recently, when he announced confidentially to some of the leading members that Brother Foster was a wolf in sheep's clothing, and had more fondness for the ewe lambs than for the souls of the aged brothers and sisters; in short, that he had five wives living, from none of whom he had been divorced; that he led a dissolute life, was a gambler and all that. In fact, Mr. West produced documentary proof of the Rev. Foster's disreputable conduct. The two were confronted, when Foster was compelled to admit the charges against him. He lived for two days upon the "ragged edge," when he was induced to hand in his resignation and look up some other field of usefulness. He is a fine looking man, wears a saintly, guileless appearance, and is very popular with the female portion of the church. They could hardly believe he was such a man; but "you can't see most things sometimes tell."—New York Truth Seeker.

Now here is a capital opportunity for the Philadelphia Bulletin, in order to be consistent, to condemn by wholesale the Congregational church that Foster belonged to, in the same manner it recently condemned Spiritualism because a New York man who professed to be a Spiritualist hung himself.

## About Indians.

The natives of Alaska cremate their dead, gather up the ashes and deposit them within wooden monuments grotesquely carved, erected in front of the former residence of the deceased. These monuments are from a single tree, and stand from twenty to sixty feet high.

The natives also believe in re-incarnation, or each soul having a multiplicity of earth-lives. According to Dall, the poor Alaskan is often heard to say, "When I come again I hope to be born in such a family, and not have so hard a life as now."

The Pueblo Indians, of New Mexico, all of whom are members of the Catholic Church, yet never would tolerate the "confessional," in their midst, believe that there are seven worlds besides and above this, all connected by magnetic ladders, upon which spirits are constantly passing from earth to heaven, from heaven to earth. The Navajo Indians, of the same territory, worship and speak of God as a woman—"a white woman whom they often see coming down the mountain." In their tribal and personal affairs the women own the property.

The Tenth Annual Meeting of the Free Religious Association is to be held in Boston as follows: Thursday evening, May 31st, at 7:45 P. M., business session in Horticultural Hall, for the election of officers, reading of reports, and consideration of the practical work of the Association. Friday, June 1st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for Essays and Addresses. Among the speakers invited whose attendance is expected are O. B. Frothingham, Rev. Wm. R. Alger, C. D. B. Mills and Prof. Felix Adler, of New York; Rabbi Lasker, of Boston; Wm. Henry Channing, of England; Rev. Dr. Dudley, of Boston; and Col. Robert G. Ingersoll, of Illinois. A Social Festival is to be held Friday evening at Horticultural Hall. Col. T. W. Higginson will preside.

A new Liberal League has been formed at Denver, Colorado, auxiliary to the National Liberal League. The new organization has secured comfortable rooms at 338 Lorimer street, where a free reading-room is kept open daily from 8 A. M. till 9 P. M. All donations of books, papers, periodicals, etc., will be gladly received, promptly acknowledged, and kept constantly on the tables.

Ausbon Booker, writing from Lisbon Falls, Me., informs us that a party advertising as "Lottie A. Darling," has been of late giving attempted séances in that quarter, whereof the real performance falls far behind the flourish of the handbills. Spiritualists should ignore such people.

The Methodists are trying to unite the many sects of that general name into a single body. At the same time they are manifesting a strong disposition to exert a collective influence in politics. Church and State religion will be the next move.

Mrs. Susie A. Willis Fletcher announces that she will embark for Europe July 7th, intending to pass her summer vacation in London. She will probably return in September.

## The First Grand Union Picnic for 1877

WILL BE HELD AT HIGHLAND LAKE GROVE, NORFOLK, MASS., ON FRIDAY, JUNE 23d.

These extensive grounds have been fitted up at great expense for the accommodation of Picnic and Camp Meeting purposes, with large and commodious Dining Hall and Restaurant, Dancing Hall, Bowling Alleys, Row-boats, and a covered auditorium, with seats for three thousand persons.

A cordial invitation is extended by the managers to all orderly people to join them on this interesting occasion. Bond's Band has been engaged, we are informed, and several prominent speakers will address the people. We advise all our friends to attend and take their children, that they may spend a day in this beautiful sylvan retreat, where Nature, clothed in her beautiful spring garments, can be seen in all her loveliness. The Eighth Annual Camp Meeting of Spiritualists will be held in this Grove, commencing July 20th, and closing Aug. 6th. It is anticipated that this will be the largest and best Camp-Meeting ever held in this State.

A number of the friends of Mrs. Nellie Nelson—so we are informed—tendered her a testimonial at Rochester Hall, Boston, Friday evening, May 25th, in acknowledgment of her many and successful years of mediumship. The hall was finely decorated with pictures, flags, birds and flowers—the latter being presented to her in great profusion. Mr. J. B. Hatch presided, and in a complimentary address introduced Mrs. Nelson to the assembly. Mrs. N. feelingly acknowledged in a brief speech her high appreciation of the good wishes of those before her. Mrs. Prince presided at the piano, and favored the company with songs. Speeches, songs, recitations and readings, participated in by Dr. A. H. Richardson, Messrs. Hatch, Simons, Hardy, Mrs. Hattie Wilson, Miss Lizzie Thompson, Mrs. Aggie Davis Hall, and others, made up the order of the evening—the services ending with dancing. The occasion was an exceedingly pleasant one to all attending.

J. F. Snipes writes from New York, under a recent date: "For the benefit of investigators who reside in or visit this city, I think attention may be profitably called to the fact that Mrs. Lou M. Kerns (so well known by that name, and whose powers as a medium have been heretofore published), after resting a long while for the sake of her health, has resumed her sittings for the public at the Grand Central Hotel. At my first sitting with this medium, among others, my father controlled her to write. She described him accurately, the manner of his death, &c., facts occurring in Virginia several years before, and wholly unknown to the medium. Among several good tests in the message, my father gave me valuable advice on various matters about which it was simply impossible that the lady could have known anything."

The Massachusetts Legislature during its session just closed passed a law requiring all religious societies, as well as all literary, educational, benevolent, charitable or scientific institutions, to report annually on or before the fifteenth of May the amount of their property which is exempted from taxation, on penalty of losing the exemption. The act took effect on the first of June—an unnecessary postponement which defers all such reports another year. But the law itself is a very good one, and indirectly recognizes the right of the Commonwealth to tax such property. That is a great point gained in the approach to public justice on this question.

The Daily Leader and the Hempstead Messenger, both of Texas, have taken recent occasion to compliment the presence and influence on community of Maj. J. W. Eldridge and his wife, who are now in that State. The Leader says that a movement is on foot to secure half of the time of Maj. Eldridge as a lecturer on Spiritualism during the next twelve months in the city of Austin.

Emma Harding Britten will give the last of her series of readings and discussions on Spiritual Science at New Era Hall, 176 Tremont street, on Sunday evening next, June 31. This will be Mrs. Britten's farewell before her departure for England, when the subject will be a lecture on "Spiritualism, Occultism and Magic." Last reception at 118 West Chester Park, Thursday evening, May 31st.

NEW DEPARTURES.—Every now and then the professional reformer glances around the social zenith in order to find some class, or institution, that has not been reformed, so he can start an "association," and get himself appointed president or secretary with a salary, not by way of remuneration—oh no!—but merely as a mark of esteem.

T. B. Taylor, M. D., well known to the readers of the Banner as a lecturer and author, is now located at Trenton, capital of the State of New Jersey, and engaged in the exclusive practice of his profession, and in occasional lectures on scientific subjects.

The Lowell (Mass.) Vox Populi of a recent date has a good word for Mrs. H. N. Cushman, the musical medium of Melrose: By everything at her séances, it says, was done in broad daylight, and the phenomena witnessed gave general satisfaction.

By reference to her card on our 7th page it will be seen that Augusta Dwinells, test and business medium, can now be found at 23 Winter street, Boston. She deserves the attention of those wishing services of this nature.

The Record, published at Chelsea, Mass., recently copied from our Message Department the communication of Dr. J. Mitchell (late of that city), given through the mediumship of Mrs. Rudd.

A. Meek, Spiritualist, and Rev. John H. Pater, evangelist, will hold a discussion concerning the principles of the new gospel in the early part of July at Jonesboro, Ark.

Mrs. Charles Henry writes us from Monmouth that she has recently had highly satisfactory séances at the home of J. H. Mott, the materializing medium of Memphis, Mo.

We understand that Mrs. Wilson, the materializing medium of New York City, does not give private sittings or receive business calls.

Read Dr. J. R. Buchanan's article, in another column, entitled "The Present Struggle."

The Little Bouquet closes its issue for the present, at least—with its May number.



No. 8 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.



be held on Sunday, June 30th, in the Grove of Dr. A. Underhill, two and a half miles north of the city of Akron, to commence at 10 A. M. and continue in the afternoon. The invitation is to all. Good speaking may be expected.

A. UNDERHILL, Secretary.







