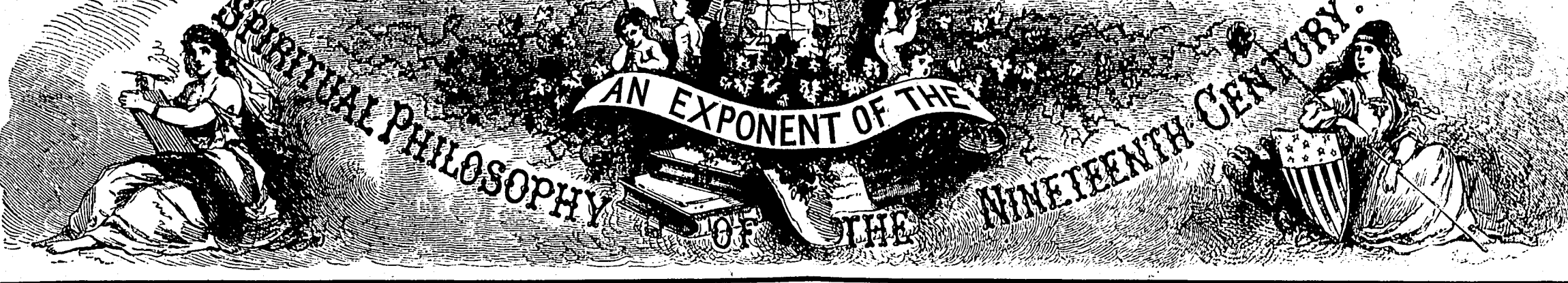


# BANNER OF LIGHT.



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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.]

*Investigations by some Notable Skeptics.*—In giving some account of how a few of the more important converts to Spiritualism became convinced, we are of course limited to those who have given their experiences to the public. I will first take the case of the eminent American lawyer, the Hon. J. W. Edmonds, commonly called Judge Edmonds; and it may be as well to let English skeptics know what he is thought of by his countrymen. When he first became a Spiritualist he was greatly abused; and it was even declared that he consulted the spirits on his judicial decisions. To defend himself, he published an "Appeal to the Public," giving a full account of the inquiries which resulted in his conversion. In noticing this, the New York Evening Mirror said: "John W. Edmonds, the Chief Justice of the Supreme Court of this District, is an able lawyer, an industrious judge and a good citizen. For the last eight years occupying without interruption the highest judicial stations, whatever may be his faults no one can justly accuse him of a lack of ability, industry, honesty or fearlessness. No one can doubt his general soundness, or can believe for a moment that the ordinary operations of his mind are not as rapid, accurate and reliable as ever. Both by the practitioners and suitors at his bar he is recognized as the head, in fact and in merit, of the Supreme Court for this District." A few years later he published a series of letters on Spiritualism in the New York Tribune; and in the first of these he gives a compact summary of his mode of investigation, from which the following passages are extracted.—It must be remembered that at the time he commenced the inquiry he was in the prime and vigor of intellectual life, being fifty-two years of age:

"It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse. During twenty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a memorandum of all that took place, so far as I could, and, as soon as I returned home, to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I have ever kept any record of a trial before me in court. In this way, during that period, I preserved the record of nearly two hundred interviews, running through some one thousand six hundred pages of manuscript. I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new, or something different from what had previously occurred; and it very seldom happened that only the same persons were present. The manifestations were of almost every known form, physical or mental; sometimes only one, and sometimes both combined.

"I resorted to every expedient I could devise to detect imposture and to guard against delusion. I felt in myself, and saw in others, how exciting was the idea that we were actually communing with the dead; and I labored to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme; and when my belief was challenged, as it was over and over again, I refused to yield, except to evidence that would leave no possible room for cavil.

"I was severely exacting in my demands, and this would frequently happen. I would go to a circle with some doubt on my mind as to the manifestations of the previous circle, and something would happen almost directly at that doubt, and completely overthrowing it as it then seemed, so that I had no longer any reason to doubt. But I would go home and write out carefully my minutes of the evening, cogitate over them for several days, compare them with previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a new doubt, and a new set of queries.

"I look back sometimes now, with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception.

"It was a remarkable feature of my investigations that every conceivable objection I could raise was, first or last, met and answered."

The following extracts are from the "Appeal":

"I have seen a mahogany table, having a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again.

"I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched; and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs."

Having satisfied himself of the reality of the physical phenomena, he came to the question of whence comes the intelligence that was so remarkably connected with them. He says:

"Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when not a person present knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken to as if I had uttered them; and I have been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself.

"Still the question occurred, 'May not all this have been, by some mysterious operation, the mere reflex of the mind of some one present?' The answer was, that facts were communicated which were unknown then, but afterwards found to be true; like this, for instance: when I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health several times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So thoughts have been uttered on subjects not then in my mind and utterly at variance with my own notions. This has often happened to me and to others, so as fully to establish the fact that it was not our minds that gave forth or affected the communication."

These few extracts sufficiently show that the writer was

aware of the possible sources of error in such an inquiry; and the details given in the letters prove that he was constantly on his guard against them. He himself and his daughter became mediums; so that he afterwards obtained personal confirmation of many of the phenomena by himself alone. But all the phenomena referred to in the letters and "Appeal" occurred to him in the presence of others, who testified to them as well, and thus removed the possibility that the phenomena were subjective.

We have yet to add a notice of what will be, perhaps, to many persons, the most startling and convincing of all the Judge's experiences. His own daughter became a medium for speaking foreign languages of which she was totally ignorant. He says: "She knows no language but her own, and a little smattering of boarding-school French; yet she has spoken in nine or ten different tongues, often for an hour at a time, with the ease and fluency of a native. It is not infrequent that foreigners converse with their spirit-friends through her in their own language." One of these cases must be given:

"One evening, when some twelve or fifteen persons were in my parlour, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. Ere long a spirit spoke to him through Laura, in English, and said so many things to him that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard. Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke Greek? The residue of the conversation for more than an hour was, on his part, entirely in Greek, and on hers sometimes in Greek and sometimes in English. At times Laura would not understand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself while uttering Greek words."

Several other cases are mentioned, and it is stated that this lady has spoken Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian and Indian; and other languages which were unknown to any person present.

This is by no means an isolated case, but it is given as being on most unexceptionable authority. A man must know whether his own daughter has learnt, so as to speak fluently, eight languages besides her own, or not. Those who carry on the conversation must know whether the language is spoken or not; and in several cases—as the Latin, Spanish, and Indian—the Judge himself understood the language. And the phenomenon is connected with Spiritualism by the speaking being in the name of, and purporting to come from, some deceased person, and the subject matter being characteristic of that person. Such a case as this, which has been published sixteen years, ought to have been noticed and explained by those who profess to enlighten the public on the subject of Spiritualism.

Our next example is one of the most recent, but at the same time one of the most useful, converts to the truths of Spiritualism. Dr. George Sexton, M. D., M. A., LL. D., was for many years the conductor of Mr. Bradlaugh, and one of the most earnest and energetic of our country's champions. The celebrated Robert Owen first called his attention to the subject of Spiritualism about twenty years ago. He read books, he saw a good deal of the ordinary physical manifestations, but he always "suspected that the mediums played tricks, and that the whole affair was nothing but clever conjuring by means of concealed machinery." He gave several lectures against Spiritualism in the usual style of non-believers, dwelling much on the absurdity and triviality of the phenomena, and ridiculing the idea that they were the work of spirits. Then came another old friend and fellow-scientist, Mr. T. W. Higginson, who, after investigating the subject for his purpose of exposing it, became a firm believer. Dr. Sexton laughed at this conversion, yet it made a deep impression on his mind. Ten years passed away, and his next important investigation was with the Davenport brothers; and it will be well for those who sneer at these much-abused young men to take note of the following account of Dr. Sexton's proceedings with them, and especially of the fact that they cheerfully submitted to every test the doctor suggested. He tells us in his lecture, "How I became a Spiritualist," that he visited them again and again, trying in vain to find out the trick. Then, he says—

"My partner—Dr. Barker—and I invited the Brothers to our houses, and in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus; all these we ourselves had determined to supply. Moreover, as there were four of them, the two Brothers Davenport, Mr. Fay, and Dr. Ferguson, we suspected that the two who were not tied might really do all that was done. We therefore requested only two to come. They unhesitatingly complied with all these requests.

"We formed a circle, consisting entirely of members of our own families and a few private friends, with the one lone exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her husbands free, while I had hold of the other. Thinking that she might be able to assist with the hand that was thus free, I asked her to hold the hand of Mr. Fay, which was immediately done, the ropes still being fastened. We got on in this position, all the phenomena that usually occurred in the presence of these extraordinary men, particulars of which shall probably give on another occasion. Dr. Barker became a believer in Spiritualism from the time that the Brothers sat at his house. I did not see that any proof had been given that disembodied spirits had any hand in producing the phenomena; but I was convinced that no tricks had been played, and that, therefore, these extraordinary physical manifestations were the result of some occult force in Nature with which I had no means of explaining in the present state of my knowledge. All the physical phenomena that I had seen now came clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some undiscovered law of Nature, which it was the business of man of science to use his utmost endeavors to discover."

While he was maintaining this ground, Spiritualists often asked him how he explained the intelligence that was manifested; and he invariably replied that he had not yet seen proofs of any intelligence other than what might be seen of the medium or of some other persons present in the circle, adding, that as soon as he did see proofs of such intelligence he should become a Spiritualist. In this position he stood for many years, till he naturally believed he should never see cause to change his opinion. He continued the inquiry, however, and in 1865 began to hold séances at home; but years before any mental phenomena occurred which were absolutely conclusive, although they were often of so startling a nature as would have satisfied any one less skeptical. At length, after fifteen years of enlightened skepticism—skepticism not founded upon ignorance, but which refused to go one step beyond what the facts so diligently pursued absolutely demonstrated—the useful evidence came:

"The proofs that I did ultimately receive are, any of them, of a character that I cannot describe minutely to a public audience, nor indeed have I time to do so. Suffice it to say, that I got in my own house, in the absence of all mediums other than the members of my own family and intimate private friends, in whom mediumistic power became developed, evidence of an irresistible character that communications came from deceased friends and relatives. Intelligence was again and again displayed which could not

possibly have had any other origin than that which it professed to have. Facts were named known to no one in the circle and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit-communication was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lytton's 'Strange Story.' 'Do you believe,' asked the female attendant of Margrave, 'in that which you seek?' 'I have no belief,' was the answer. 'True science has none; true science questions all things, and takes nothing on credit. It knows but three states of mind—denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment.' This describes exactly the phases through which my mind has passed."

Since Dr. Sexton has become a Spiritualist he has been an energetic advocate for its truths as he had been before for the negations of secularism. His experience and ability as a lecturer, with his long schooling in every form of manifestation, render him one of the most valuable promulgators of its teachings. He has also done excellent service in exposing the pretensions of those conjurers who profess to expose Spiritualism. This he does in the most practical way, not only by explaining how the professed imitations of spiritual manifestations are performed, but by actually performing them before his audience, and at the same time pointing out the important differences between what these people do and what occurs at good séances. Any one who wishes to comprehend how Dr. Lynn, Messrs. Maskelyne and Cook, and Herr Dobler perform some of their most curious feats have only to read his lecture, entitled, "Spirit Mediums and Conjurers," before going to witness their entertainments. We can hardly believe that the man who does this, and who during fifteen years of observation and experiment held out against the spiritual theory, is one of those who, as Lord Amerbury tells us, "fall a victim to the most potent frauds, and are imposed upon by jugglers of the most vulgar order"; or who, as viewed from Prof. Tyndall's high scientific standpoint, are in a frame of mind before which science is utterly powerless—"dupes beyond the reach of proof, who like to believe and do not like to be undecided." These are brave words; but we leave our readers to judge whether they come with a very good grace from men who have the most slender and inadequate knowledge of the subject they are criticising, and no knowledge at all of the long-continued and conscientious investigations of many who are included in their wholesale animadversions.

Yet one more witness to these marvelous phenomena we must bring before our readers—a trained and experienced physicist, who has experimented in his own laboratory, and has applied tests and measurements of the most rigid and conclusive character. When Mr. Crookes—the discoverer of the metal thallium, and a Fellow of the Royal Society—first announced that he was going to investigate so-called spiritual phenomena, many public writers were all approval; for the complaint had long been that men of science were not permitted by mediums to inquire too scrupulously into the facts. One expressed "profound satisfaction that the subject was about to be investigated by a man so well qualified"; another was "glad to learn that the matter is now receiving the attention of cool and clear-headed men of recognized position in science"; while a third declared that "no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality." But these expressions were evidently insincere, and were only meant to apply in case the result was in accordance with the writers' notions of what it ought to be. Of course, a "scientific investigation" would explode the whole thing. Had not Faraday exploded table-turning? They called Mr. Crookes as the Daniel came to judgment—as the prophet who would curse their enemy, spiritualism, by detecting imposture and illusion. But when they, after a patient trial lasting several years, decided against them, and their accepted prophet blessed the imposture as an undoubted truth, their tone changed; and they began to suspect the judge's ability, and to pick holes in the evidence on which he founded his judgment.

In Mr. Crookes's latest paper, published in the Quarterly Journal of Science for January last, we are informed that he has pursued the inquiry for four years; and besides attending séances elsewhere, has had the opportunity of making numerous experiments in his own house with the two remarkable mediums already referred to, Mr. D. D. Home and Miss Kate Fox. These experiments were almost exclusively made in the light, under conditions of his own arranging, and with his own friends as witnesses. Such phenomena as perspiration, levitation, or the weight of bodies; the rising of heavy bodies in the air without contact by any one; the levitation of human beings; luminous appearances of various kinds; the appearance of hands which lift small objects, yet are not the hands of any one present; direct writing by a luminous detached hand or by the pencil alone; phantom forms and faces; and various mental phenomena—have all been tested so variously and so repeatedly that Mr. Crookes is thoroughly satisfied of their objective reality. These phenomena are given in outline in the paper above referred to, and they will be detailed in full in a volume now preparing, which will, we remark, that these experiments have a weight as evidence vastly greater than would be due to them as resting on the testimony of any man of science, however distinguished, because they are, in almost every case, confirmations of what previous witnesses in immense numbers have testified to, in various places, and under various conditions, during the last twenty years. In every other experimental inquiry, without exception, confirmation of the facts of an earlier observer is held to add so greatly to their value, that no one treats them with the same incredulity with which he might have received them the first time they were announced. And when the confirmation has been repeated by three or four independent observers under favorable conditions, and there is nothing but theory or negative evidence against them, the facts are admitted—at least provisionally, and until disproved by a greater weight of evidence or by discovering the exact source of the fallacy of preceding observers.

But here, a totally different—a most unreasonable and a most unphilosophical—course is pursued. Each fresh observation, confirming previous evidence, is treated as though it were now put forth for the first time; and fresh confirmation is asked of it. And when this fresh and independent confirmation comes, yet more confirmation is asked for, and so on without end. This is a very clever way to ignore and stifle a new truth; but the facts of Spiritualism are ubiquitous in their occurrence and of so indisputable a nature, as to compel conviction in every earnest inquiry. It thus happens that, although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical skeptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we per contra? Neither science nor philosophy, neither skepticism, ridicule and argument, and will continue to thrive whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of

the press are borne good-humoredly, and seldom excite other feelings than pity for the willful ignorance and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists; and it is as well, perhaps, that the outer world, to whom the literature of the movement is as much unknown as the Vedas, should be made acquainted with them.

*Investigation by the Dialectical Committee.*—There are many other investigators who ought to be noticed in any complete sketch of the subject, but we have now only space to allude briefly to the "Report of the Committee of the Dialectical Society." Of this committee, consisting of thirty-three acting members, only eight were, at the commencement, believers in the reality of the phenomena, while not more than four accepted the spiritual theory. During the course of the inquiry at least twelve of the complete skeptics became convinced of the reality of many of the physical phenomena, through attending the experimental sub-committees, and almost wholly by means of the mediumship of members of the committee. At least three members who were previously skeptics pursued their investigations outside the committee meetings, and in consequence have become thorough Spiritualists. My own observation as a member of the committee and of the largest and most active sub-committee, enables me to state that the degree of conviction produced in the minds of the various members was, allowing for marked differences of character, approximately proportional to the amount of time and care bestowed on the investigation. This result, which is what occurs in all investigation into these phenomena, is a characteristic result of the examination into any natural phenomena. The examination into an imposture or delusion has, invariably, exactly opposite results: those who have slender experience being deceived, while those who perseveringly continue the inquiry inevitably find out the source of the deception or the delusion. If this were not so, the discovery of truth and the detection of error would be alike impossible. The result of this inquiry on the members of the committee themselves is, therefore, of more importance than the actual phenomena they witnessed, since the latter are far less striking than many of the facts already mentioned. But they are also of importance as confirming, by a body of intelligent and unprejudiced men, the results obtained by previous individual inquirers.

Before leaving this report, I must call attention to the evidence it furnishes of the state of opinion among men of education in France. M. Camille Flammarion, the well-known astronomer, sent a communication to the committee which deserves special consideration. Besides declaring his own acceptance of the objective reality of the phenomena after ten years of investigation, he makes the following statement:

"My learned teacher and friend, M. Babinet, of the Institute, who has endeavored, with M. E. Liais, (now Director of the Observatory of Paris), and several other distinguished colleagues of the Observatory of Paris, to ascertain their nature and cause, is not fully convinced of the intervention of spirits in their production; though this hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Huggé, the learned author of the 'History of Chemistry,' and the 'General Encyclopedia,' and by the diligent laborer in the field of astronomical discovery whose debt we have recently had to deplore, M. Hermann-Goldschmidt, the discoverer of fourteen planets."

It thus appears that in France, as well as in America and in this country, men of science of no mean rank have investigated these phenomena and have found them to be real; and while some of the most eminent hold the spiritual theory to be the only one that will explain them.

This seems the proper place to notice the astounding assertion of certain writers, that there is not "a particle of evidence" to support the spiritual theory; that those who accept it betray "hopeless inability to discriminate between adequate and inadequate proof of facts"; that the theory is "founded apart from facts, and that those who accept it are so unable to reason as to 'jump to the conclusion' that it must be spirits that move tables, move chairs, because they do not know how else they can be moved." The preceding account of how converts to Spiritualism have been made is a sufficient answer to all this ignorant assertion. The spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have been hopelessly broken down; and when fact after fact, phenomenon after phenomenon, has presented itself, giving direct proof that the so-called dead are still alive. The spiritual theory is the logical outcome of the whole of the facts. Those who deny it, in every instance with which I am acquainted, either from ignorance or disbelief, leave half the facts out of view. Take the one case (out of many) usually considered. A short statement may, therefore, be interesting for the sake of the facts. An American gentleman, who, during five years, on hundreds of occasions, met and heard the movements of the figure of his dead wife in absolute, unmistakable, living form—a form which could move objects, and which repeated a word to him in her own handwriting and her own language, on cards which remained after the figure had disappeared; a form which was equally visible and tangible to two friends; which appeared in his own house, in a room absolutely secured, with the presence of only a young girl, the medium. Had these three men "not a particle of evidence" for the spiritual theory? Is it, in fact, possible to conceive of any more complete proof? The facts must be got rid of before you can abolish the theory; and simple denial or disbelieve does not get rid of facts testified during a space of five years by three witnesses, all men in responsible positions, and carrying on their affairs during the whole period in a manner to win the respect and confidence of their fellow-citizens.\*

\*The objection will here inevitably be made: "These wonderful things happen in America. When they occur in England, will be time enough to inquire into them." Singularly enough, the first time in the press the final test was obtained, which demonstrated the occurrence of similar phenomena in London, a short statement may, therefore, be interesting for the sake of the facts. An American gentleman, who, during five years, on hundreds of occasions, met and heard the movements of the figure of his dead wife in absolute, unmistakable, living form—a form which could move objects, and which repeated a word to him in her own handwriting and her own language, on cards which remained after the figure had disappeared; a form which was equally visible and tangible to two friends; which appeared in his own house, in a room absolutely secured, with the presence of only a young girl, the medium. Had these three men "not a particle of evidence" for the spiritual theory? Is it, in fact, possible to conceive of any more complete proof? The facts must be got rid of before you can abolish the theory; and simple denial or disbelieve does not get rid of facts testified during a space of five years by three witnesses, all men in responsible positions, and carrying on their affairs during the whole period in a manner to win the respect and confidence of their fellow-citizens.\*

[To be continued.]



## THOROUGH EDUCATION

There is no hope of our country's future unless our people shall be roused to these evils; shall be made ashamed of our *national inferiority*; shall be induced to take as much interest in teaching our children as in growing our horses—unless we shall have three-year normal schools to furnish teachers, and a sufficient teacher's salary to justify a man of fair abilities in giving his life to the profession.

he had lived, so he left—a Spiritualist—never  
 tering or wavering, but true to his flag to  
 last. Spirits, doubtless, will rejoice to receive  
 friend whose labors so ably seconded their own  
 and whose influence lent additional weight  
 power to the facts that came to the world fr  
 the great beyond. His light is not dimmed  
 is but removed a little, and in its new position  
 will shine with redoubled radiance and pow  
 —“ANGUS,” in the *Pioneer of Progress*.

BY JOHN G. WHITTIER.

it Not for himself a thought he gave ;  
er. In that last pang of martyrdom,  
His care was for the half-fed slave.

president is Professor Branard, whose  
 hairs and profound learning, with his  
 kind good-heartedness, endear him to a

**Pennsylvania.**

Mrs. Trego has now located in Indianapolis, Ind., and I would say to societies that are struggling, you cannot do better than send for her; as she will do much to harmonize and help organization. Her private sittings are very interesting, and tests of the most convincing nature are given.

### Alabama.

**MOBILE.**—S. Moore, M. D., First Vice President of the Spiritualist Society, writes, June 3d as follows: The Banner is read here with a great deal of interest, and the interest also in the Spiritual Philosophy is rapidly increasing. We hold regular meetings Sundays at eleven A. M., and séances Sunday and Tuesday evenings at half-past seven. Thus you will see we are making progress.

## BANKING

BY WARREN CHASE.

We clip the following sensible remarks from the St. Louis Globe :

“We have a most minute, vexatious and inquisitorial supervision over the banks to which we have delegated the purely governmental function of issuing money. We provide how much money they shall keep on hand, how they shall keep it and where, whom they may loan to, who shall be their agents, what their security is, and, to insure compliance with these requirements, we call on them to furnish us sworn statements of what they were doing at a certain arbitrary and ridiculous date; and yet, under the very nose of the official who is entrusted with the enforcement of these regulations, almost within a stone's throw of the central bank, the rules are evaded, the first fractional bank note is given out with impunity, and when it gives up the ghost, we are asked to contemplate the practical workings of our beautiful theory of government banking.

As a matter of common justice we are culpable in leading and accompanying the people to rely on a security which is no security at all, and, as a matter of party policy, we are very foolish in exposing ourselves to the consequences of such a policy. Just such scandals as the First National Bank and the Freedmen's Bank; and, as long as we extend our quasi-guarantee over the National Banks we have no right to complain if we are compelled to share the blame for the consequences of our policy. We have no right to guarantee by failing to meet its obligations. If we do not very speedily find some way of cutting loose from the banking business altogether, we will find ourselves with a load on our shoulders that we will not be able to carry. We are not in a position to carry our share of the burden of a strict line of public business; the army and navy, the custom-house, the Indians, and other quarters of national legislation are quite enough to occupy our energies, and would justify us in leaving the banking business to take care of itself, except that the government is so much interested in so frequent and unpleasant muddles."

If the Globe and other leading papers, after exposing the imperfections of our present system, would insist on the proper course for our government to take, which is simple enough and perfectly safe, it could soon be successfully adopted, and our country forever after be secured against worthless paper and loss of deposits. This government should *make and issue* all the money needed for business, and more, and establish convenient depositories for the people where all deposits would be safely kept and returned on demand at the place of deposit, or by draft of any other office, when required, with telegraph lines connecting all the offices and most of the post-offices. Deposits, when made for long time, and specified, might draw small interest, but none when subject to call; and then the government could let all banking business alone with propriety, and let people traffic in money as they do in wheat and beef. Until we have some such system there will be no safety, and no cessation to these failures and schemes of speculation.

## About Calling a Convention

**To the Societies of Spiritualists of America:**  
At a meeting of the minority, after they protested and withdrew from the Chicago Convention, Judge Holbrook was elected President and myself Secretary. A series of resolutions were adopted, calling upon Societies of Spiritualists to respond through the Banner of Light and Religious Philosophical Journal, to express their views regarding the holding of a Convention in the interest of true Spiritualism. Early in the month of April the Societies have responded, endorsing the action of the minority, denouncing the usurpation of the cause of Spiritualism to the interest of free-love, and expressing a desire for a Convention. I have received numerous personal letters with reference

[illegible]

✎ In his interesting biography of Theodore Parker, Rev. O. B. Frothingham thus compares the Brooklyn pastor with the great apostle of free thought who is the subject of his book :

"In moral earnestness he [Parker] was vastly before him [Henry Ward Beecher] though the two men cannot be spoken of in the same breath. Beecher entertains the country ; Parker

## Banner Correspondence

**New York.**

TROY.—George W. Wilbur writes, June 9th: "Our society is prospering as usual, having recently held its annual election of officers, at which Benjamin Starbuck was reelected as president for the ensuing year. Lyman C. Howe

lectured for us through the month of May, it being his first appearance in Troy, and it would be impossible to speak in too warm praise of his remarkable powers. To say he is grand and eloquent is not enough. He is a profound, self-denying, and eloquently gifted trance-speaker who has the power to make his audience hear. His manner of thoroughly treating subjects (which are generally written questions) is intensely interesting. His poems are, many of them, worthy of the highest authorship. He has been very flatteringly noticed by the people at large.

The society has extended an engagement to him for two or three months for the coming fall and winter.

J. M. Peebles last Sunday commenced his third month "with us this year, and it is of course useless to speak in praise of one so well known to most of your readers as 'the Pilgrim.' Suffice it to say, he is ever received with a warm and truly heartfelt welcome by the people of 'Troy.' And it is with many regrets that we are informed he cannot be with us again for over a year at least. Surely such a loss is a grievous one. But surely, as we are told, he will have his reward some time, perhaps not in this world, but certainly in the next, where he will reap the well earned harvest of his earthly labors amidst the hearty applause and benedictions of the angels.

Our lecture season closes with this month, to commence again September 1st with renewed vigor and enthusiasm, I trust. During the past year we have had the following able speakers with us, viz.: Mrs. N. J. T. Brigham, James M. Peebles, William Brunton, Lyman C. Howe, and Thomas Gales Forster, with occasional speaking by some others. The Progressive Lyceum will have a vacation of two months during the heated term, and the officers propose to adjourn and re-assemble with a grand out-door picnic.

CLAY.—Orris Barnes writes, June 7th, 1874  
Two weeks ago to-day, Bro. J. H. Harter, of Au-  
burn, N. Y., spoke to us with good acceptance  
The people did not sleep under his preaching. He  
interspersed his lecture with numerous anecdotes  
which kept up a lively interest throughout the  
whole discourse. He gave us some practical les-  
sons all would do well to heed.

**New Jersey.**

**NEW BINSWICK.**—Samuel N. Stillman writes: The Spiritual Philosophy has very few representatives in this conservative city—a city which boasts of its superior educational facilities and its fine churches. There are but a small number of Spiritualists here, consequently we have not been able to have spiritual meetings as often as we would like. If we could only have some good lecturer that could spend some three or four weeks here, we think much interest might be awakened, and great good result from it. I have seen the particulars of a seance I had with Dr. Slade, which appeared in the Banner, March 42d, 1873. About the 1st of October last, in company with my wife and daughter, I again called on Dr. Slade, and we had a sitting with him. I should not have written you anything in regard to this seance, had there not been some quite different manifestations from any I have seen reported in the Banner.

The first communication we had was from the Doctor's wife, written on the inside of a double slate which was placed on the top of the table where we all could see it (it was about three o'clock, p. m.). We had several communications written on the single slate, which was placed on the table. During the time we were at the table, a portion of which were answers to questions the nature of which the Doctor knew nothing. After a time had been played on the accordion while held by one hand of the Doctor, he requested me to take the accordion with one hand, as he did, and while I held it was played upon about the same as it was when held by the Doctor. He then took the slate with his right hand, and held it under the table, directly in front of me. He then asked me to take the accordion, and requested me to take hold of it with my right hand, which I did, and immediately it appeared to be seized by some unseen power which apparently tried to pull it from our grasp. It was with great difficulty that I retained my hold of it, and while it was being pulled from us, I distinctly felt spirit-hands patting my hand and knees, the Doctor's left hand being joined with mine on the table. As we rose up from the table to leave the room, the Doctor's wife took hold of my hand on the table, which we did, and immediately we were raised up some six inches or more, and after a few moments' suspension it gradually settled back, and was then raised again.

**Minnesota.**

MAZEPPA.—Dr. O. S. Lont writes, June 7th. Having long been a reader of your instructive columns, I thought your readers might like to hear a word from this out-of-the-way part of the Vineyard. We have many liberal minds here, and the great teachers come among us. W. F. Jamieson has been here and given us food for deep thought. We like his bold and fearless utterances. He is a general favorite. Others have been with us, from time to time, and at last Lois came also. We had read Mrs. Waisbrooker's writings with both pleasure and profit, and have heard it remarked that a good writer is generally an indifferent speaker, but in her we were happily disappointed. She gave us two excellent lectures, such as we can hardly be excelled, but of course going to Lake City. I have not heard of the pleasure of hearing her excel herself, or the lectures she gave here. A. A. Wheelock is speaking at Lake City. I have not heard him, but understand he is liked.

**District of Columbia.**

WASHINGTON.—“W. B.” writes that the society there is in a flourishing condition; and the past winter has been one of the happiest seasons of its existence, and the future looks as fair as the good could wish. All the officers are good earnest men. Colonel Smith, the president, is one of the best men in Washington, as well as one of the tallest. He has done nobly for the society, and his efforts are appreciated. Then the vice president is Professor Branard, whose good general and profound learning, with his gentle and kind good-heartedness, endear him to all. The

¶ In his interesting biography of Theodore Parker, Rev. O. B. Frothingham thus compares the Brooklyn pastor with the great apostle free thought who is the subject of his book :—  
 "In moral earnestness he [Parker] was vastly before him [Henry Ward Beecher] though the two men cannot be spoken of in the same breath. Beecher entertains the country; Park-







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## Banner of Light.

BOSTON, SATURDAY, JUNE 20, 1874.

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**CORRY & RICH,**  
PUBLISHERS AND PROPRIETORS.

LETTER COLUMN, EDITOR, EDITOR,  
ISAAC H. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to the EDITOR, CORRY & RICH, 9 MONTGOMERY PLACE, BOSTON. Letters to ISAAC H. RICH, BUSINESS MANAGER, should be addressed to him at his residence, 107 N. BOSTON ST., BOSTON.

### Wallace's Defence of Spiritualism.

As this will be one of the most important works on Spiritualism ever published, including, as it does, the latest Phenomena, and coming from the pen of a first-class man of Science, whose fame as a Naturalist and Physicist is world-wide, we expect to have large orders for the Pamphlet edition, which we shall issue immediately on the completion of the work in the Fortnightly Review. Our edition will contain an original Preface by a well-known American investigator. No better proof of the immense strides which Spiritualism is making can be given than the appearance of this interesting and able "Defence." Mr. Wallace is entitled to the gratitude of all truth-seekers for the intrepid stand he has taken in the face of the bitter opposition of his brother Scientists.

### Priests in Politics.

The profoundly objectionable thing in Lieut. Governor Talbot's veto of the Legislature's repeal of the State Police Law, is its obvious ecclesiastical inspiration. It is too manifestly in the interest of bigotry and puritanism, while he knows, as well as they likewise know who suggest his course of action to him, that the State Police are no aid whatever in the promotion of temperance, but get their living off of the cause which they thus help to ruin. The testimony that has been produced in times past, before legislative committees, to prove the rank corruption of this force, is of too strong a character to be set aside with denial or contempt. There is no getting over it. It shows up this force as a secret band of legalized plunderers, that roams up and down the State to exercise terrorism in the name of public morality for their own personal profit and the advantage of certain politicians. Now we submit that so good a cause as that of temperance deserves better treatment than this. It ought not to be a football, to be kicked one way by ecclesiastics and the opposite way by State Constables. It is a combination of the priesthood that upholds this force, and not those of a single persuasion only; and it is secretly employing this machinery as a convenient power for obtaining the control of the people's consciences through their daily habits. Nothing is plainer. These sumptuary laws are a flat contradiction of the primary principles of freedom in citizenship. It is impossible to reconcile the spirit of the two under the same form of government. Sumptuary enactments are the old-time reprobation, the rack and the thumb-screw, the imposition and its attendant enormities. When private morals require the support of force, whether legalized or arbitrarily assumed, they have become something else than morals.

The tendency is plain enough, and it is gaining by the indifference of the people to its rapid progress. In the recent veto of Acting Gov. Talbot we distinctly detect the powerful influence exerted by the ecclesiastical oligarchy over our public men and over public affairs. They begin with assuming what is radically and notoriously untrue, that they, the priests, know what is best for the entire community, when they generally know the least about it. But they further assume, that no man can oppose their dogmas without being opposed to the cause of temperance. It is an easy way of overwhelming critics, to denounce them as favoring the object to which both are in fact hostile. That game is a stale one, however, and must be abandoned. What, pray, can show a more marked hostility to temperance than to favor a class of officers, ostensibly to promote its interests, who prey on it instead, bring it into shameful disrepute, and actually sell it out to the rum-sellers themselves for so much per week or month? Gov. Talbot would retain such a force as this, so inefficient and so treacherous; it is, because of the strong priestly influence behind him, puritanical and bigoted, that seeks to rule the people in their consciences by beginning with their appetites and habits. There is no difference between forbidding what shall be drunk and what shall be eaten; and to prescribe food alone for Friday is no worse a dynasty over the appetite of a man than to prescribe water as the only beverage on every day in the week.

It has been proved again and again that the State Police receive bribes direct from the liquor dealers, as a consideration for not entering complaints against the latter. The instances are too numerous to leave any room for questioning the fact. Here is but one out of many, all of which are readily authenticated. A small retail dealer in a certain part of Boston offered ten dollars to a State Constable as his monthly contribution for the privilege of remaining unmolested. The officer pocketed at so small a sum, and exclaimed that he could go through North Market street and collect a thousand dollars from dealers within an hour! That was a fine answer to be made by one of these temperance adjutants of Gov. Talbot and the church oligarchy behind him. Cases are as plenty as blackberries, all showing the

same thing. The people had become thoroughly disgusted with the abuses and the terrorism practiced by this force, and they elected a Legislature to abrogate it. It was done, and Gov. Talbot tells the people that they shall not have their own way; that he and the ecclesiastical bigots know better than they do. They declare that a law must stand that has never been fairly enforced and never will be; but that, on the contrary, is employed to the worst uses possible in the community. Even when liquor dealers are themselves arrested, they are not brought to trial and punished according to the provisions of the law. Let this bigotry rule the Legislature, and prescribe what the people shall or shall not use for food and drink, and we shall soon have such laws as they had in former times, in this very State of Massachusetts, compelling people to pay taxes to support the so-called Orthodox Churches, and denouncing the support of all others as heresy, to be legally punished. This is a time for all to be watchful of their liberties. The reign of Cotton Mather threatens us again. Even in these latter days a Prof. Swing may be tried for heresy and driven from his communion. If politicians are to continue to cater in this way to the pulpitan for the sake of gain and popularity, but principally for gain, nothing but bloody revolution at last will suffice for throwing off the yoke.

### Stand by Your Mediums.

A weary road is that trodden by our Spiritualist apostles in whatever field of demonstration they may be employed, and especially is this the case with those who are denounced physical media. Laws which neither themselves nor the general public fully understand are brought to bear upon them by spirit operators, and oftentimes the executing invisible intelligence itself has failed to learn its lesson, and so, coming short of reaching the needs of the case, leaves the medium to bear the consequences. There is a side of the phenomenon of the exhibition of physical force without any seen source, (which occurs in the presence of certain sensitives,) the comprehension of which has not been grasped, and because of the existence of such, it would seem the duty of Spiritualists, at least, to weigh well the evidence, and to be the last (instead of, we are sorry to say in the majority of cases, the first) to accuse the medium of fraud.

A more thankless and care-laden task it would seem—in an earthly sense—could not be imposed upon a mortal organism than that of being an instrument of communion between the worlds seen and unseen; but it would appear as if the difficulties which have heretofore surrounded the mediumistic path were multiplying rather than decreasing in these latter days. We would not (as we have often taken occasion to say) for a moment sustain imposture—holding as we do that person most reprehensible who for selfish purposes would descend to fraudulent practices upon the dearest affections of the human heart. But we submit that morbid suspicion—which finds its birth in that positive and materialistic school of thought which yet holds Spiritualism and its revelations in disdain—is most unjustly allowed of late to come flooding in like a Newfoundland fog upon the hearts of many Spiritualists themselves, and is by them cultivated and deepened till a shade of doubt is by implication thrown over all media, no matter what their past record for truthfulness or well-sustained standing among men.

This giving of the stone of hard suspicion when the broad of harmonious conditions is asked, is most discouraging to the honest worker, and cannot fail of reacting upon the person so doing. We have repeatedly, during the last two months, received letters, some of them from valued correspondents, in which we are warned against giving credence to the claims of this or that medium, and in obedience to our custom (formed that we might not hastily do injustice to true media) we have withheld them from publication for a time, that further information might be gained; and as a consequence have been subsequently gratified by said letters being countermanded by their writers, who withdrew their allegations and acknowledged that they judged the matter too quickly and without thorough investigation. Caution should be observed. It is very easy to arrive at erroneous conclusions in the heat of angry debate, and to start a story which will sting with mortal agony some sensitive soul whose best energies are given to the work, but to overtake and correct the same is almost impossible. Justice is the demand of the hour, but that only is justice which is based upon calm and cool consideration of evidence, and weighed in the balance of unbiased reason.

### "The Empire is Peace"—Spirit Prophecy.

As a contemporary says, it is extremely difficult to conjecture what form the violence of a French politician may take. In view of the present party complications, and the threatened dissolution of the Assembly, the public mind is not as yet ready to pronounce concerning the probability of the future; but as we have said on several occasions, and now repeat, all signs seem to point to the gradual subsidence of the effervescent elements and the reestablishment of the Empire on a solid basis of power given by the will of the people to be used for the people, in the establishment of order and the clearing up of the choked channels of trade and business, which are ever first made to feel the effect of public agitation. The spirit Napoleon I. has made a prophecy through certain reliable media that France will be found to be Napoleonic still, and that for fifty years to come this influence will be at work. But that at the expiration of that time, (this destiny being accomplished as far as France is concerned,) the Empire will be merged gradually into a permanently republican form of government of a similar nature to that of the United States of America.

The Progressive Spiritualist, a weekly journal, edited by J. Tyerman, at Melbourne, Australia, comes to us regularly, and is the vehicle of much substantial thought concerning religious and social reform. Its reports of lectures and conferences occurring under the auspices of the Association of Progressive Spiritualists at Masonic Hall, Lonsdale street; the Spiritualistic and Free Thought Propagandist Society, Polytechnic Hall, Bourke street; the Progressive Spiritualist and Free-Thought Association, Sandhurst, etc., etc., are also full of interest. The cause seems to be in an active working condition in the far-off region whence this lively publication emanates.

The "Ladies' Moral Tribunal" meets every Sunday morning, to discuss the prison question, at Harmony Hall, 18½ Boylston street, Boston, Mrs. Etta Bullock, President.

### Resignation of the Board of Indian Commissioners.

It would seem that the speculating lobbyists akin to those pointed out in Congress by Mr. Spoor, of Pennsylvania, in the late House debate on the Choctaw "grab"—have gained their purposes, and have through the agency of the Interior Department made the position of the Indian Commissioners too intolerable to be borne by men of honor who feel a true interest in the matters which they have in charge. Under a recent date Felix R. Brunot, Robert Campbell, Nathan Bishop, William E. Dodge, John V. Farwell and George H. Stuart, the remaining members of the Board of Indian Commissioners originally appointed by President Grant under act of Congress approved April 10th, 1869, have addressed a joint letter of resignation to their appointer, in which they set forth that, under the provisions of the Indian Appropriation Bill just passed in the House of Representatives, they cannot longer discharge the duties of the office. On account of the frequent overrulings of their decisions by the Interior Department (from which repeated rebuffs they have failed to obtain legal defence or independence), which tended to make their labors arduous and vexatious, and the additional provision which demanded in regard to the examination of accounts, contracts and vouchers, that "all such examinations and duties shall hereafter be performed in the city of Washington"—which latter they could not comply with, none of their number being able to remove to the capital in order to perform their work of charity—they have considered it best to withdraw, and for the present the corruptionists seem to have the matter in their own hands.

In the course of its letter of resignation the Commission holds the following language to President Grant: "Your policy has attained by its success, and the manifest righteousness of its foundation principles, a position in the judgment of the right-minded people of the country, which it is hoped cannot fail to render it permanent; nor can the evil deeds of individuals or small parties of savages, or the necessity which may arise to punish them, condemn the humane and just treatment of the Indians generally, save in the minds of those who, on account of hatred or greed, denounce whatever seems to interfere with their schemes."

It is not claimed that honesty and right dealing have been secured throughout all the ramifications of the Indian service, but many corrupt practices have been exposed, and enough has been accomplished to demonstrate that with proper organization it is possible to secure at least as great a degree of honesty in Indian affairs as in any other department of the Government.

Reiterating our entire confidence in the wisdom and justice of the peace policy, our conviction of the capacity of the Indians to receive all the civilization necessary for their welfare and safety of the frontier settlements, we desire to express our satisfaction with the progress which so many of them have already made in this direction, and our regrets for the necessity which terminates our official connection with the service.

### Photograph of the "Materialized" Spirit, Katie King.

This photograph, an enlarged copy of the original taken in London by the magnesian light, represents the full-form materialized spirit, Katie King, alias Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katie was outside it, moving about among the spectators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a séance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at one and the same time, the figure of Katie, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." "Mrs. Florence Marryat Ross-Church, who was present at three séances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katie together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, 'if she be psychic force, psychic force is very like a woman.'" "I must not omit to relate," she adds, "that when she (Katie) had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as *souvenirs* for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instantaneous.

This photograph, cabinet-size, will be mailed to any address on receipt of price—50 cents.

Those who desire to see "What the Government and the Churches are doing for the Indians" will find a clear and succinct account of the same in a pamphlet entitled as above, which is issued from the Government Printing Office, Washington, D. C., by the United States Indian Commission. We are in receipt of a copy from its Secretary, Thomas C. Cree. Among other statistics and reports we find therein the following paragraph concerning the Modoc tribe: "The remnant of Captain Jack's band of Modocs has recently been transported to this (Quincy) agency from Oregon. They seem to be very tractable and well disciplined. The men entered at once upon the erection of barracks for winter quarters. They are temporarily located on the bank of the Eastern shore of the reservation, and have been made for a permanent home for them, nor for their subsistence. Some of their children have been placed in school."

LETTERS OF TRAVEL, BY J. M. PEEBLES.—The last of the series, No. 21, will appear in the next issue of the Banner. Then, as we recently announced, the matter will be rearranged, emended, and put in book-form by the author.

See elsewhere a report of Dr. J. R. Buchanan's fine lecture in regard to the best method to be pursued for the education of the young.

### The Farewell Séance of Katie King, the Spirit.

From the beginning of Miss Cook's mediumship, the spirit Katie King, or Annie Morgan, who produced most of the physical manifestations, announced that she had power only to stay with her medium for three years, when she would take her final departure. Her time was up on Thursday last week, and, before leaving, she gave three farewell séances to her friends. At the first of these, held on Wednesday, May 14th, the visitors present were Mr. William Crookes, F. R. S.; Mr. Makkdougall-Gregory, Miss Douglas, Mr. Henry M. Dunphy, Barrister-at-Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Mankiewicz, Miss Katherine Poyntz, Mr. and Mrs. Walter Crookes, Mr. S. C. Hall, F. S. A.; Mrs. A. Corner, Mr. G. R. Tapp, and Mr. W. H. Harrison. At the second séance, held on Saturday evening, May 16th, the observers were Mr. Wm. Crookes, Miss Alice Crookes, M. Gustave de Veli (a friend of Prince Wittgenstein, and one of the leading spiritualists in Paris), M. E. Donland, L. L. D.; Mr. Henry Bickfield, Mr. Emmore Jones, his sons Rupert and Arthur, his daughters Alice and Emily, and his mother, Mrs. Jane Jones; Mr. and Mrs. Thomas Blyton and Miss Florence M. Blyton, Mr. G. R. Tapp, Mrs. A. Corner, Mr. H. M. Dunphy, and Mr. W. H. Harrison. Mr. and Mrs. Cook and family were also present at both the séances.

The farewell séance was held on Thursday last week, and Katie had emphatically stated that she intended to give it only to the few tried friends now in London, who for a long time had been fighting her medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Marryat-Ross-Church. The other spectators were Mr. William Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary. Mr. Crookes at twenty-five minutes past seven conducted Miss Cook into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow; at twenty-eight minutes past seven p. m. Katie first spoke, and at half-past seven p. m. came outside the curtain in full form. She was dressed in pure white, with long neck and short sleeves. She had long hair of a light auburn or golden color, which hung in ringlets down her back and each side of her head, reaching nearly to her waist. She wore a long white veil, but this was only drawn over her face once or twice during the séance.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the séance, while Katie was before us, the curtain was drawn back and all could clearly see the sleeping medium, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire séance.

Katie talked about her approaching departure, and accepted a bouquet which Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes. All the sitters in the circle clustered closely round her. Katie asked Mr. Tapp to take the bouquet to pieces, and lay the flowers out before her on the floor; she then sat down, Eastern fashion, and asked all to draw round her, which was done, most of those present sitting on the floor at her feet. She then divided the flowers into bunches for each, tying them up with blue ribbon. She also wrote parties notes to some of her friends, signed "Annie-Owen Morgan," which she stated was her real name when in earth-life. She wrote a note for her medium, and selected a fine rosebud for her as a parting gift.

Katie then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and distributed some of her hair; and also cut off and presented several pieces of her robe and veil. After she had thus cut several great holes in her dress, as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it as she had done on other occasions; she then held up the dilapidated portion in a good light, gave it one flap, and it was instantly as perfect as at first. Those near the top of the cabinet examined and handled it immediately, with her permission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter.

Then she gave parting instructions to Mr. Crookes and other friends, as to the course which was to be taken in the future for the further developments that are promised to be given through her mediumship. These instructions were very carefully recorded and given to Mr. Crookes. She then appeared tired and said reluctantly that she must go, as the power was failing, and bade farewell in the most affectionate way; the sitters all wished her God speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends, she let the curtain fall and was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katie said, "My dear, I can't. My work is done. God bless you!" and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled.

Katie said, that she should never be able to speak or show her face again; that she had had a weary and sad three years' life "working off her sins" in producing these physical manifestations, and that she was about to rise higher in spirit-life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly by being mesmerized.

We have received the following letter on the subject from Mrs. Ross-Church:

To the Editor of the "Spiritualist":  
Sir—As the genuineness of Miss Cook's mediumship has been so publicly called in question lately, I think it but a just return for the kindness which enabled me to be present at three of her last séances to bear witness to what I experienced there. These séances took place on the 9th, 13th, and 21st of the present month. I will not recapitulate what so many have told of the appearance of the spirit "Katie King," nor of the means taken to prevent any imposition on the part of her medium. This has all been repeated again and again, and as often disbelieved. But I find Sergeant Cox, in his late letter on the subject of Miss Showers's mediumship, saying that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, "the most wonderful fact the world has ever witnessed would be established beyond controversy." Perhaps Sergeant Cox would consider a sight of both medium and spirit in the same room and at the same time as convincing a proof of stern truth. I have seen that sight.  
On the evening of the 9th of May Katie King

led me, at my own request, into the room with her beyond the curtain, which was not so dark but that I could distinguish surrounding objects, and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and head of curls, whilst she (the spirit) held my other hand in hers, and leaned against my shoulder, with one arm round my neck. I have not the slightest doubt that upon that occasion the two persons present with me two living, breathing intelligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by imagination or mesmeric influence into believing that I touched and felt two bodies, instead of one; if "Katie King," who grasped and embraced and spoke to me, was a projection of thought only—a will-power—an instance of unknown force—then it will be no longer possible to know "Who's who in 1874," and we should hesitate to turn up the gas incautiously lest half our friends should be but projections of thought, and melt away beneath its glare.

Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with me on the 13th, and on that occasion we had the benefit of natural sight also, as the whole company were invited to crowd round the door whilst the curtain was withdrawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her.

On the 21st, however, the occasion of Katie's last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her identity from that of her medium. When she summoned me, in my turn, to say a few words to her behind the curtain, I again saw and touched the warm, breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie, who desired me to place my hands inside the loose single garment which she wore and feel her heart-beat. I did so thoroughly. I felt her heart beating rapidly beneath my hand, and passed my fingers through her long hair to satisfy myself that it grew from her head, and can testify that if she be "of psychic force," psychic force is very like a woman.

Katie was very busy that evening. To each of her friends assembled to say good-by she gave a bouquet of flowers tied up with ribbon, a piece of her dress and veil, and a lock of her hair, and a note which she wrote with her pencil before me. Mine was as follows: "From Annie Owen de Morgan (alias Katie King) to her friend, Florence Marryat-Ross-Church, with love. *Pen-21st* 21st. May 21st, 1874." I must not forget, to relate what appeared to me one of the most convincing proofs of Katie's more than natural power, namely, that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as *souvenirs* for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times.

I think, in the face of all this testimony—that has been brought before them, the faithless and unbelieving still credit Miss Cook with the supernatural agility required to leap from the spirit's dress into her own like a flash of lightning; they will hardly suppose her capable of removing the material of her clothing in the same space of time. If they can believe that they will not find the Spiritualistic doctrine so hard a nut to crack afterwards. But I did not take up my pen to argue this point, but simply to relate what has occurred to myself. I could fill pages with an account of these three séances, but doubtless you will receive several letters on the subject, and I shall not trespass longer on your space, particularly as I have only written this as a testimony to my complete faith in Miss Cook's mediumship, and my pleasure at having been permitted to judge of it myself.

I am, dear Sir, yours faithfully,  
FLORENCE MARRYAT ROSS-CHURCH.

\*The lock of hair is of a light auburn color, and coarse, though beautiful in the mass. A lock of the medium's, which I kept with it, is silky, nearly black, and very fine.

### Henry B. Allen.

James S. Kimball, writing from West Burke, Vt., under a recent date, gives an interesting account of the remarkable phenomena accomplished in the presence of this instrument for physical manifestations, who was known in early days as "the boy medium." Two séances were held at the residence of Mr. K., which were attended by several interested investigators, and good satisfaction resulted from what occurred on both occasions. Musical instruments were played with great power, or floated around the room during her circles; hands were materialized; parties were touched by spirit fingers; a tune seldom played was executed on a dulcimer in response to the mental request of a lady present at one séance; and the first meeting closed by the piling (by the invisibles) of all the instruments upon the table, and the placing of two chairs upon the top of them. Said chairs and instruments being outside the circle during the manifestations were necessarily elevated above the heads of the company in order to reach the place of deposit, the people present never for a moment ceasing to "grasp hands." Mr. Allen was to go from Mr. K.'s to Troy, N. Y., and other parts of the State. Those desiring his mediumistic services can address him at St. Johnsbury, Vt.

### Picnic at Silver Lake Grove.

The forthcoming picnic, arranged by Drs. H. F. Gardner and A. H. Richardson to come off at this fine resort on the borders of Plympton, Mass., Wednesday, June 24th, bids fair to be the most fully attended gathering which has yet taken place there. To the well-known attractions of bathing, boating, fishing, swinging, etc., which the grove and lake offer, will be combined the voices of some of the prominent advocates of the Spiritual Philosophy.

An additional feature of interest will be found in the presence of Children's Progressive Lyceum No. 1, of Boston, and other schools. See our fifth page for time of trains and other particulars.

Time was in the history of Massachusetts when the running of cars on the steam railroads, and horse railroads too, on the Sabbath day, was regarded as a most blasphemous proceeding; but matters have so much changed in this regard that all the horse and nearly all the steam railways now send cars out of Boston for the conveyance of passengers on Sunday.

The Boston and Maine Railroad Corporation has just inaugurated a new enterprise of this character in the establishing of a train, under direction of Mr. Daniel Conway, for the accommodation of those desiring to visit New Hampshire on Sunday, said train leaving the dépôt at Haymarket Square, Boston, for Exeter, at 8 o'clock each "rest-day" morning, and starting in return at 5 p. m. Here is a fine chance to visit the cool beaches of the New Hampshire coast-line and return home the same day; an opportunity which will be improved during the summer, we opine, by many over-heated citizens whose business engagements preclude their absence from Boston for any more extended vacations.

All persons who wish to aid the Boston Spiritual Lyceum No. 1, should purchase tickets of the Lyceum Committee previous to the Picnic at Silver Lake Grove.







## Message Department.

Each Message in this Department of the Banner of Light is a message from the spirit world to the living, and is a message from the spirit world to the living, and is a message from the spirit world to the living.

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more glorified, more beautiful. There is the grand, the perfect—here is the shadow, the unreal portion of life. Here things fade by fire and flood and disease—there they are permanent and lasting.

Now, then, banish from your minds this fear of death, which, as Shakespeare says, "makes cowards of us all," and learn to look life in the face, as a beautiful angel under all circumstances, leading you from the lower, through successive grades of unfoldment, up to the higher. There is nothing to fear, assurance you. It matters not whether you are in the church or out of the church, you are under God's protection, and therefore safe. To believe in God, to have faith in a Power presiding in the universe for good at all, is to believe that it is not one-sided—that it is infinite, that it is absolute, that it will care for you as for the sparrow. You may say that did you appropriate our teaching you would abandon all efforts toward goodness. Not so, not so! The same Power that brought you into existence, and keeps you there, will hold you in your proper place, and will cause you to make efforts toward goodness, whether you will or no. It is not for you to say whether you will seek to rise or fall.

Now, then, trust this God. He will care for you. No matter where you are, that Power is there just as much as you are, and, when you change worlds, you will find that you have made a good exchange, as I did. Major Abbott, of the Twentieth Massachusetts. I shall be known.

March 3.

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## Spirit Communications.

Feb. 20th, 1874.—Mrs. J. T. Burton, 114 West 19th street, New York, Medium.

My soul aspires to greatness, while my eyes drink in beauty, and I cannot turn in any direction without feeling the throbs of my sympathy propelling me in useful directions of good and great.

I have been in spirit-life only fifty-five years, and yet I have had scores upon my understanding what *twice* that time, *yes, forty times* fifty-five years spent in earth-life could not have effected. And yet I am but in my alphabet, for before me lie stretched open volumes of infinite learning which my increasing capacities will enable me to comprehend. I cannot grow tired, for fatigue is foreign to my spheres. I cannot grow lonely, for society is found even in the whispering breezes, which are vocal with thought. I cannot become satiated, for infinite variety is presented. I can never become indifferent to the love which supplies such wondrous bounty, for the father's heart is inherited and the mother milk has adapted us. God and Nature are represented in my individual self, and respond in uniform measure to the rhythm of filial reciprocity.

I would that all men could come into the knowledge of the great mercy which spirit ministrations may secure to the world—a mercy that initiates man into knowledge of his parentage and what may accrue to him from a benefaction of spirit guidance.

I am of use, though young in spirit experience, and when the opportunity is presented, I am ready to manifest myself to men in a variety of forms. First, I can persuade a drunkard to discontinue his drams, and I can bind the student to his desk when he would fain be off. This is psychological influence.

Next, I can make a heavy table obedient to my will, raising itself perpendicularly, and I can sprinkle dry water upon a multitude in the dark; and this is through the power of cohesive attraction. I can speak with an audible voice, and this is the power of patulating aura with the currents of the air. But not one of these things can I do without the aid of human organisms whose properties of oily magnetism and electricity assimilate with my spirit substance.

My dear friend—I cannot find that any condition justifies a man's infidelity to himself; that, let whatever circumstances soever arise, a man is not acting justly by himself if he crushes back natural impulses, and through a false notion of human opinion, fails to act out his own conscientious disposition. I would entreat all people to be loyal to their instincts, and to tamper not with the independent sovereignty which nature allows them. I am

ABRAHAM LINCOLN.

I have met with many brilliant minds which had been to the bodies of course, mechanical. I am always pleased to meet with genius, wit and virtue, and can discern *trite* merit through the roughest outside seemings. I would have no objection to enter into social relations with the plainest and poorest and simplest of earth, were I back in the body with my present power of discernment; for I have often found that the roughest bark covered the sweetest and richest sap.

To go to you, and to be happy, my husband; and when one fails to accomplish the best intentions, he is not always to blame, for circumstances are always likely to arise which prevent the true fulfillment of wishes and aims. I am desirous to have you brought into sweet and perfect relations with the *divine* spirits; to feel your way through the fast passing years with joy as the end of temporal life approaches.

My own best beloved, I sit by your side, I caress your hands, my heart pulsates with yours, and your guides are strong.

In the summer time or in the winter I am equally near to you, and whether the snow or the violets cover the ground, I want to enter the premises and bring about pleasant influences. I have had many beautiful things to contemplate in my spirit-life, but nothing has ever seemed to me fairer than a home about which cluster affectionate hearts, sweet faces, and whose music is the blended voices of parents and children in confidential converse. It is where the whitest angel bends her head, and the crystal vase of incense of blessed burns upon the hearth consecrated by filial and paternal unity. *Peace* presides there her wings, and *Love* is satisfied. I am glad that there are many such homes on earth.

My father, you must exercise yourself. Do not sit still so long at a time. I am, with the same feelings of affection which actuated me while in the body, your daughter, MARY.

Your correspondent had been sitting almost constantly at his desk for a week previous to the reception of this message, by post, from the medium two hundred miles away.

IMPORTANT DECISION.

BY WALTER CHASE.

The Newton (Iowa) Free Press furnishes the following important item:

LIVELY DEBATE.—Three days last week the people of Galesburg and vicinity were entertained by a discussion of subjects collateral to the Christian religion, occupying the time each day from 9 o'clock in the morning till night. The disputants were Rev. A. Wilson and Rev. M. Nichols, and they proved able debaters and courteous gentlemen, eliciting the closest and most respectful attention throughout. The debate the first day was upon the following resolution:

Resolved, That the Holy Scriptures do teach that baptism in literal water is essential to the remission of sins.

Mr. Nichols having the affirmative. At the close, a vote of the audience was taken and a handsome majority given for Mr. Nichols.

The other two days were spent upon the following:

Resolved, That the Holy Scriptures do teach that the name "Church of God" is the only Divine appellation given to denote the Church.

Resolved, That the Holy Scriptures do teach that feet washing is an ordinance in the Church, and as such to be perpetuated.

Verily this debate, council and decision, is as important as those of an earlier day that settled the canonical and apocryphal character of the New Testament scriptures, or the celebrated Council of Nice, that made up a trinity from the Jewish Jehovah, the Christian Jesus, and the ghost of the latter, which could not come till he died and went away, of course. To us these modern discussions, resolves and votes, have as much sacredness as the old Catholic Councils had, or those of a later date that condemned Servetus and Galileo, and the Quakers and witches of New England.

So it is settled now that to be saved we must be dipped in water. Glad it is not essential for it to be ice-water, for such has caused the death of several persons in baptizing; but it secured for them a through-ticket to the close-communion department in heaven, if it could be found. The same meeting *ruled* that feet-washing was *not* essential; so they can go into heaven barefoot and with soiled feet, if they have been dipped once all over. "The Church of God" name was also voted down, as God's house was said to have many mansions, and to be in the skies, above the firmament, which Jehovah put in to keep the waters above the earth from the waters on the earth. We have never learned whether the kingdom of heaven is situated on an island in that upper watery region, or is in a floating palace, like Noah's ark, which wonderful structure was built by a pattern obtained from heaven, and exceeded in capacity, notwithstanding its rudeness, any ship built since. As it was of heavenly proportions and capacity, and could hold ten times as much as one of earthly construction and invention of the same dimensions, perhaps a palace for the gods and saints may also be of the same kind, and float as securely as that of Noah, with its

precious freight, which, having been once created out of nothing, could not be replaced in the same way if destroyed, and hence the necessity of the ark.

It would be interesting to have a discussion and settle by resolution and vote some of these puzzling questions about the ark, and also about Samson and his old jaw-bone and its wonderful powers, and while about it we should be pleased if some of God's mediums who are in disposition akin to the one he used to rebuke Balaam, would settle the question whether Samuel was after death subject to the orders of the devil and his "old hag," as they politely call the medium of Endor who brought him back.

For the Banner of Light.

POETIC ADDRESS TO J. M. PEEBLES.

BY CORA L. V. TAPPAN.

On his way "round the world" Mr. Peebles, reaching England, was warmly received. The Spiritualists of London gave him a public and most cordial welcome at the Spiritist Union, 15 Southampton Row. Speeches were made by James Burns, Thomas Shorter, Mr. Webb, Mr. Daw, Mr. Ashman, Dr. Dunn and Dr. Sexton, the Chairman of the evening. It was a reunion of rare enjoyment. Being present subsequently at an evening party, with Mr. Harrison, editor of the London Spiritist, Mr. Slater and others, Mrs. Tappan was entranced by heretofore thrilling. Rising from her seat and approaching Mr. Peebles, she said, "Mr. Peebles, with a woman's hesitation, breathe the following poetic words:

Brother, thou pilgrim on earth's stormy shores,  
Thou hast traversed all the lands between  
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Annie McClellan, Guardian; Preston Mathiot, Librarian; George Broom, Musical Director.

CLEVELAND, O.—Lycium meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Conductor, F. W. Eggleston, Secretary, W. T. Jones, Treasurer, Miss Mary Johnson, Assistant Conductor, Miss Sarah Conner, Musical Director, Miss Mary Johnson, Treasurer, W. T. Jones, Librarian, Miss Mary Johnson, Librarian.

CHICAGO, ILL.—Spiritualist meetings held in Grove's Opera Hall, 57 West Madison street, every Sunday at 10 A. M. and 7 P. M. The Lycium holds its sessions directly after the close of the morning lecture. A. H. Williams, President; W. T. Jones, Treasurer; Miss Mary Johnson, Assistant Conductor; Miss Sarah Conner, Musical Director; Miss Mary Johnson, Treasurer; W. T. Jones, Librarian; Miss Mary Johnson, Librarian.

CLYDE, O.—Progressive Association hold meetings every Sunday in White Hall, Children's Progressive Lycium meets in Kline's New Hall at 11 A. M. and 7 P. M. Conductor, S. Dewey, Guardian.

GENEVA, O.—Meetings are held every Sunday in the Spiritists' Hall, at 10 A. M. and 7 P. M. W. B. Webb, President; F. W. Eggleston, Secretary; F. W. Eggleston, Treasurer; F. W. Eggleston, Librarian; F. W. Eggleston, Librarian.

HAMMOND, N. J.—Meetings held every Sunday at 10 A. M. at the Spiritist Hall on Third street, N. J. Park. Conductor, J. L. Hall, Secretary, J. L. Hall, Treasurer, J. L. Hall, Librarian, J. L. Hall, Librarian.

HARRISBURG, PA.—The Spiritists hold meetings every Sunday at 10 A. M. at the Spiritist Hall, Main street, N. J. Conductor, J. L. Hall, Secretary, J. L. Hall, Treasurer, J. L. Hall, Librarian, J. L. Hall, Librarian.

KALAMAZOO, MICH.—The Spiritists hold meetings every Sunday in Burdick Hall, Main street, N. J. Conductor, J. L. Hall, Secretary, J. L. Hall, Treasurer, J. L. Hall, Librarian, J. L. Hall, Librarian.

LOUISVILLE, KY.—The Young People's Spiritual Association meet in their Hall, corner of Fifth and Walnut streets, every Sunday morning and evening at 7 A. M. and 7 P. M. Conductor, J. L. Hall, Secretary, J. L. Hall, Treasurer, J. L. Hall, Librarian, J. L. Hall, Librarian.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lycium meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Secretary; Emma Tuttle, Treasurer; Emma Tuttle, Librarian, Emma Tuttle, Librarian.

MEXBURG, TEX.—The Memphis Progressive Union, J. E. Merriman, President; Mrs. E. A. Merriman, Rev. Samuel Watson, Vice President; Mrs. A. E. Dwyer, Secretary; James G. Simpson, Treasurer; J. E. Merriman, Librarian, J. E. Merriman, Librarian.

MOBILE, ALA.—Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. J. T. Murphy, 2nd Vice President; J. E. Dwyer, Secretary; J. E. Dwyer, Treasurer; J. E. Dwyer, Librarian, J. E. Dwyer, Librarian.

NEWARK, N. J.—The First Society of Spiritualists meet every Sunday at Apollo Hall, 80 Broad street, Samuel Stewart, President; H. J. Statton, Secretary; J. E. Dwyer, Treasurer; J. E. Dwyer, Librarian, J. E. Dwyer, Librarian.

PHILADELPHIA, PA.—The First Society of Spiritualists hold regular meetings on Sundays at 10 A. M. and 7 P. M. at the Spiritist Hall,



## Advertisements.

**HULL & CHAMBERLAIN'S**  
**MAGNETIC AND ELECTRIC**  
**POWDERS!**  
GREAT NERVE, REGULATOR,  
AND  
BLOOD PURIFIER.

A Complete and Reliable Family Medicine,  
PURELY VEGETABLE.

Magnetic and Electric Uterine Waters!

A Local Remedy for Female Diseases.

Mailed Postpaid (1 Box).....1.00  
At these PRICES (10 Boxes).....5.00

AGENTS WANTED EVERYWHERE.

Circulars and Agents' Terms sent FREE to any  
address upon application to proprietors.

Address **HULL & CHAMBERLAIN,**  
127 East 16th Street, New York City.

Phoebe C. Hull, Magnetic Physician,  
Office, 127 East 16th St.,  
(Near Union St.) New York.

For sale wholesale and retail by **COLBY & RICH,**  
No. 9 Montgomery Place, corner of Province Street (lower  
floor), Boston, Mass., May 16.

## EULIST

Dr. Randolph's Masterpiece.

Ready in June.

Also a Large and Magnificent Photograph of  
the Author, by Poole, of Nashville, intended  
as a Premium to Subscribers to  
both New Books.

THE First Thousand of **EULIST** is nearly all subscribed  
for, and the Second Thousand will follow at once. For  
Synopsis, Table of Contents, Terms and Agents, for this  
the grandest of this celebrated author's works, address,  
with stamp,

**K. CORSON,**  
(General Agent for all of Randolph's Books.)  
May 30, -5w

**Dr. Fred. L. H. Willis.**

Address, after June 20th, 1874 further notice:  
Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this  
point he can attend to the diagnosis of disease by hair  
and handwriting. He claims that the human body is  
unrivaled, combining, as he does, accurate scientific  
knowledge with keen and searching clairvoyance.

Dr. Willis claims special skill in treating all diseases of  
the blood and nervous system. Cancers, Scrofula in all its  
forms, Epilepsy, Paralysis, and all the most delicate and  
complicated diseases.

Dr. Willis is permitted to refer to numerous parties who  
have been cured by his system of practice when all others  
have failed.

Send for Circulars and References. — 11-April-4.

**Palmer's Asclepiad Magnetic Remedies,**  
**A, B, C, D.**

POSSESS properties more nearly akin to the elements  
which constitute the nerve fluid (or river of life) of the  
body, than any other known remedies. They are applied  
to those who enter in and compose the nerve fluid of the  
system. No human being can have good health with a de-  
ficient circulation of this fluid. All diseases of the blood  
and nervous system, Rheumatism, Dyspepsia, Scrofula, Catarrh, Consumption, Hay  
Fever, all Nervous Affections, and all Diseases of the Blood,  
driven quickly to their influence. Through Clairvoyant  
Examinations made upon receipt of leading symptoms,  
through the mail.

Address, for Remedies or Circulars.

**FRED. A. PALMER,**  
Magnetic Physician,  
Montmorency, No. Carolina.

Recently of 23 W. 27th Street, N. Y. City.

April 15, -5w

**Save Fifty Dollars!**

**THE NEW FLORENCE.**

PRICE, \$20 below any other first-class  
VALUE, \$30 above Sewing Machine.

SAVED, \$50 by buying the Florence.

Every machine warranted.

Special terms to clubs and dealers.

Send for circulars to the  
Florence S. M. Co., Florence, Mass.,

or 775 Washington St., Boston, Mass.

April 11, -5w

**EVER ONWARD.**

MRS. DR. A. E. CUTLER is now prepared to test her  
improved system of examining patients by Electro  
Circuit Diagrams, also how to treat all diseases suc-  
cessfully by Electricity. A thorough knowledge acquired  
in a short time. Board and rooms for students and patients  
while in the city.

Mrs. C. removes Cancers from every part of the system  
without the knife. Address by letter \$2.00. Office hours  
from 10 till 4, at 714 Tremont street. 4w-1 June 13.

**SOUL READING,**  
Or Psychometrical Determination of Character.

MRS. A. B. SEVERANCE would respectfully announce  
to the public that she will, at the request of those who  
person, or send their photograph or lock of hair, she will give  
an accurate description of their leading traits of character  
and peculiarities of disposition; market changes in past and  
future life; physical disease, with prescription therefor;  
what business they are best adapted to pursue in order to be  
successful; the physical and mental condition of their mar-  
ried partners; and hints to the harmoniously married.  
Full delineation, \$2.00, and four-cent stamp.

Address, Centre Street, between Church and Prairie Streets,  
April 4, -11

White Water, Walworth Co., Wis.

**PSYCHOMETRY.**

POWER has been given me to delineate character,  
to describe the mental and spiritual capacities of persons,  
and sometimes to indicate their future and their best  
locations for health, harmony and business. I have been  
solving out of this, and I please send me their handwriting,  
state and sex, and if able, enclosed \$2.00.

JOHN M. SPEAR, 1114 Callowhill St., Philadelphia. 11-17

**FREE TO BOOK AGENTS.**

AN ELEGANTLY BOUND CANVASSING BOOK  
for the best of all business. Family Bible ever published  
will be sent free of charge to any book agent. It contains  
over 700 fine illustrations, and agents are meet-  
ing with unprecedented success. Address JOSEPH CLARK  
& CO., Boston, Mass.; New York City; Pittsburgh, Pa.;  
May 30, -5w

**\$2000**

A MONTH TO AGENTS  
to sell the IMPROVED "HOME  
MAKING" SEWING MACHINE.

JOSEPH CLARK & CO., New York City; Pittsburgh, Pa.;  
May 30, -5w

**PHOTOGRAPHS OF MISS LIZZIE DOTEN.**

We have received some very fine Carte-de-Visite  
photographs of Miss Doten, the talented Poetic-Medium, author  
of "Poems from the Inner Life." "Poems of Progress,"  
etc.

Price 25 cents.

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. WILBER,** 62 West Lake Street, Chicago, Ill.,  
a physician of twenty years' practice, treats diseases  
solely by Magnetism, applied personally, or by means of  
Magnetic Paper. Sent by mail, One Dollar.

April 11, -5w

**SAVE THE CHILDREN.**

DR. CUTLER, 71 Tremont Street, has been  
successful in all cases of Family Bible ever published  
with children. Cancers and Tumors cured without  
the knife. Board and Rooms, if desired. Address by letter,  
\$2.00. 6w-1 May 25.

**DR. J. R. NEWTON,** Arcade Hotel, Sacramento,  
to Cal. April 4.

## Camp Meeting.

**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. J. RICHARDSON.

Commencing on Wednesday, the 22d day of  
July next, and Continuing Three Weeks.

DR. A. H. RICHARDSON, of 85 Main Street, Charles-  
town, will have the entire 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 PIETISM  
(not Anarchy), under whatever name, are cordially invited  
to join with us on this occasion.

The Managers reserve the right to expel from the grounds  
any and all persons whose conduct is persistently such as  
to annoy and disturb the harmony of the "Camp," or  
who violate established regulations for the "Camp." For  
particulars see Banner of Light, May 9th.

Boston, May 14th, 1874.

H. F. GARDNER, [Manager].

A. H. RICHARDSON, [Manager].

N. B.—The First "Grand Union" Picnic of Spirit-  
ualists for 1874 will be held at the above Grove on  
Wednesday, June 26th. 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. FOLSON.**

The widely known Spiritual Clairvoyant, examines pa-  
tients from 9 o'clock A. M. to 3 o'clock P. M. daily.

DR. STORER will personally attend patients, and  
whenever spiritual insight and practical judgment and ex-  
perience can accomplish, will be employed as heretofore in  
curing the sick.

Patients in the country, and all persons ordering DR.  
STORER'S NEW VITAL REMEDIES, for Chronic  
and Nervous Diseases, will address

**DR. H. B. STORER.**

Jan. 3.

**THE MENTAL MAGNETIC CURE,**

AS PRACTICED BY DR. CHEEVER.

TRAUMATIC disease—Acute or Chronic—restores  
to health twenty-five in the hundred, without the use  
of drugs. Others, those with susceptible temperament  
and conditions, require medicine. A full examination  
determines the location and nature of the disease, and the  
medicines we administer are made by the patient's  
made penetrating, operative and remedial, by the aid of  
the Magnetizing process, by which HAINESMAN increased  
the power of his medicines—hence, a few drops of his  
cure on the lungs, eradicating cancer through the serous  
surface, magnetizing for curvatures of the spine, and ex-  
tending and relaxing other forms of disease, or damaged  
conditions. Amnesia, the sufferings attending gesta-  
tion and parturition, are controlled and diminished under  
this excellent treatment.

All knowledge is not empirical. The microscope, sym-  
ptom, clairvoyance, intuition and other gifts, impart in-  
formation relative to the invisible medicine powers which  
constitute animal life, and the method or means of pre-  
serving it, or restoring it to harmonious order. SWEE-  
T, EXCELLENCE, a hundred years ago, asserted and proved  
that the generally accepted theories relating to the circula-  
tion and the nerves were founded upon error and fraught  
with injury.

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

May 30, -5w

**MRS. M. SUNDERLAND COOPER,**

THE Original New England Medium, No. 38 Milford  
Street, Boston, Rooms 10 A. M. to 4 P. M.

June 6, -5w

**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. 13w-1 April 25.

**MISS S. F. NICKERSON.**

TRANCE and Business Medium, 15 Devon House, A. M.  
to 6 P. M. Public Sittings Sunday and Wednesday eve.  
June 13, -4w

**Magnetic Treatment.**

DR. W. DUNN, 84 Tremont Street, Boston, 10.  
Office hours, 9 to 12 and 2 to 5. A lady in attendance  
for female patients. Patients visited at their residences  
when desired. 13w-1 May 16.

**MRS. JENNIE POTTER,**

TRANCE MEDIUM, 11 Oak Street, 3 doors from 418  
Court Street. A. M. to 9 P. M., Sundays 2 to 9 P. M.

June 6, -4w

**NEW REVELATION.**

MEDIUMS developed by the use of Electricity. Private  
and public sittings, 34 Court Street, Boston, every Sunday  
at 3 P. M., at Mrs. DR. CUTLER'S, 71 Tremont Street,  
June 13, -4w

**MRS. R. COLLINS.**

CLAIRVOYANT and Trance Medium, and Healing Medium,  
No. 9 East Canton Street, Boston. 13w-1 May 16.

**MATERIALIZATIONS.**

MRS. M. HARRY will hold a Dark Seance at No. 4  
every Concord Square, Boston, for Physical Phenomena,  
the "Light" at 8 o'clock same evening. Admission to each  
Seance \$1.00. Seats secured previously. 4w-1 June 6.

**TRANCE MEDIUM.**

MRS. JENNIE F. CLARK, the widely-known Spirit-  
ual Clairvoyant, Developing Medium, will attend to  
patients at her residence, 25 Warren Avenue, Boston, Hours  
from 10 A. M. to 2 P. M. 4w-1 June 6.

**HAS great success in all cases of Nervous Debility, Liv-  
er, or Bilious, and Female Complaints, at home Mon-  
days, Tuesdays, Thursdays and Fridays, from 10  
No. 8 East Brookline Street, Boston. 13w-1 Aug. 30.**

**MRS. HARRY.**

TRANCE MEDIUM, No. 1 Concord Square, Boston.  
Office hours from 9 to 5. Public sittings every Friday  
evening. Tickets 50 cents. 13w-1 May 9.

**TEST, BUSINESS AND CLAIRVOYANT PHYSICIAN.**

MRS. C. H. WILDES has resumed business  
for a short time, at No. 4 Montgomery Place, Boston.  
Trance, Wednesday and Thursday, from 9 to 12.  
Terms \$2.00. 4w-1 June 6.

**MRS. L. W. LITCH, Clairvoyant Physician**

and Trance Medium, has removed to 109 Court Street,  
Boston. Circles Sunday and Tuesday evenings.

June 6, -5w

**A. S. HAYWARD** exercises his *Powerful Mag-*

*netic Gift* in quick healing of a large class of diseases,  
and sometimes to indicate their future and their best  
locations for health, harmony and business. I have been  
solving out of this, and I please send me their handwriting,  
state and sex, and if able, enclosed \$2.00.

JOHN M. SPEAR, 1114 Callowhill St., Philadelphia. 11-17

**DR. F. HATCH, Magnetic Physician,** has re-  
moved to 225 Tremont Street, corner of Elm Street,  
Boston. Consultation free. Office hours from 9 A. M. to  
4 P. M. Residence, "Hyde Park." 4w-1 May 30.

**JULIA E. WRIGHT, Test Medium, Clairvoyant**

and Magnetic Physician. Correct examinations by lock  
of hair. Hours 9 to 11 A. M., 2 to 6 P. M., up to two nights.  
May 30, -4w

**SAMUEL GROVER, Healing Medium, No. 30**

Dover Street (formerly 23 Dix Place), Dr. G. will at-  
tend to patients if requested. 13w-1 May 14.

**MRS. FRANK CAMPBELL, Clairvoyant Physi-**

cian and Spirit Medium, has moved from 9 to 12 and 2 to  
5, 618 Washington Street, Boston. 11w-1 May 30.

**LIZZIE NEWELL, 31 Winter Street, Boston,**

Healing, Test and Business Medium. Examines from  
lock of hair. Terms \$2.00. 4w-1 June 6.

**MRS. ELDRIDGE, Clairvoyant Physician and**

Trance Medium, 7 Oak Street, Boston. Hours 9 to 9.

June 6, -4w

**MRS. YORK, Business and Healing Medium,**

34 Harrison Avenue, Boston. 4w-1 May 30.

**DR. B. FRANKLIN CLARK, 32 Russell Street,**

Charlestown, Mass., who was one of the first Electric  
Physicians in this country, has resumed practice, and will  
visit patients wherever in New England. Letters answered.  
June 13, -4w

**THE MASTREON;**

Reason and Recompense.

A REVELATION CONCERNING THE LAWS  
OF MIND AND MODERN MYSTE-  
RIOUS PHENOMENA.

BY MARCUS R. K. WRIGHT.

The Self-Made Author and Seer.

Price \$1.25, postage 14 cents.

For sale wholesale and retail by **COLBY & RICH,** at  
No. 9 Montgomery Place, corner of Province Street (lower  
floor), Boston, Mass.

**SHAKER TRACTS FOR THE TIMES, NO. 1**

**TRUE LOVE, WHAT IT IS, AND WHAT IT IS NOT.**

By A. B. Davis. With an Appendix.

Price 5 cents, postage 1 cent.

For sale wholesale and retail by **COLBY & RICH,** at  
No. 9 Montgomery Place, corner of Province Street (lower  
floor), Boston, Mass.

June 13, -4w

## Miscellaneous.

**JUNE & JULY,**  
**VISIT**  
**"OAK**  
**HALL,"**  
**BOSTON,**  
**FOR**  
**BOYS'**  
**AND**  
**GENTLEMEN'S**  
**CLOTHING.**

**G. W. Simmons & Son,**

**32 to 38 NORTH STREET.**

June 13, -2w

**Notice Extraordinary!**

**THE**

**WILSON SHUTTLE**

**SEWING MACHINES**

Are the Best and Cheapest

**FIRST CLASS**

**SEWING MACHINES**

IN THE WORLD!

And Received the Grand

**SILVER PRIZE MEDAL**

AND DIPLOMA OF HONOR AT

Vienna, 1873.

Warranted for Five Years, and sold on easy

Monthly Payments.

**AGENTS WANTED.**

**WILSON SEWING MACHINE CO.,**

622 Washington Street,

Boston, Mass.

June 13, -5w

**THE FREEMAN.**

The only Free Religious Publication

West of the Mississippi.

The Organ of all the Liberal Religious

Societies in Kansas.

Circulates in every part of Kansas, Nebraska,

Missouri, Iowa and Colorado, and generally

throughout the United States.

Gives more Liberal Premiums to Subscribers than

any other Journal in this country.

PRICE ONLY TWO DOLLARS A YEAR.

CONTAINS sixteen large pages of choice reading mat-  
ter, Editorial Articles and Communications on all Cur-  
rent Topics, and a large amount of selected Miscellany,  
Poetry, Stories, Historical Sketches, etc.

A representative of the Liberal and Progressive Sentiment  
of the West.

**BOLD, INDEPENDENT AND RADICAL!**

TERMS: One copy, one year, \$2.00. For a club of five  
subscribers, accompanied by the money (ten dollars,) we  
will send to any address, in addition to the papers, a copy  
of the BANNER OF LIGHT for one year.

One copy for three months, \$1.00.

**AGENTS WANTED.** To whom liberal commissions  
will be given. Send for our terms and instructions to  
Agents.

Address—



## Pearls.

And quoted tales, and jewels fair words long,  
That, on the streets, had foregone of all time,  
Marked forever.

THE GREAT  
out all the great, low low  
Are just to heaven, and to their true true.

Gratitude is the true way, and our hearts in the light of  
Another's kindness. H. H. Beecher.

How often it is, when we are  
Tossing on the sea of life,  
And hearts are more than hearts,  
And sinners far than sinners.

THE GREAT  
out all the great, low low  
Are just to heaven, and to their true true.

Work is the weapon of honor, and the who lacks the weapon  
Will never triumph.

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Are just to heaven, and to their true true.

with the account as it stands, on that showing.  
How foolish I would have been, or unfortunate,  
if at the first I had struck some of my lean ex-  
periences, and then said the mine did not pay, as if  
I knew it all! That seems to have been the way  
with the wise (?) generally, or many who con-  
sider themselves wise, in investigating this sub-  
ject, and it is the way I luckily missed, for reasons  
mentioned. I am glad also that Prof. Wallace  
found a nugget in his experience; or, using the  
fishing-illustration, caught a trout, and now en-  
dorses the brook as I do.

I have always felt kindly disposed to those who  
have investigated, or thought they had, and then  
retired with the verdict, "there is nothing in it."  
For I ran and escaped just that chance, for I know  
I would not have persevered if I had struck at  
first some of the fifth-sixteenth of my expe-  
rience, instead of some of the one-sixteenth. I  
think those wise investigators who do not get sat-  
isfaction, should be charitable to those who do,  
and not suppose that the satisfied are so on the  
same experience that dissatisfied them: the testi-  
mony of so many should make even the wise  
(?) modest. Mr. Wallace has made this point so  
clear in his notable article referred to, that I  
think it significantly one of the signs of the times,  
and I close referring the reader to that.

## A Soldier's Widow and Children in Need.

A case of urgent need has come to our notice,  
which has strongly enlisted our sympathies, and  
which we lay before the readers of the Banner in  
the hope that some hearts may respond, some  
purses may open to help a poor widow and  
three little children, who on the point of be-  
ing turned into the street because unable to pay  
their rent, which was in arrears. We looked up  
the case. We found the woman was a soldier's  
widow. She occupied a tenement at the High-  
lands, consisting of a little store with one small  
room behind it. She had managed to support  
herself and children by her own exertions and  
help from older children, until the panic  
came and out down her last wages. It was  
not long before her little store was sold, and  
she and her children were left in a very  
desperate situation. Her husband had been  
killed in the war, and she had no other re-  
sources. Her children were in need of clothing,  
and she was unable to provide for them. We  
looked up the case. We found the woman was a  
soldier's widow. She occupied a tenement at the  
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long before her little store was sold, and she and  
her children were left in a very desperate situa-  
tion. Her husband had been killed in the war,  
and she had no other resources. Her children  
were in need of clothing, and she was unable to  
provide for them.

From our conversation with her, and her ac-  
count of the way she had managed to keep her  
head above water under almost desperate cir-  
cumstances, from the ingenuity and business  
tact she had displayed in the disposition of her  
seamy capital—we felt confident she would suc-  
ceed, could she but find some friend or friends  
to lift her over this one dark gulf. We did what  
we could. We raised money to pay her rent and  
buy a few trinkets to put in her store window. It  
was all we could do—but it is not enough. Another  
month's rent is coming due. Had she but fifty  
dollars or a hundred dollars to stock her little  
store, her way would be assured, for it costs but  
a trifle for her to live. A four-cent loaf has fur-  
nished many a meal for herself and little ones.  
She is prudent, neat, and industrious.

Oh friends! how many fifty dollars are spent  
for the pleasure of the day that might make this  
family of God's children happy, and save them  
from bitter distress. Shall it be so? Shall it be  
so? Who will help to lift the heavy burden from  
this poor widow's shoulders and send her on her  
way rejoicing?

Mrs. A. F. DEWITT.

We endorse the above statement in full.  
The subject is a soldier's widow, and a most deserv-  
ing person. Spirit Theodore Parker has caused  
in the past certain amounts to be given to the  
lady from the "God's Poor Fund," which our  
kind friends, from time to time contribute to-  
ward the good work of alleviating suffering.  
The lady writes called upon us recently, and we  
subscribed \$10 to aid in making up the sum de-  
sired by her for her *prole*. We hope the gen-  
erous-hearted among our readers will lend a wil-  
ling ear to the call of Mrs. DeWitt.—Ed. B. of L.

## Woman.

The U. S. House Judiciary Committee, to  
whom was referred the petition of Susan B. An-  
thony for a remission of the fine imposed by  
Judge Hunt, renews, in uncertain language,  
their commendation of the course pursued in re-  
fusing Miss Anthony her right to a verdict by  
the jury, and recommend that the fine be re-  
mitted.

The efforts of the friends of Woman Suffrage  
are being centered on the State of Michigan—  
funds for the carrying on of the political cam-  
paign being raised and forwarded by the socie-  
ties in Pennsylvania, Missouri, and elsewhere.

The trustees of the Boston Public Library have  
forbidden the circulation of Marie Howard's  
book, "Papa's Own Girl," on the ground that it  
is coarse. The book is written from an open  
heart, and is full of truth and real passion,  
but they are afraid of the women's principles it  
advocates. The object of the book is "to give  
expression to the legal and social disabilities of  
women, and further, to the outrageous injustice  
of our industrial system, by which the producers  
of wealth are so robbed of it that the army of  
paupers is yearly increasing." They are afraid,  
she says, that "it may tend to teach the  
industry of the country how incompetent is the  
management which controls the distribution  
of the results of labor, and how simple the meth-  
od by which our social and industrial relations  
may be harmoniously organized."

A fundamental idea with the organizers of  
Boston University was, and is, that a University  
should exist not for one sex merely, but equally  
for the two.

FEMALE EDUCATION IN RUSSIA.—The Rus-  
sian Government has, at the recommendation of  
an Imperial Commission-appointed to consider  
the question, resolved to establish a college at  
St. Petersburg, in which ladies are to be trained  
for the calling of school-mistresses, both for  
the lower and higher grades of girls' schools.  
Students in this college will be required to select  
one particular science as their specialty, but be-  
yond that they will receive instruction in general  
subjects; Latin will be taught in all classes—  
nine lessons a week—except to such students as  
apply themselves to mathematics as a special  
subject. In order to pass the examination, a  
three years' course of study will be indispensa-  
ble. The college is open to married as well as  
unmarried students.

The members of the New York Woman Sur-  
frage Association number between ten and  
twelve thousand, and the association has reached  
these proportions in six years from a mere  
handful. The annual expenses are \$2000, and  
this is raised by private subscription.

The Rev. Henry Ward Beecher makes this sensible re-  
ply to the Christian Union to a query as to whether it is  
wicked to dance: "It is wicked when it is wicked, and not  
wicked when it is not wicked. In itself it has no more  
moral character than walking, wrestling or rowing. Bad  
company, untimely hours, evil dances, may make the  
exercise evil; good company, wholesome hours, and home  
influences, may make it a great benefit."

## Spiritualist Lectures and Lyceums.

John A. Andrew Hall, Free Meetings.—Lecture by  
Mrs. S. A. Floyd, at 3 and 5 P. M. The audience privi-  
leged to hear any spiritualist. The children's  
Progressive Lyceum, No. 1, which formerly met in Eliot  
Hall, will hold its sessions at this place, corner of Chauncy  
and Essex streets, every Sunday, at 10 o'clock. G. W.  
Fletcher, Secretary.

Colburn Hall, 125 Tremont street.—Sunday morning, el-  
der, Mrs. B. B. Howland, medium. At 1 P. M., a free circle.  
All mediums invited. Evening, free conference, Thos. E.  
Moon, President. A Lyceum also meets in this hall,  
corner of Chauncy and Essex streets, every Sunday, at 10 A. M.  
and 3 P. M. Free speakers or test mediums always  
present.

Spiritualist Union.—At a special meeting of the Board  
of Managers of the Boston Spiritualists' Union, June 16th,  
the subject of Sunday evening meetings came up for con-  
sideration, and in view of the limited attendance likely to  
be maintained in the coming months, it was voted to suspend  
the meetings for the present.

Due notice will be given of the next meeting of the Union,  
probably in September next, when it is hoped the mem-  
bers will come together with renewed energy for active fac-  
ing during the fall and winter campaign.

Colburn Hall, 125 Tremont street.—On the evening of Wednesday, June  
16th, Mr. and Mrs. W. H. Durall celebrated the 25th anni-  
versary of their marriage at their residence, 51 Ferdinand  
street, Boston. Speaking at Mrs. Durall's, A. H.  
Richardson, Mr. Jewett, Mr. Durall, and others, singing  
by the audience, social converse and refreshments, were  
the order of exercises, the programme being carried out  
under direction of Mrs. H. H. Hatch, of Charlestown Dis-  
trict.

During the evening the Masonic Fraternity was represented  
by Mr. John Viall, who presented to Mr. Durall, in the  
name of the East Superior Lodge, No. 1, of Charlestown, a  
gold watch, sash, and other tokens of esteem. Mr. W. W. Kilday,  
in behalf of the Boston Fairway Department, bestowed on  
Mr. Durall a valuable gift of the "Street Map Department  
of the Boston Gas Light Company," (with which Mr. Du-  
rall is connected), gave a choice set of some twelve pieces;  
the "Office Department" of Mr. Turner & Reed, Davis  
& Parnum, of Waltham, the John A. Andrew Hall Chil-  
dren's Progress Lyceum, and many private individuals,  
also contributed generously to the liberal display of friend-  
ly remembrances.

## New Publications.

ETHANASYS, or, Happy Talk toward the End of Life,  
by William Mountford. This beautiful book, both exter-  
nally and internally, is full of those elevated thoughts which  
the sufferer has to turn upon as it advances with its experi-  
ence. It was published as a sort of germ-volume a dozen  
years ago, and the author remarks in his most interesting  
preface that he now feels as if he were "editing his own  
earlier self."

The reading of the prefatory part is a necessary portion  
of the appreciative enjoyment of the whole. The perusal  
of such a book cannot fail to enrich the soul. It especially  
suits the meditative mood, into which the mind is thrown  
when thoughts of the unseen and the mysterious trail their  
shadows across its landscape. The topics it treats in its  
wide range are varied enough to attract and instruct all  
classes of readers. It is a book of the age, a book of  
death, life, immortality, resurrection, death, a New Birth,  
Dependancy, Listening to the Past, Poverty, Flowers and Beauty,  
Wisdom of Humility, Religious Melancholy, Action, Patience,  
Love of Life, and a long list more. Every page is alive with  
spiritual suggestions. The beauty of these colloquial essays is  
their freedom from the slightest taint of egotism. Mr. M. offers  
them as a product of his mind, and not as a product of his  
pen. The reader is not to be misled by the title, which is  
intended to raise the drooping spirit, energize the flagging  
thought, and inspire the wearied and doubting nature, is  
evident from the very eagerness with which the soul drinks  
in every suggestion they have to offer. Published by J. B.  
Osmond & Co.

THE ATLANTIC for July—H. O. Houghton & Co., 219  
Washington street, Boston, publishers—offers another in-  
teresting volume, entitled "The Atlantic," a collection of  
with an extended list of contents in prose and verse, among  
which two excellent poems by Bret Harte and Joaquin  
Miller glitter like stars. The regular departments are also  
abundant and well sustained.

## Mercy to Animals.

Among civilized people there can never be but  
one opinion with regard to the Golden Rule. As a  
sacred utterance it commands our obedience. As a  
maxim of life it is above all others. So likewise the  
principles of justice, mercy and humanity, will ever remain  
a part of our better nature, and any cause that brings  
these attributes more prominently before the world, will  
ever have the sympathy and respect of all right thinking  
people. For these reasons, the objects of societies for the  
prevention of cruelty to animals will always be regarded as  
most important, and deserving of encouragement and sup-  
port, far and wide, not only on account of the benefits to  
the animal creation, in lessening the sufferings ignorantly  
or wilfully inflicted by man, but also on account of the  
benefits to the human creature, who, by the diffusion of  
principles of humanity, and thus indirectly, and almost  
surely, elevating the character of all who come within  
the influence of such teaching. The punishment of  
cruelty, although one of the most obvious functions of a  
society organized for the purpose of protecting animals, is  
a small part of its usefulness. Every case that is made  
judicial example of, acts as a warning to like-minded  
individuals. It proves to the vicious that they cannot  
escape punishment, and to the uncom-  
plaining creatures, with impunity; and the thoughtless  
are wondrously caused to brutes must not be permitted  
while friends of animals can prevent their wrongs.—Wayne  
Hovey, in *The Animal Kingdom*.

Mrs. Emma Harding-Britten's "Proposition for the Revival and Better Conduct of our  
Spiritual Meetings," in the Banner of the 6th  
Inst., is of a character well calculated, in its gen-  
eral tenor, to secure the full sympathy of every  
well-disposed Spiritualist, every friend of good  
order. But anything savoring of ritualism will  
scarcely find favor even among the high-toned  
and most orderly. Prepared in a like style  
woman, may fail to strengthen the flock. If we  
are to have vocal prayer, let it be extempore,  
fresh and warm from the inspiration of the mo-  
ment. Prayer done up in packages for future  
use may prove useless.

The latter portion of the first paragraph of  
Mrs. Britten's last hall column, reads as follows:  
"That none may apprehend lest the music I  
offer for this purpose may be beyond the power  
of ordinary singers to execute, I will state that  
my own choir of Hall choir were all amateurs,  
and that their chief point of excellence was their  
zeal in studying and their inspiration in execut-  
ing the parts allotted to them."

Now, as ordinary singers are not all amateurs,  
but are on the average defective, more or less, in  
taste, not always remarkable for their zeal in  
studying or inspiration in executing the parts al-  
lotted to them, what assurance have we that the  
music in question may not be beyond the power  
of ordinary singers to execute? With the fore-  
going exceptions, we bid Mrs. B. a hearty "God-  
speed."  
HAROLD N. SPOONER.

## Foreign Items of Interest.

Mrs. Cora L. V. Tappan made her third visit  
to Brighton, Eng., Sunday, May 24th, lecturing  
on "Spiritualism: its Advantages to the Pres-  
ent and Future Life," in Grand Concert Hall.  
The local press spoke in kind terms concerning  
her effort, some of the papers having lengthy  
reports—namely The Mail (three columns),  
and the News (one-and-a-half columns). Ac-  
cording to the Sussex News: "There was a nu-  
merous audience, from fifteen hundred to two  
thousand being present, by whom the address  
was listened to with respectful attention."

Dr. Monck has recently been enlightening the  
Birmingham press reporters by a series of pri-  
vate daylight séances.

M. Bugnet, the Paris spirit photographer, is on  
a visit to London.

A correspondent of the London Medium and  
Daybreak thinks the terms "Psychograph" and  
"Psychographer" to be more euphonious than  
"Spirit-photograph" and "Spirit-photographer."

J. J. Morse's appointments indicate that he is  
actively employed at present.

Dr. Sexton presided at a meeting held at  
Quebec Institute, Thursday, May 21st, where ad-  
dresses were made by Mrs. Tappan and Messrs.  
Jones, Morse and others.

GERALD MASSEY'S SUCCESS IN AMERICA.—  
Mr. Colby, editor of the Banner of Light, in a  
private letter, dated May 13th, says: "Mr. Mas-  
sey left Boston for New York and home this  
evening. Financially his orations in this country  
were a complete success, and he was well  
liked by all liberals wherever he went, but hated  
by the bigots of course. So there was just op-  
position enough to make things lively. Mr. Mas-  
sey won hosts of friends here. His farewell dis-  
course in the Music Hall in this city was a great  
ovation."—London Medium and Daybreak.

## Letter from Herman Snow.

DEAR BANNER—I write now for a special and  
somewhat personal object, but one in which, as  
I think, you as well as myself will feel a personal  
interest. After a long and careful consideration  
of the subject, I have at length made up my mind  
to sell out my business here as soon as I am able  
to secure a suitable successor. It is not neces-  
sary for me to trouble you with the special rea-  
sons for my course. I will say, however, that it  
is not because there is a want of fair business  
prospects. On the contrary, there is such a con-  
stant and strong tendency toward enlargement,  
that, with a person of firm faith and good mer-  
cantile capacities, a very large business in the Lib-  
eral Book Trade might soon be established in  
this grand and rapidly advancing region of the  
Pacific. Already, during my nearly seven years  
of effort, I have been able to concentrate the  
Spiritual and Liberal patronage of almost the en-  
tire country—from the British territory on the  
north, to Mexico and even South America at the  
south, and from the Salt Lake valley on the east,  
to many of the islands of the Pacific, and in some  
cases to China on the west. And I do not wish  
to surrender my important foothold in this far  
West of our country, unless it be to some one  
fitted to do the work at least as well as myself.  
And it is such an one that I am now anxious to  
secure as my successor—a desire in which, as I  
do not doubt, I shall have the hearty sympathy and  
cooperation of the Banner firm, who, perhaps,  
more than all others, must be interested that an  
efficient and reliable person be found to take my  
place. One thing more should be said, to pre-  
vent unnecessary trouble to all concerned: A  
cash capital of from \$5,000 to \$10,000 will be ne-  
cessary to maintain the business in its present  
shape; but a considerably larger capital might,  
nay, ought to be employed in order to the proper  
enlargement of the business in the hands of some  
enterprising person well posted in the general  
book trade.

Most cordially and fraternally yours,  
HERMAN SNOW.  
San Francisco, Cal., June 1st, 1874.

Among the novelties now going on is the  
"GREAT DEBATE ON SPIRITUALISM" at Lyceum  
Hall, between Elder Miles Grant, of Boston,  
an Adventist, and W. F. Jamieson, of Chicago,  
a Spiritualist. The "question before the meet-  
ing" is—"Resolved, that the phenomena of Spir-  
itualism proceed from demons." Elder Grant  
supports the affirmative of this view, quoting  
Scripture with great fluency and readiness, call-  
ing for the record of spiritual manifestations  
there given, including the seven devils cast out  
of Mary Magdalen, and taking the ground that  
these demons are in men just as a mesmerizer is  
"in" his subject—the Saviour casting them out  
by breaking the current. Mr. Jamieson quotes  
Scripture in reply, not so much because he be-  
lieves that testimony to be infallible as for the  
avowed purpose of turning his opponent's wit-  
ness against himself; and he does not assume, in  
defending Spiritualism, that the spirits come  
from the other world, but that there is a spirit in  
man which does not go out when the body dies,  
but remains here with us, and which often makes  
many wonderful demonstrations.

Ex-Mayor Calley presides and acts as time-  
keeper; but whether because of his past official  
position, or his interest in the subject, or his  
reputation for the casting out of ardent spirits,  
does not appear. At any rate he occupies the  
sofa with an impartial air, holds the watch, and,  
when each twenty minutes is up, announces that  
the floor belongs to the contestant who does not  
happen to be speaking. And the moment he  
does this the man speaking stops short, even  
though he may be in the middle of his most elo-  
quent passage. Each speaker has a table, em-  
bellished with a formidable array of books and  
other authorities, and takes notes of such points  
as require demolition or other attention. We do  
not suppose that either side will make conver-  
sations, but presume that each set of adherents will be-  
lieve that the other side has been used up.  
Judging from the applause, we should say that  
the Spiritualists were the most numerous rep-  
resented among the hearers; but the Adventists  
often give sturdy utterance of approval at some-  
thing which the Elder says, besides throwing in  
an occasional "amen." Both speakers have  
pretty sharp wits, and the audience enjoys the  
match. The debate began on Monday night,  
with the intention of being continued five even-  
ings.—Salem Gazette.

## Movements of Lecturers and Mediums.

Lyman C. Howe (speaker) has of late been inter-  
esting the Spiritualists of Troy, N. Y., by his eloquent  
discourses.

M. J. Wentworth speaks at Palmyra, Me., June 28th.  
Henry C. Lull has just closed a very successful lecture  
engagement at Marlborough, Mass., and is now ready to an-  
swer calls as an inspirational speaker and trance medium.  
During the month of August, also the last Sabbath in June,  
Oak Hall at Hotel Norwood, corner Washington and  
Oak streets, Ash street entrance, Room 2, Boston, Mass.,  
W. F. Jamieson is engaged to remain another Sunday at  
Salem.

Will also deliver a lecture there, Friday evening,  
on "Boys' and Days"—a semi-serious, semi-humorous lec-  
ture. Is also engaged to speak at Melrose, Tompkins Co.,  
N. Y., for August. Address for engagements, care of  
Banner.

Mrs. Sarah A. Byrnes, of Wollaston Heights, is engaged  
to speak before the Central New York Association of Spir-  
itualists at Waterville, Oneida County, N. Y., upon the  
27th and 28th of June. Mr. A. E. Simmons, of Wood-  
stock, Vt., will also speak on the same occasion.

Wm. Brunton is creating profound interest in the cause  
in New York City by his June course of lectures there. He  
is a fine speaker, and should be constantly engaged.

Mrs. Dr. M. A. Amphlett will answer calls to lecture.  
Address her at 15 South Halsted street, Chicago, Ill.  
Geo. A. Fuller, Agent N. H. State Association of Spir-  
itualists, will speak in Washington, N. H., June 21st; and  
June 24th at Lempster.

## To Correspondents.

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

C. J. B. McARTHUR, O.—Send papers you mentioned.

## God's Poor Fund.

Since the last report the following sums have been re-  
ceived at this office, for which the Spirit President of our  
Free Circle sends to the donors his grateful thanks:  
H. J. H., New York City, who says:  
"He prays; the lamp that burns by night  
Dries up his oil to lend the world the light."  
—Shakespeare..... 2.00  
Mrs. L. L. Boston..... 2.00  
Dr. E. C. Burlington, Wis..... 1.00  
G. C. Cleveland..... 1.00  
S. J. Elliot, Ill., N. Y..... 1.00  
S. J. Norstrom, Calis, Me..... 2.00  
J. P. J. Clifton..... 2.00  
P. B. Jackson, Greenboro, S. C..... 1.00  
"Friend to the Poor," Philadelphia..... 5.00  
Martin Hixon, Providence, R. I..... 1.00  
Herbert Colley, Cambridgeport..... 1.00  
L. B. California..... 1.00  
Total..... \$22.65

## The Day-Colechester Relief Fund.

Since the last report the following sums have been re-  
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Dries up his oil to lend the world the light."  
—Shakespeare..... 2.00  
Mrs. L. L. Boston..... 2.00  
Dr. E. C. Burlington, Wis..... 1.00  
G. C. Cleveland..... 1.00  
S. J. Elliot, Ill., N. Y..... 1.00  
S. J. Norstrom, Calis, Me..... 2.00  
J. P. J. Clifton..... 2.00  
P. B. Jackson, Greenboro, S. C..... 1.00  
"Friend to the Poor," Philadelphia..... 5.00  
Martin Hixon, Providence, R. I..... 1.00  
Herbert Colley, Cambridgeport..... 1.00  
L. B. California..... 1.00  
Total..... \$22.65

## Benevolent Fund for Sending this Pa-

per Free to the Poor.

Receipts since last acknowledgment:  
Joseph P. Hazen, New York..... \$1.00  
W. H. M., Marlborough, Mass..... 1.00  
Mary C. Stearns..... 1.00  
Martin Hixon, Providence, R. I..... 1.00  
H. J. H., New York City..... 3.50  
Total..... \$5.50

## Spiritualist Grove Meeting.

A Spiritualist grove meeting will be held at Dr. Newell's  
grove, near Readville, first station beyond Hyde Park,  
Mass., on Sunday, the 23rd of June, by Mrs. Taber, Thom-  
as Cook and Frank T. Ripley, mediums. Other mediums  
and everybody are invited. To go from Boston, take the  
cars on the Hartford and Erie road at the foot of Summer  
street. Fare fifteen cents each way. Leave for Readville  
station, Sunday trains are also run on the Boston and  
Providence road.

## AGASSIZ AND SPIRITUALISM:

INVOLVING THE INVESTIGATION IN 1857

## By Harvard Professors.

BY ALLEN PUTNAM.

In this work, Mr. Putnam, who was present at the so-  
called investigation of Spiritualism by certain Professors  
of Harvard University, has given a carefully-written and  
authentic history of that famous transaction, which exhib-  
its very clearly and forcibly the deteriorated and unscien-  
tific spirit and method of the investigation. The motives, char-  
acter and immediate aims of the parties then concerned are  
commented upon kindly and yet with freedom and obvious  
 candor. Though such a candid and forceful exposure of  
broadest themselves and malign their cause, no indices of  
personal resentment are to be seen in the force of his com-  
ments. He gives facts to administer their own reproofs, while he  
generously defends the motives of several of the prominent  
actors opposed to his views, and puts forward such facts as  
clearly tend to palliate their doings.  
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## BIBLE MARVEL-WORKERS,

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Together with some Personal Traits and Char-  
acteristics of the Miracles and Jesus, or  
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Author of "Natty, a Spirit," "Spirit Works Real, but  
Not Miraculous," "The Power of the Miracles,"<