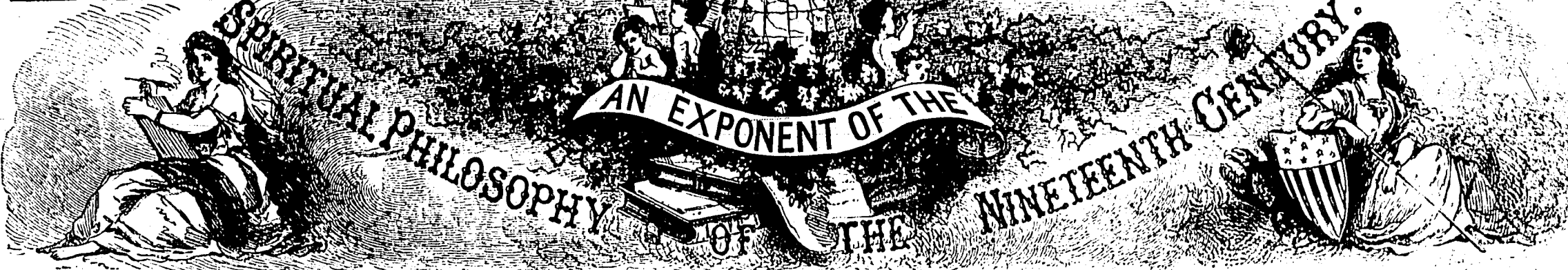


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From the London Fortnightly Review, May, 1874.

A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., &c.

[Continued from our last issue.]

DEDUCTIONS FROM THE PRECEDING SKETCH.

Before proceeding to a statement of the evidence which has convinced the more educated and more skeptical converts, let us consider briefly the bearing of the undoubted fact, that (to keep within bounds) many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilized nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong and apparently so well-founded a conviction that phenomena of this kind never have happened and never can happen. It is often said, that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religions whose arguments appeal to the emotions and the intellect but not to the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the prevailing scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, therefore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit could be true, they have at last been compelled to acknowledge it true. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince any solitary believer of his error. The exposures and explanations have never got beyond those first difficulties which constitute the *pons asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper was touched by any one; or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words: "And is this world of strife to end in dust at last?" Thus it is that there are so few recantations or conversions in Spiritualism; so few, that it may be truly said there are none. "After much inquiry and reading I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the 'explanations' and 'exposures' were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anything—but they find it not. As an eminent example of this class, I may mention Dr. J. Lockhart Robertson, long one of the editors of the *Journal of Mental Science*—a physician who, having made mental disease his special study, would not be easily taken in by any psychological delusions. The phenomena he witnessed forty or fifty years ago were of a violent character; a very strong table being, at his own request and in his own house, broken to pieces while he held the medium's hands. He afterwards himself tried to break a remaining leg of the table, but failed to do so after exerting all his strength. Another table was tilted over while all the party sat on it. He subsequently had a sitting with Mr. Home, and witnessed the usual phenomena occurring with that extraordinary medium—such as the accordion playing "most wonderful music" without any human agency, "a shadow hand, not that of any one present, which lifts a pencil and writes with it," &c., &c.; and he says that he can "no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact—as, for example, the fall of an apple to the ground of which his senses informed him." His record of these phenomena, with the confirmation by a friend who was present, is published in the "Dialectical Society's Report on Spiritualism," p. 247; and, at a meeting of Spiritualists in 1870, he re-asserted the facts, but denied their spiritual origin. To such a man the Quarterly Reviewer's explanations are worthless; yet it may be safely said, that every advanced Spiritualist has seen more remarkable, more varied, and even more inexplicable phenomena than those recorded by Dr. Robertson, and is therefore still further out of reach of the arguments referred to, which are indeed only calculated to convince those who know little or nothing of the matter.

EVIDENCE OF THE FACTS.

The subject of the evidences of the objective phenomena of Spiritualism is such a large one that it will be only possible here to give a few typical examples, calculated to show how wide is their range, and how conclusively they reach every objection that the most skeptical have brought against them. This may perhaps be best done by giving, in the first place, an outline of the career of two or three well-known mediums; and, in the second, a sketch of the experiences and investigations of a few of the more remarkable converts to Spiritualism.

Career of Remarkable Mediums.—Miss Kate Fox, the little girl of nine years old, who, as already stated, was the first "medium" in the modern sense of the term, has continued to possess the same power for twenty-six years. At the very earliest stages of the movement, skeptic after skeptic, committee after committee endeavored to discover "the trick," but it was a trick this little girl baffled them all, and the proverbial astuteness of the Yankee was of no avail. In 1850, when Dr. Robert Chambers visited America, he suggested to his friend, Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without prearrangement with the medium, took with them a powerful steelyard, and suspended from it a dining-table weighing one hundred and twenty-one pounds. Then, under a bright gas-light, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over but not touching the table, it was made lighter or heavier at request, so as to weigh at one time only sixty, at another one hundred and thirty-four pounds. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive. Mr. Owen had many sittings with Miss Fox, for the purpose of test, and the precautions he took were extraordinary. He sat with her alone; he frequently changed the room without notice; he examined every article of furniture; he locked the doors and fastened them with strips of paper privately sealed; he held both the hands of the medium. Under these conditions various phenomena occurred, the most remarkable being the illumination of a piece of paper (which he had brought himself, cut of a peculiar size, and privately marked), showing a dark hand writing on the floor. The paper afterwards rose up on to the table with legible writing upon it, containing a promise which was subsequently verified. ("Debatable Land," p. 203.)

But Miss Fox's powers were most remarkably shown in the sittings with Mr. Livermore, a well known New York banker and an entire skeptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's being both changed during this period), under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently gauzy material texture, yet in a short time melted away and became invisible. Flowers which melted away were also given. These phenomena occurred best when Mr. L. and the medium were alone; but two witnesses were occasionally admitted, who tested, everything and confirmed Mr. L.'s testimony. One of these was Mr. Livermore's physician, the other his brother-in-law; the latter previously a skeptic. The details of these wonderful scenes were published in the *Spiritual Magazine* in 1862 and 1863; and the more remarkable are given in Owen's "Debatable Land," from which work a good idea may be formed of the great variety of the phenomena that occurred and the stringent character of the tests employed.

Miss Fox recently came to England, and here also her powers have been tested by a competent man of science, and found to be all that has been stated. She is now married to an English barrister, and some of the strange phenomena which have so long accompanied her attach themselves to her infant child, even when its mother is away, to the great alarm of the nurse. We have here, therefore, a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists.

Mr. Daniel D. Home is perhaps the best-known medium in the world; and his powers have been open to examination for at least twenty years. Nineteen years ago Sir David Brewster and Lord Brougham had a sitting with him—sufficiently acute and eminent observers, and both, of course, thorough skeptics. In the "Home Life of Sir David Brewster," we have, fortunately, his own record of this sitting, made at the time, although six months later, in a letter to the *Morning Advertiser*, he made the contradictory statement: "I saw enough to satisfy myself they could all be produced by human hands and feet." He says: "The table actually rose from the ground when no hand was upon it;" and "a small hand-bell was laid down with its mouth on the carpet, and it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham." And he adds, speaking for both, "We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism." Coming from the author of "Letters on Natural Magic," this is pretty good testimony.

These and far more marvelous phenomena have been repeated from that day to this many thousands of times, and almost always in private houses at which Mr. Home visits. Everybody testifies to the fact that he offers the most ample facilities for investigation; and to this I can myself bear witness, having been invited by him to examine as closely as I pleased an accordion, held by his one hand, keys downward, and in that position playing very sweetly. But perhaps the best-attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire-test. In a state of trance he takes a glowing coal from the hottest part of a bright fire, and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adair, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange

still, when in this state he can detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons. Mrs. Hall, in a communication to the Earl of Dunraven (given in the *Spiritual Magazine*, 1870, p. 178), says:

"Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot.' Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair."

When taken off the head—which it had not in the slightest degree injured or singed the hair—others attempted to touch it, and were burnt. Lord Lindsay and Miss Douglas have also had hot coals placed in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn any one else, and even search the face of the holder, or if approached too closely. The same witnesses also testify that Mr. Home has placed red-hot coals inside his waistcoat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states ("Human Nature," Feb., 1870) that, in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found, this time, not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work his evidence must be of some value—that on eight occasions he has had red-hot coals placed on his own hand by Home without injury. Mr. W. H. Harrison ("Spiritualist," March 15th, 1870) saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts, of the reality of which there can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat.

The powers of Mr. Home have lately been independently tested by Sergeant Cox and Mr. Crookes, and both these gentlemen emphatically proclaim that he invites tests and courts examination. Sergeant Cox, in his own house, has had a new accordion (purchased by himself that very day) play by itself, in his own hand, while Mr. Home was playing the piano. Mr. Home then took the accordion in his left hand, holding it with the keys downwards while playing the piano with his right hand, and it played beautifully in accompaniment to the piano, for at least a quarter of an hour. ("What Am I?" Vol. II, p. 388.)

As to the possibility of these things being produced by trick, if further evidence than their mere statement be required, we have the following by Mr. T. Adolphus Trollope, who says, "I may also mention that Boso, one of the greatest professors of legendarian ever known, in a conversation with me upon the subject, utterly scorned the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art."

Mr. Home's life has been to a great extent a public one. He has spent much of his time as a guest in the houses of people of rank and talent. He numbers among his friends many who are eminent in science, art, and literature—men certainly not inferior in perceptive or reasoning power to those who, not having witnessed the phenomena, disbelieve in their occurrence. For twenty years he has been exposed to the keen scrutiny and never-receding suspicion of innumerable inquirers; yet no proof has ever been given of trickery, no particle of machinery or apparatus ever been detected. But the phenomena are so stupendous that, if impostures, they could only be performed by machinery of the most elaborate, varied and cumbersome nature, requiring the aid of several assistants and confederates. The theory that they are delusions is equally untenable, unless it is admitted that there is no possible means of distinguishing delusion from reality.

The last medium to whose career I shall call attention is Mrs. Guppy (formerly Miss Nichol), and in this case I can give some personal testimony. I knew Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for experiment in my house. This was in November, 1866, and for some months we had constant sittings, and I was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads or thin strips of paper underneath the claws, so that they must be broken if any one attempted to raise the table with their feet, the only available means of doing so. The table still rose a full foot off the floor in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper, in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvelous was the placing of Miss N. herself on the table; for although this always happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a central table, under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows: First, Miss Nichol's chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me." A light was at once struck, and we found Miss N. quietly seated in her chair on the centre of the table, her head just touching the chandelier. My friend declared that Miss N. seemed to glide noiselessly out of his hands. She was very stout and heavy, and to get her chair on the table, to get upon it herself, in the

dark, noiselessly, and almost instantaneously, with five or six persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible.

Another very curious and beautiful phenomenon was the production of delicate musical sounds, without any object calculated to produce them being in the room. On one occasion a German lady, who was a perfect stranger to Miss Nichol, and had never been at a séance before, was present. She sang several German songs, and most delicate music, like a fairy musical-box, accompanied her throughout. She sang four or five different songs of her own choice, and all were so accompanied. This was in the dark, but hands were joined all the time.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or plume of the ferns was out of place. I dried and preserved the whole, and have, attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler which filled with very cold water on a hot day.

Similar phenomena have occurred hundreds of times since, in many houses and under various conditions. Sometimes the flowers have been in vast quantities, heaped upon the table. Often flowers or fruits asked for are brought. A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Hagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and redressed by Mrs. Trollope, every article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while at the table. In about ten minutes all the party exclaimed that they smell flowers; and, on lighting a candle, both Mrs. Guppy's and Mr. Trollope's arms were found covered with jonquils, which filled the room with their odor. Mr. Guppy and Mr. Trollope both relate this in substantially the same terms. ("Dialectical Society's Report on Spiritualism," pp. 277 and 372.)

Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for the flowers are real and can be preserved, and imposture under the conditions described is even less credible. If the gentlemen who came forward to enlighten the public on the subject of "so-called spiritual manifestations" do not know of the various classes of phenomena that have now been indicated, and the weight of the testimony in support of them, they are palpably unqualified for the task they have undertaken. That they do know of them, but keep back their knowledge, while putting forward trivialities easy to laugh at or expose, is a supposition I cannot for a moment entertain. Before leaving this part of the subject, it is well to note the fact of the marked individuality of each medium. They are not copies of each other, but each one develops a characteristic set of phenomena—a fact highly suggestive of some unconscious occult power in the individual, and wholly opposed to the idea of either imposture or delusion, both of which almost invariably copy pre-existing models.

[Continued in our next.]

An Athenian Funeral Monument.

There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pentelicon marble, carved to commemorate the death of a Greek girl named *Aimoneia*. It is a modest and safe judgment to declare that among all our British funeral monuments there is none, not excepting *Chantrey's*, so lovely, eloquent and fitting, as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous tea urns, the broken columns, and the other ugly or foolish symbols of sorrow which fill our cathedrals and cemeteries. This Athenian undertaker, when he got his order, cut for the family a beautiful slip of white representing *Aimoneia*, sweet and graceful as she lived, putting forth her hand to be tied by her favorite slave, upon who a head she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he cannot share. The surpassing beauty of the work cannot be conveyed by description; but the soft and restrained fancy which inspired it is in as sharp a contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab.—*London Daily Telegraph*.

A Dangerous Paper.

The green paper used to wrap about lozenges, sold in shops, railroad cars and on street corners, has long been suspected to contain arsenic, and with the view of ascertaining the facts by analysis we recently purchased a roll of lozenges covered with this paper.

A qualitative examination of the paper afforded all the characteristic reactions for arsenic and copper. The wrapper contained twenty square inches of paper. Of this sixteen were taken for quantitative analysis. The result of the examination showed that this portion contained 1.56 grains, or 2.34 grains of metallic arsenic. This is equivalent to 2.94 grains in the whole of the wrapper, a quantity sufficient to destroy life in an adult person. Children in all parts of the country are allowed to purchase the lozenges covered with this poisonous paper, and the rolls are often put into the hands of infants as playthings. As everything goes into the mouth of a young child, it is easy to see that no more dangerous substance can pass into a family than these packages of confectionery. It is quite probable that instances of poisoning have occurred from this cause which have been of a serious or fatal character. There should be a law prohibiting the use of poisonous papers for any purpose.—*Journal of Chemistry*.

Poe's Grave.—We are informed that Mr. George W. Childs, of Philadelphia, whose attention has been attracted by the statements of the neighbor in which the grave of Edgar Allan Poe has so long been suffered to remain, has taken measures to erect at his own expense a suitable monument over it, and that it is desirable that the money which has been contributed from other sources for the purpose shall be kept as a fund to preserve the monument and grave in order.—*New York Post*.

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A General Ferment.

We have never ceased, since the plain truths of Spiritualism began to make themselves manifest, to comment on the multiplying proofs about us of a general stir-up and ferment of the public mind in relation to religious faith and the laws and methods of religious growth and development. And not in religious matters only, but in those also of social and moral progress. The infecting influence shows itself not less emphatically in the vocations of industry, and in all the classed pursuits of men. As has been aptly said of this upheaval, "If the press, the pulpit, trades unions, granges, labor-struggles, temperance and woman's rights movements and other signs of the times be of any value, they appear to show an universal social ferment, seeking and demanding reforms everywhere. The whole social fabric seems to be rotten, and falling to pieces. Nothing is held to be sound. From our various standpoints we look at this, or that individual measure of reform as the one thing needed. If we have, as yet, accomplished no reforms, we have at least excited thought and prepared the way for them. As we progress further we shall cease to regard these innumerable social principles, but shall look into the constitution of society itself; here is the source of all our troubles." The affliction, therefore, being radical, the remedy must be radical also. If it is in the very structure of our society that the difficulty lies, it is plain that our efforts, if we would not see them misapplied, must be directed to the reformation of that. The work of mere patching—and must be repeated many times, and each time to less profit. Even when the prevailing temper of reform is positively conservative, it will be best to strike straight for the marrow of the complaint, instead of treating cutaneously.

It is to be expected that in such a widespread ferment of thought over what are conceived to be abuses, wrongs and errors in the social state, a great deal of worthless scum and froth should come to the surface. As human nature, or the human mind, is constituted, it could not be otherwise. There can be no upheaval of the ocean without the disclosure of the wrecks and the waste that lie buried in its bosom. The sign is a good one, because it betrays the fact of a general inquiry. Better this, than accompanied with untold forms of mischief, than no movement of the thought at all. It simply signifies that people are instinctively or contagiously becoming tired of their former ways of life and labor, of thought and belief, and are resolved to break up or burst the old forms in order to see if there may not be found something better with more meaning in it, more thoroughly calculated to develop the undefinable reality there is in them. It is the truly divine instinct in man, and let us all be duly grateful for its presence. If this upheaval were to begin from without, instead of from within, it would never begin in the world. The true forces in man, like those in Nature, reside at the centre. They boil and boil, until the banks of form which are riveted with such patience to make their authors think themselves masters of all that is hidden within, are rent asunder with a sort of indignant contempt for the puny power that would fetter them with its creeds. As the free circulation of the air is a necessity for the general health, and as the motion of the sea is better than everlasting tranquillity and stagnation, so is the unfettered spirit of inquiry and criticism essential to the well-being and progress of the race. And let us be thankful that we live in an era of living motion.

That "Eminent Terrible"

Of Orthodox Henry Ward Beecher, is "talking out in meeting" again, and we doubt not his words will create a decided flutter in certain quarters where the plenary inspiration of the scriptures is held to be the "corner-stone of the arch of salvation." He is reported to have said, in a sermon delivered Sunday, June 7th, that the story of the Garden of Eden was a parable, and the view that we are held to eternal penalty for what Adam and Eve did is so contradictory to God's justice that no man should regard it but with repugnance; also that the men who believe the world was made in six days are brothers of Egyptian mummies, and the mummies are the best men of the two. Bold words these, from a Congregational pulpit, but Henry was somehow born with no fear of "Councils" before his eyes.

The Banner-Circle Public Meetings.

Which have been suspended on account of the illness of Mrs. J. H. Conant, will be resumed on Monday afternoon next, at the usual hour. The public are freely invited.

On our second page will be found a fine memorial discourse concerning Judge J. W. Edmonds, which was pronounced through the organism of Mrs. Cora L. V. Tappan, by spirit Theodore Parker. We are indebted for the same to the enterprise of the London Medium and Day-break.

Message Corroborations.

The instances are so frequent in which test answers are furnished to sealed questions offered in the Banner Circle, and it is doubly satisfactory when such tests can be corroborated by additional evidence. It gives us sincere pleasure to furnish the facts of another case of this character, which are in substance as follows: Richard Kerr, Hanover street, Boston, writes us that about twenty years ago, and soon after his wife had passed away, he became an investigator of the phenomena of Spiritualism. For a whole year afterwards he received numerous spirit-letters from his wife, as well as from other individuals, through the mediumship of his own niece, completely convincing him that no being living on earth could be the author of the communications. In this way becoming impressed with the truth and reality of spirit messages, he was induced to go further and extend his knowledge. One day he attended the Banner Free Circle, and, having a certain business trouble weighing on his mind, it occurred to him that he would solicit his wife's advice upon it. He accordingly addressed her in a sealed letter through the Banner medium, and soon received the reply on the envelope—"I want to speak to you. Go to Mrs. Hardy's and I will tell you all about what I want."

The same night he went to Mrs. Hardy's, who granted him a sitting and gave him such information concerning his business matter as fully satisfied him. His wife, however, had something additional to communicate. Did he recall certain circumstances, she asked, which occurred before they both left Scotland, thirty years before? She reminded him of her having been extremely ill at that time. He answered that he did remember all about what was suggested. She said he would remember that she had a little baby at that time, and that when she entered spirit-life a baby kept clinging fondly to her. She could not comprehend the meaning of it until some spirits from a higher sphere came to her and told her all the circumstances. His wife then told him that she had a favor to ask. Would he give an earth-name to their baby? He gave it his mother's name, Ketty. And, at the present time, Ketty manifests to him through other mediums, who invariably call her by that name. Mr. Kerr states that his children have frequently manifested to him, through Maud E. Lord, at her circles, placing their hands upon him, and compelling his recognition by their own voices. They would pronounce their own names in the broad Scotch accent which he instantly understood. "The baby would call, 'Pa! Pa! Pa!'"

A sister of his wife's died previous to his acquaintance with her family at all, and he declares that she has recently made herself known to him in a manner which left him nothing to doubt or dispute. She gives her own name, Mary, and exhibits her arm and face to him at Maud Lord's. He states that she has drawn her arm through his hand up to the elbow. At his mental request he says she has given him water to drink from her own hands. He has likewise had flowers laid on the table before him by unseen hands, at Mrs. Hardy's light circle. His wife has also exhibited her hand to him, and spoken to himself and to others. But he says that his most remarkable experience occurred on the 7th and 11th of May last. While attending the Banner Circle, he placed a sealed letter on the table, asking his wife to meet him at Mrs. Lord's and manifest herself to him by kissing his forehead. The response came, "Yes, but I need help." He repaired to Mrs. Lord's and found twenty-two persons there, forming a circle. Mrs. Lord said there was a band of spirits around him, including his entire family and two boy grandchildren. They were assisting an old lady to manifest to him. Their hands then clasped him, and her arm encircled his neck in a most affectionate manner. She kissed him on the forehead, as she had been requested at the Banner Circle. Well may Mr. Kerr aver that to his mind this is satisfactory proof of spirit return. He says he has many times heard his beloved spirit friends declare that they were not dead, but merely gone before; that they came back for a holy purpose; that God is just and true to all alike. He refuses to regard such sayings as proofs of devilish spirits about him. Spiritualism, he confesses from out a full heart, has come home to him, and he not only believes, but he knows. How many others, who never reveal their profound experiences of a similar character, have been made believers and are in the enjoyment of sincere happiness, in very much the same way. These cases are all of deep interest to the public, and we publish them that the precious truth may the more rapidly be spread abroad.

The Moral Aspect of Decoration Day.

The season has come and gone wherein neatly-attired bands of men, with waving streamers and bursts of martial music, visit and strew flowers upon the lowly mounds which are supposed to contain the mortal forms of those who fell in battle or otherwise offered up their lives on either side in the civil struggle which, ten years ago, convulsed America for a closer cementation, let us hope, of its union in the future. And while we would not lift up one word of complaint or of discouragement concerning the course of either Northern or Southern veterans who may feel on that day to revive old memories—tempered, however, by the quieting influence of time and a wider brotherly knowledge—yet there is an aspect of the occasion which we think has not risen in either section into that full prominence which it merits before the public eye.

It is well known that in all quarters of our country are living, or rather existing, the poverty-stricken families of the young and middle-aged fathers who went out to battle alike from the valley of the Connecticut and the banks of the Edisto, in obedience to what was to them the call of duty. It is a lamentable fact that the drum-roll or the musket shot which speaks out the continued memory on earth of the soldier who has passed from the sphere of physical uses, reverberates too often in the want-sharpened ear of those who were dependent upon the deceased "bread-winner" for support.

It is true that the Posts of the Grand Army (in the North) are doing all they can in a charitable way to all-viate the suffering of the relics of their immediate comrades, but of course they find the work is utterly beyond their means—they cannot assist all those who ask of them—in fact, in many cases, the merchants are called upon to contribute funds toward the defraying even of the decoration expenses. Now, with all due respect to the parties concerned, we would query: Which is better to the eye of the recording angel—empty display, with a possible stimulative action upon the minds of the coming generations, or open-handed, untiring efforts to smooth the rough pathway of those in the present whose all

in life went out with the latest breath of the soldier victim? Which is better—the withering flower deposited upon the cold sod which long ago has given out its trust to be resolved to other forms of beauty and usefulness, or the donation of that which shall feed the hungry and destitute widows and orphans of our departed soldiers? Cannot some method be adopted whereby, although the custom be not abrogated as a whole, a portion, at least, of the large sums yearly expended in the decoration-services held in all sections of the United States can be directed into channels where it will be of practical use in relieving the needy ones of whom we have spoken? A successful solution of this problem is worthy the combined effort of the warm-hearted and clear-headed everywhere throughout the nation, and we are assured its accomplishment would be hailed with joy both by these despairing children of want and their ascended relatives in the "better land."

Gen. Winchester's Spirit Gallery.

We gave notice, not long since, of the existence in San Francisco, Cal., of a remarkable collection of spirit likenesses, executed by Mr. and Mrs. Anderson, the celebrated artists, and exhibited to the public under the direction of its proprietor, James Winchester, who had invested in the enterprise all his available funds—some four thousand dollars, in gold. The pictures purport to be those of a number of ancient worthies—some known by name to the inhabitants of earth, and others not so—who have here lived, most of them, remarkable lives, and who are anxious by all means which may fall in their way to enlighten mankind, both as to their own experiences on our planet, and also with regard to the action of the stupefying and blinding dogmas which so widely tend to cloud from human view the beams of the real sun of righteousness.

We have recently received from Mr. Winchester specimens of the excellent card and cabinet photographs which he has caused to be gotten up by Wm. Shew, No. 115 Kearney street, San Francisco, and among them we find the names of "Yernah," chief of the Atlantians sixteen thousand years ago; "Orondo" and "Alyarah," of the same period; "Catalus," of Nero's time; "Omar I," 2d Moslem Caliph; "Pindar," Greek poet, born 520 B. C.; "Adhel," Hindoo necromancer eight thousand years ago; "Philippe Quinault," French poet, born 1635; "Hassan al Meschid," Persian astrologer and king, who lived 500 years B. C.; "Arbaeus," Egyptian philosopher in the time of Moses, together with those of Vandyke, Abelard and Heloise, Ayotte, Lord Bacon, Confucius, Gautama, and others. The pictures from which these photographs have been prepared are said to be of a high order, and have been well noticed by the local papers, and by members of the press fraternity from abroad who have taken occasion to examine the gallery; the San Francisco Daily Evening Post, for instance, saying: "The faces are very different, and present a curious study to an artist. As Penel Paintings they are worthy the attention of art critics," and the Alpine Miner thus expressing itself:

"Looking at this gallery of pictures as works of art, and setting aside the idea of spiritual assistance, they are simply wonderful. No matter by what agency they are executed, or what power controlled the artist, they will be recognized as Works of Art by all critics, when they shall have been exhibited to the world's gaze."

This effort to give to the mind of the present day a glimpse of a field of art which is as yet almost totally unexplored, has, we are sorry to say, just been called upon to feel the weight of that hand of pecuniary difficulty which has, in all the history of the world, been laid heavily upon the energies of every progressive movement, and is now involved in a trouble from which we hope its enterprising projector may speedily and friendly hands to release it. The circumstances which have operated to produce the pecuniary embarrassment under which its proprietor is now laboring are as follows:

On opening the collection to the public patronage, a place was selected—in obedience to the mandate of necessity—on 16th street, which was so far from the business portion of the city that but few persons cared to go to inconvenience themselves to make a journey thitherward, although all who did were uniformly pleased with what they beheld. In consequence the exhibition failed, in a monetary sense, and expenses aggregating without corresponding receipts, Brother W. found himself at last face to face with a balance of some one hundred and fifty dollars, which was due to the tradesman who framed the pictures, which balance he was unable to discharge; whereupon said framer issued an attachment against the Gallery, the pictures were removed on the process, and are now held subject to sale on execution, if not soon redeemed by payment of the debt.

Mr. Winchester has issued an earnest call to the friends in San Francisco—and in all parts of the United States—to aid him in rescuing this collection, and in placing it for exhibition in some central location in that city. Any assistance so forwarded will be held by him in the light of a loan, to be refunded to the sender as soon as circumstances will warrant. Such pecuniary relief may be addressed to Judge J. B. Townsend, 636 Clay street, San Francisco.

The Friends of Dr. Samuel Grover

Celebrated the attainment of his 54th birthday by a happy gathering at his residence, 50 Dover street, Boston, on the evening of Saturday, June 6th. A musical circle, by Mrs. H. W. Cushman, introduced the exercises; remarks followed by Dr. A. H. Richardson, Chairman of the meeting; Dr. Grover read an original poem; John Hardy recited "The Meadow Cottage," and John Vetterbee, Mrs. Mary M. Hardy (entranced, and also in a normal condition) and others made remarks. Instrumental music was furnished by Mrs. Emma Fessenden Breckett and Miss Nellie M. King. During the evening the host "surprised" Dr. John H. Currier by presenting to him a finely mounted cane of cedar wood, the material of which came from an ancient house in Florida (over two hundred years old), and Dr. C. made a characteristic speech in reply. Refreshments and social converse closed the pleasant evening. Several presents, among them fifty dollars in money, were bestowed upon Dr. Grover, as testimonials of the good wishes of the donors.

We are in receipt of a lively weekly bearing the name of "The Stockton [Cal.] Leader," which carries at its masthead a flag inscribed "Laura DeForce Gordon, editor and proprietor." Our readers will remember the lady as a whilom earnest and eloquent platform advocate of the Spiritual Philosophy.

Foreign Items of Interest.

The following is an extract from a letter just received by Mr. John Collier, of the Midland Spiritual Institute, Birmingham, England, from a correspondent in Cheltenham, asking him for advice under the persecution of his Orthodox friends (?). He says: "Lately my Orthodox friends who have employed me in teaching have discovered that I am a Spiritualist, which I have become through attending regularly the interesting sances held at the *Banner of Light* office, Boston, U. S., whence I have just returned."

It is encouraging to mark this additional evidence of the widening influence of the Banner Circles.

Dr. Sexton has been recently elected an Honorary and Corresponding Fellow of the Royal Italian Society of Science, Literature and Art, at Naples. This honor is never conferred upon any man who is not held to possess talents of a rare order. The Society is one of the most learned in the world.

Dr. F. W. Monck, filled with enthusiasm in the lecture work, has issued (in the London Medium and Daybreak of May 15th) a notice that whenever disengaged he will hold himself in readiness to deliver lectures in any locality where societies are not strong enough to make the venture themselves. He says: "I am prepared to undertake the whole pecuniary responsibility myself, and do the preliminary work through my agent, on condition that Spiritualists will cooperate with me to the best of their ability. I shall prefer to labor in towns where there is great opposition to Spiritualism, and particularly where it is attacked in sermons or lectures by pulpit demagogues."

Mrs. Scattergood, spirit medium of Bradford, has been giving well attended and highly successful lectures at Oldham.

The Harbinger of Light (Melbourne, Australia), of a late date, says that the friends of Spiritualism in Sandhurst, who have organized for practical work under the name of the "Progressive Spiritualist and Free Thought Association," are holding fine meetings, and are rapidly broadening the circle of their usefulness.

The same journal states that a social gathering to celebrate the birthday of Thomas Paine was held in the large room over Stut's Hotel, Bourke street, Melbourne, some two hundred persons being in attendance. Messrs. Teyman, Cameron, and Staff delivered able addresses, pointing out the good results that had flowed from Paine's labors. The proceedings were enlivened with music and singing and passed off very successfully.

The Prisoner's Friend.

As stated by us in a recent issue, John F. Augustus has inaugurated the publication of a weekly journal bearing the above title—his office being established at Room No. 2, 147 Tremont street, Boston. We are in receipt of No. 1, Vol. 1, of this new paper, and find it to be well gotten up, and filled with much material of interest and a great deal which is provocative of reflection. That the present prison system is radically wrong we opine the majority of the thinking element of our day will agree, and to all means looking to the arousing of the public attention toward the accomplishment of the much-needed reformation we earnestly say, "God speed." Parties desiring can obtain full particulars by addressing Mr. Augustus, as above.

The majority of the Joint Special Committee on Just and Equal Taxation, appointed by the Massachusetts Legislature, reported May 24th in favor of arranging a Commission to sit during the recess of the Legislature, to examine fully into the questions presented for their consideration, especially that of the taxation of church and educational property. A resolve accompanied the report, providing for the appointment of the proposed Commission of three persons, with power to call witnesses. Mr. Whiting, of Pembroke, dissented from the report, and presented a bill providing for the taxation of the property of musical, agricultural and educational institutions after January 1st, 1875; all other property of religious and charitable corporations now exempt to be taxed, except five thousand dollars for each religious association, besides the amount actually used by such corporations for strictly religious and charitable purposes, the Board of State Charities and the Tax Commissioners to decide upon vexed questions. Mr. Morse, of the committee, differed from all his fellow-committee men, and advocated referring the question to the next General Court, presenting the arguments at great length.

"Cremation," which subject is now awakening inquiry in the New as well as the Old World, receives attention in the "Questions and Answers" department this week, as do other matters of interest; Joshua Lewis, of Missouri, gives his ministerial brother a friendly admonition, which cannot fail of astonishing that worthy; Mary Arkason, of Cambridge, Mass., encourages her son to struggle on in support of his present good resolutions; Levi True acknowledges to having caused physical manifestations "in the old house in South Berwick"; John Moran manifests in response to the desire of friends; Nellie L. Thomas, of Alfred, Me., assures her mother that—reports to the contrary notwithstanding—she lived "an honest, upright, truthful, pure life here," and that she now lives "in a life beautiful beyond description."

P. H. Bateson's LYCEUM—published at Toledo, O.—has come to hand for June, and its "session" is of the deepest interest. The stories by Hudson and Emma Tuttle, and "The Chicken's Funeral" by "Calla," are worthy of being put in the hands of every child in the country; and other articles of merit are to be found therein. This little periodical deserves the friendly assistance of all lovers of free thought, that its subscription list be enlarged and its sphere of usefulness become correspondingly extended.

Drs. Gardner and Richardson announce on our 6th page that the 21st annual picnic of the Spiritualists of Boston and Eastern Massachusetts will take place at Silver Lake Grove, Plympton, on Wednesday, June 24th. Those who have visited this fine tract of improved woodland, with its accompanying attraction of water-scenery, will need no urging to improve the day by gathering there en masse.

Lee & Shepard, Nos. 41-45 Franklin street, Boston, have in press for immediate publication a thrilling work of fiction entitled "Lord of Himself," by Francis H. Underwood (of Atlantic Monthly memory). The scene of the story is laid in Kentucky, and life in that State some thirty years ago is vividly portrayed by it.

Dr. R. T. Hallock to take the Field.

We are in receipt of a note from this well-known gentleman, wherein it is announced that, owing to the completion of arrangements concerning his business in New York City in such a manner that he can find the time, he is now ready and willing to respond to calls to lecture in advocacy of the principles and revelations of Modern Spiritualism. Here is an opportunity for Societies to engage the services of one of the veteran workers whose reputation for erudition, eloquence and thoroughness of interest was established years ago. We gladly welcome Dr. Hallock back to the spiritual rostrum which he has ornamented in the past, and predict for him greater successes for the future. Parties desiring to know more of him can address him at Milton-on-the-Hudson, N. Y.

A Wonderful Cure.

The following wonderful cure made by Dr. Urran, whose office is at 743 Washington street, two doors north of Railroad Bridge, Boston, we cut from the Plymouth Memorial:

Miss EMMA RICKARD, whose remarkable cure, by Dr. Urran, of Boston, was chronicled last week, arrived home on Friday and walked from the depot three-quarters of a mile to the house from which she was carried three weeks before. The case of Miss Rickard, (who for nine months had been a constant sufferer, and never during this time able to walk unattended across the room, and becoming so bad that her life was despaired of,) had awakened the deepest sympathy and anxiety of her friends, who are overjoyed at the wonderful cure that has been wrought. She was in her accustomed seat on the last Sabbath, and on Wednesday spent the day at the house of Mr. Avery of the Memorial, through whose solicitation she received the treatment of Dr. Urran, apparently enjoying herself, being in the best of spirits and full of gratitude for her recovery.

Minnesota Missionary Report.

That indefatigable worker, J. L. Potter, writes us, under date of June 1st, giving an account of his May labors in the State of Minnesota. During that month he visited York, Elna, Pleasant Grove, Le Roy, Rose Creek and Lytle, delivering nineteen lectures, adding to the Association five new members, and receiving in collections and yearly dues \$54.78, his expenses being \$1.55. "At Pleasant Grove," he says, "the Campbellites let us have their church for lectures, and attended the same, giving evidence that they were not afraid of hearing Spiritualism discussed."

Bro. P. can be addressed Northfield, Rice Co., Minn. He is agent for the State Spiritualist Association, is a zealous disciple, and should be kept busily employed.

Cabinet-Size Photograph of Spirit "Katie."

This wonderful picture, an account of which has been recently published in the Banner, is on sale at this office. It is different from all other spirit pictures, as it was taken by the aid of the magnesium light. Price fifty cents.

The Eulogy of Hon. Charles Sumner, pronounced by George William Curtis at Music Hall, Boston, on Tuesday afternoon, June 9th, before the Massachusetts State authorities, was a grand affair both as to course of thought and manner of delivery; and the beautiful poem, by John G. Whittier, read by Prof. Churchill, (which poem we shall give to our readers next week,) afforded an appropriate finish to a series of truly impressive exercises.

James S. Dodge will superintend the management of the fifth annual picnic of the Spiritualists of Boston and vicinity at Lake Walden Grove, Concord, June 16th—particulars of arrangements, etc., on our fifth page. This popular place of resort has a strong hold upon the public estimation, and the occasion will doubtless be provocative of a large assembly of the friends of liberal thought.

The Milwaukee (Wis.) Daily Times of June 2d, in a report of something over a column in length, speaks in an exceedingly complimentary manner of a lecture just delivered in that city on the rostrum of the Germania Society, by Cephas B. Lynn, said discourse aiming to present "Young America's" interpretation of the life and labors of Charles Sumner.

Read "Echoes from England," on our second page. It seems that J. J. Morse, the writer, who is a trance speaker of widely-established reputation, is directed by his guides to visit America during the coming fall.

Movements of Lecturers and Mediums.

N. Frank White has just closed a pleasant and successful engagement at New Haven, Conn., and will speak again in that city during July. He is ready to arrange with Societies for the next season, commencing with the first of October, for East, West, North, or South, as the demand shall be greatest. Parties wishing his services will find it well to write him soon, as he proposes to arrange his route immediately, according to applications. His address through June will be Stafford, Conn.; July, New Haven, Conn.

The First Society of Spiritualists in Lewiston, Me., have secured the services of Mrs. M. C. Rundlett, for the present, where she can be addressed until further notice, Box 68.

Laura Curry Smith lectures at Harmony Hall, 18 Boylston street, Boston, Sunday afternoon and evening.

W. F. Jamieson has had a pleasant month's sojourn at Lynn, the headquarters of Spiritualists, for whom he spoke during the Sundays of May, closed the season in excellent financial condition. He is engaged to lecture in Salem the two first Sundays of June.

Dr. H. P. Fairfield speaks in Putnam, Conn., during June.

Mrs. Jennie S. Rudd is again in the lecturing field. She has resumed her missionary work in Connecticut. This month she is in Meriden. Her permanent address is P. O. Box 314, Providence, R. I.

Mattie Hubert Perry, of Beloit, Wis., during the month of May entertained the Spiritualists of Ottawa, Ill., by a course of five lectures on the Science and Philosophy of Spiritualism. So writes William Curtis, Jr., who also states that preparations are making there for again securing her services at some future period.

J. M. Allen is busily engaged in Plymouth and neighboring Counties. He speaks in New Bedford, Mass., June 26th. He will accept of engagements from any reach of East Bridgewater, where he can be addressed for the present.

Explanatory Letter from James Freeman Clarke.

To the Editor of the Banner of Light:
DEAR SIR—I see in the "Banner of Light" the question asked why "Spiritualism" was not represented last winter in the course of lectures on the "Universal Church." I had intended that one of the lectures should be delivered on that subject by a believer in the doctrine, and requested Mr. Robert Dale Owen to give the lecture. The first letter I wrote did not reach him, and by the time I had written a second and received his answer, declining to speak on account of ill health, it was too late to make other arrangements. Yours respectfully,
JAMES FREEMAN CLARKE.

Jamaica Plain, June 4th, 1874.

Advertisements.

Camp Meeting.

Miscellaneous.

New Books.

New York Advertisements.

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(General Agent for all of Randolph's Books),
May 20, -5w
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Dr. Fred. L. H. Willis.
Address, after June 20th, 1874 further notice:
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Dr. Willis is addressed as above. From this
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and future life; physical, mental, and moral. Therefore,
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siring aid of this sort will please send their handwriting,
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Jan. 17, -1

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& CO., Louisville, Ky., or St. Louis, Mo.
May 20, -13w

PHOTOGRAPHS OF MISS LIZZIE DOTEN.
We have received some very fine Carte-de-Visite Photo-
graphs of Miss Doten, the talented Poetic Medium, author
of "Poems from the Inner Life." "Poems of Progress,"
etc.
For sale by COLBY & RICH, at No. 9 Montgomery
Place, corner of Province Street (lower floor), Boston,
Mass.

B. C. HAZELTON,
Specialty Photographer,
140 Washington Street, Boston, Mass.
June 13, -4w

Magnetic Paper.
DR. J. WILBUR, 562 West Lake Street, Chicago, Ill.,
a Physician of twenty years' practice, treats diseases
solely by Magnetism, applied personally, or by means of
Magnetized Paper. Sent by mail, One Dollar.
April 11, -13w

SAVE THE CHILDREN.
MRS. DR. CUTTER, 711 Tremont Street, has best of
success in all diseases, particularly those incident to
women and children. Cancers and Tumors cured without
the knife. Board and Rooms, if desired, \$4.00 per week.
6w- May 22.

Spiritualist Home,
46 Beach Street, Boston, Mass.
2w- June 6.

THE FIFTH ANNUAL
CAMP MEETING
OF THE
SPIRITUALISTS OF MASSACHUSETTS,
WILL BE HELD AT
SILVER LAKE GROVE, PLYMPTON,
ON THE OLD COLONY RAILROAD,
Under the management of
H. F. GARDNER and A. H. RICHARDSON,
Commencing on Wednesday, the 23d day
of July next, and Continuing Three Weeks.
DR. A. H. RICHARDSON, of 95 Main Street, Charles-
town, will have the charge of the tents, and will be
happy to furnish any information desired in reference to
that subject. Address by letter as above.
All SPIRITUALISTS and friends of TRUE FREEDOM
(not Anarchy), under whatever name, are cordially invited
to join with us on this occasion.
Any and all persons whose conduct is persistently such as
to annoy and disturb the harmony of the "Camp," or
who violate established regulations for the Grove, for
particulars see Banner of May 9th.
Boston, May 13th.

H. F. GARDNER, Manager,
A. H. RICHARDSON, Secretary.

N. B. - The First Grand Union of Spiritu-
alists for 1874 will be held at the above Grove on
Wednesday, June 24th. Particulars in due season.
June 6.

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

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

NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSOM.
The widely known Spiritual Clairvoyant, examines pa-
tients from 9 o'clock A. M. to 5 o'clock P. M. daily.
DR. STORER will personally attend patients, and
whatever spiritual insight and practical judgment and ex-
perience can accomplish, will be employed as heretofore in
curing the sick.

DR. H. B. STORER.
In the U. S. and all persons ordering DR.
STORER'S NEW VITAL REMEDIES, for Chronic
and Nervous Diseases, will address

THE MENTAL MAGNETIC CURE,
OF ALL NERVOUS AND CHRONIC DISEASES.

TRADITIONARY disease - Acute and Chronic - stores
up to twenty-five in the hundred, without the use
of drugs. Others, those with unimpaired temperaments
and constitutions, require and derive a skillful examina-
tion of the location and nature of the disease, and the
medicines we administer and the remedies we apply are
more penetrating, more powerful, and more effective than
any other. The patient is cured by the aid of the
Magnetizing process, (by which HATHAMIAN increased
the power of his medicines - homeopathy) healing them-
selves on the lungs, circulation, and the nervous system,
surface, magnetizing for curvatures of the spine, and ex-
pelling and allaying other forms of disease, or deranged
conditions. A minor hint, the suffering attending gesta-
tion and parturition, are controlled and diminished under
this exalted treatment.

Knowledge is not empirical. The microscope, sym-
pathy, clairvoyance, intuition and other gifts, impart in-
formation relative to the invisible motive powers which
constitute and rule the human body, and the nature of the
disease, or restoring it to its harmonious order. SWED-
ENHOF, a hundred years ago, saw, asserted and proved
that the generally accepted theories of the location and
the nerves were founded upon error and fraud
to injure.

More than twenty years have passed since we first made
use of Dr. H. B. STORER'S Magnetic Battery; hence-
forth we shall devote our energies to restore to health and
harmony those afflicted in body or mind, through the won-
derful efficacy of Electro-Magnetism and the judicious use
of medicines.

DR. H. B. STORER.
121 Apswich Street, Boston.
May 20, -10w

MRS. M. SUNDERLAND COOPER.
THE original New England Medium, No. 38 Milford
Street, Boston. Hours 10 A. M. to 4 P. M.
June 6, -1w

Dr. Main's Health Institute.
AT NO. 32 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-
close \$1.00, a lock of hair, a return postage stamp, and
the address, and state sex and age. 12w- April 22.

MISS S. F. NICKERSON.
TRANCE MEDIUM, 35 DORCHESTER, Boston, 9 A.
M. to 6 P. M. Public Seances Sunday and Wednesday eve-
ning, June 12, -4w

Magnetic Treatment.
DR. W. A. DUNKLEE, 94 Tremont Street, Room 10,
Office hours, 9 to 12 and 2 to 6. A lady attendant
for female patients. Patients visited at their residences
when desired. May 16.

Mrs. S. E. Crossman.
MAGNETIC PHYSICIAN and Test Medium, examines
patients on business. Examines by lock of hair at any distance
from 9 to 12, 2 to 6, Tremont Street, (Pavilion,) Boston.
June 13, -2w

MRS. JENNIE POTTER.
TRANCE MEDIUM, 11 Oak Street, 3 doors from 645
Washington St. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.
June 6, -4w

NOTICE.
FOR the accommodation of housewives, MRS. J. M.
CARTER (Clairvoyant Physician) will be at her
office, 134 Harrison Avenue, Boston, until further notice,
every day except Saturday, from 10 till 4. 2w- June 6.

NEW REVELATION.
MEDIUMS developed by the use of Electricity. Private
sittings from 10 till 4, daily. Circles every Monday at
9 P. M., at MRS. DR. CUTTER'S, 711 Tremont Street.
June 13, -4w

Spiritual Science of Healing.
DR. W. F. EVANS, author of "Mental Cure" and
"Magnetic Medicine," Office 10 Ferdinand St., Boston.
May 21, -1w

MRS. R. COLLINS.
CLAIRVOYANT PHYSICIAN and Healing Medium,
No. 9 East Canton Street, Boston. 13w- May 16.

MRS. M. M. HARDY will hold a Dark Seance at No. 4
Concord Square, Boston, for Physical Phenomena,
on Wednesday, June 12, at 8 o'clock each evening. Admission to each
Seance \$1.00. Seats secured previously. 4w- June 6.

MAGNETIC TREATMENT.
MRS. JENNIE POTTER, Clairvoyant and Test Medium, will attend to
patients at her residence, 25 Warren Avenue, Boston, Hours
from 10 to 1 and 2 to 5. 4w- June 6.

MRS. E. B. CHASE.
HAS great success in all cases of Nervous Debility, Lym-
phatic, Rheumatic, and Female Complaints. At home Mon-
days, Tuesdays, Thursdays, from 10 to 12, and 2 to 5.
37 East Brookline Street, Boston. 4w- June 6.

MRS. HARDY.
TRANCE MEDIUM, No. 4 Concord Square, Boston.
Office hours from 9 to 12, Public Seances every
evening. Tickets 25 cents. 13w- May 9.

MRS. CARLISLE IRELAND.
TEST, Business and Clairvoyant Physician. Hours from
May 25, -5w

S. P. MORSE, Magnetic Physician, 46 Beach
Street, Boston. Specialties - Rheumatism, Neuralgia,
Liver and Kidney Diseases. Patients visited at their resi-
dences if desired.

MRS. C. H. WILDES has resumed business
for a short time, at No. 43 Montgomery Place, Boston.
Tuesdays, Wednesdays and Thursdays, from 9 to 3 1/2.
Terms \$2.00. 1f- May 20.

MRS. L. W. LITCH, Clairvoyant Physician
and Test Medium, has removed to 100 Court Street,
Boston. Circles Sunday and Tuesday evenings.
June 6, -4w

A. S. HAYWARD exercises his Powerful Mag-
netic Gift in healing the sick from 9 to 4, at 5 Davis
Street, Boston. At other hours will visit patients. Also
several *Trance* *Mediums*. Paper cents or more, optional.
April 4, -1f

DR. F. HATHOR, Magnetic Physician, has re-
moved to 23 Tremont Street, corner of Elliot Street,
Boston. Consultation free. Office hours from 9 to 12,
4 P. M. Residence, 5 Hyde Park. 4w- May 20.

JULIA E. WRIGHT, Test Medium, Clairvoyant
and Magnetic Physician. Correct examinations by lock
of hair. Hours 9 to 11, 2 to 6, 11 Hudson St., up two flights.
May 20, -4w

SAMUEL GRIVER, HEALING MEDIUM, No.
30 Dover Street (formerly 23 Dix Place). 13w- Mar. 14.

MRS. FRANK CAMPBELL, Clairvoyant Physi-
cian and Spirit Medium. Hours from 9 to 12 and 2 to 5.
610 Washington Street, Boston. 13w- May 20.

LIZZIE NEVELL, 31 Winter Street, Boston,
Healing, Test and Business Medium. Examines from
lock of hair. Terms \$1.00. 13w- May 20.

MRS. ELDRIDGE, Clairvoyant Physician and
Test Medium, 7 Oak Street, Boston. Hours 9 to 9.
June 6, -4w

MRS. GORDON, Business Medium and Medical
Clairvoyant. Magnetic Treatment. 48 Shawmut Av.
May 21, -4w

MRS. N. J. MORSE, Electro-Magnetic Physi-
cian, 46 Beach Street, Boston, Mass. 2w- May 20.

MRS. YORK, Business and Healing Medium,
34 Harrison Avenue, Boston. 4w- May 20.

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The only Free Religious Publication
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The Organ of all the Liberal Religious
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April 11, -13w

VOX
HUMAN, a leading musical journal. Ex-
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for three months. Bibles furnished free.
Inquire for terms of GEO. WOODS & CO.,
Cambridgeport, Mass. 2w- May 20.

DR. J. R. NEWTON, Arcade Hotel, Sacramen-
to, Cal. April 4.

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Its pages being filled with
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On the treatment of existing social evils;
SPIRITUAL GRACE,
Fraught with influences of the highest good to those
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GEMS OF WISDOM,
Which cannot fail of finding judgment in
appreciative hearts; and
EARNEST LIFE LESSONS,
Calculated to attract attention to
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joy of true devotion; the sharp social trials which test
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are all embodied in this charming volume, the thought
finding expression at all times in clear, concise and elastic
language - many passages being so beautiful and so sym-
pathetic soul will read through a mist of tears, yet upon
which the author's gentle, hearty trust in the eventual good
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Those hearts who halt in the furrow of life,
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Those who, regardless of the demands of re-
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Poems from the Inner Life.

BY MISS LIZZIE DOTEN.

The exhaustion of eight editions of these beautiful Poems
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The author says: "I have the honor of placing on record
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