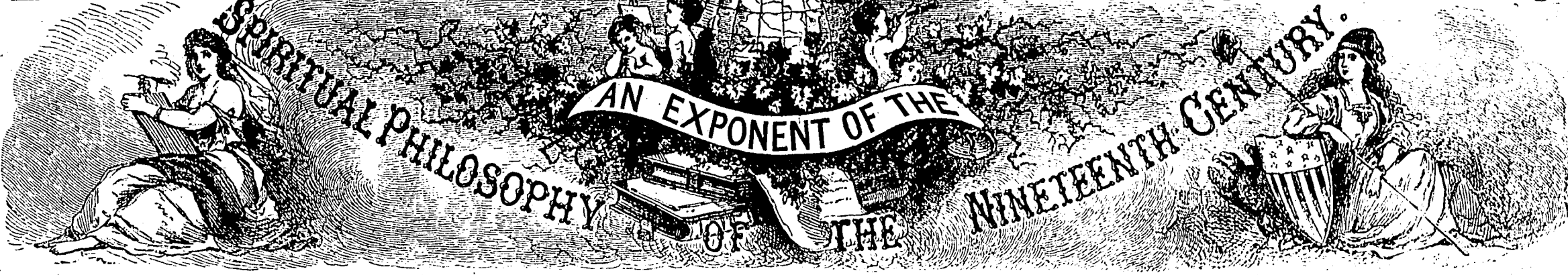


BANNER OF LIGHT.



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Banner Contents.

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Banner of Light.

BOSTON, SATURDAY, JUNE 27, 1874.

PUBLICATION OFFICE AND BOOKSTORE,
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PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all Business Letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

The New York World on Spiritualism.

We republish in full on another page the remarks of the New York World of June 15th on the important article by Alfred Russell Wallace, from the Fortnightly Review, which we have been republishing in the Banner, and shall soon re-issue in a pamphlet edition.

The reluctance of the daily press generally in regard to the fact of the appearance of Mr. Wallace's manful "Defence of Spiritualism" would be amusing were it not at the same time sad. Our newspapers find space for the most impotent trivialities—they will give whole columns to an account of a boy's game at cricket—will chronicle with all the honors the appearance of a trashy novel—but when one of the first scientific men of the day, "a member of a score of learned bodies," as the World admits, comes forth with a carefully prepared account of phenomena which if true must be fraught with the most momentous consequences to the science, philosophy, and religion of the future, the World, and perhaps three or four other of the daily newspapers of the country, are all, among the leading journals, that have the courage to announce the fact.

We thank the World for its candor and fair dealing; and we will endeavor to reply to some of the objections it raises, and some of the misconceptions it falls into. In its reference to the spirit-form that came through the mediumship of Miss Florence Cook, it is a mistake to say that it claimed to be the spirit of "an ancient Egyptian princess." It claimed to be Katie King, alias Annie Morgan, who died about a hundred years ago.

Dr. Carpenter's theory of cerebral action is not advanced by him to explain the higher facts of Spiritualism, for he does not admit those facts. He does not even admit the well-attested phenomena of clairvoyance, which are as much facts to hundreds of thousands of intelligent investigators as the facts of electro-magnetism. With regard to Serjeant Cox's theory of "Psychic Force," it is merely another name for the theory which our old friend Dr. E. C. Rogers advanced as far back as the year 1848, soon after the phenomena through the Fox family were made known. He thought it might lie "within the sphere of the human organization and of mundane agencies" to produce all the phenomena of that period; but they soon increased so in importance that his theory did not cover the facts. He published a book in support of it, and died soon after. President Samson, Professor Mahan, Count Gasparin and Serjeant Cox, have, in their attempted explanations, merely repeated Dr. Rogers's hypothesis, giving it now and then a new name. Dr. Rogers called the operating power "odde force." Serjeant Cox calls it "psychic force." Others call it simply an "unknown force." It matters not. The phenomena have outgrown the theory. To say they are produced by this force, acting through "unconscious cerebration," is no more of an explanation than it would be to say they are produced by the Aurora Borealis.

But the World asks whether or no the spectators may not have been biogitized? We think no one who had taken any serious steps in investigation would put the question. If such men as Benjamin Coleman, Dr. J. M. Gully, Professor

Crookes, Mr. Dunphy, Mr. Luxmoore, Mr. Charles Blackburn, Mr. W. H. Harrison, and many others we could name, were under a hallucination when they thought they saw the materialized spirit, then they can never be sure that they are not acting in a dream. As Mrs. Ross-Church, (Florence Marryat,) who also witnessed the phenomenon three different times, well remarks: "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, is 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 shall hesitate to turn up the gas incalculably less half our friends should be but projections of thought, and melt away beneath its glare."

The World remarks: "There is one test, however, which they have never given to the world, and which, if their system of religion is well founded, it is easily within their power to give."

We protest against the phrase "system of religion." Spiritualism is no more a system of religion than astronomy, chemistry, physiology, are systems of religion. Spiritualism is an inductive science; it deals with facts; it is a doctrine of phenomena—a doctrine evolved under those unquestionable rules of Scientific Method, the first law of which is that whatever phenomenon is, is.

The test which the World calls upon Spiritualists to supply is "the publication of the details of some event, knowledge of which cannot possibly be obtained by any natural method, and the verification of which is subsequently made. For example, the death of Captain Hall in the Arctic regions."

Now, when we are asked, as we often are, by novices in Spiritualism, questions involving this objection, it reflects no discredit whatever on the scientific character of our general facts, if our answer is simply, "WE DON'T KNOW." We cannot say why the evidences you demand of spirit-power or intelligence are not frequently given. Perhaps the spirits are not so eager to condescend and convince you, as we, here in the flesh, think they ought to be. Perhaps a scientist who imagines that a whole troop of spirits ought to flock to him for his suffrage, may be a mere cipher in their eyes. We are no more bound, in defence of our other facts, to explain why spirits do not do so and so—why, for example, they do not bow down to Professors Huxley or Tyndall—than the electrician is bound to explain why there should be certain exceptional relations between light and electricity.

But the truth is, that though many notable occurrences do not cast their shadows before, there are many incidents of a domestic, if not of a public nature, which afford us striking proofs of the operation of a supernatural though not of a supernatural power; for to Spiritualists supernaturalism does not exist. Scientific Spiritualism is death to all superstition; for it teaches that there are swaggers and impostors in the spirit-world as well as in this, and it utters an emphatic caution to all inexperienced inquirers to beware how they trust what they may get, or think they get, from spirit sources. Human reason is not to be superseded, but rather sharpened, by the intercourse opened, for the simple reason that in this age we are, for the first time in human history, regarding the whole subject, as it ought to be, from a scientific standpoint. Heretofore, as in the days of witchcraft, the phenomena have given birth to the grossest superstitions. Now they are destined to be absorbed and transfigured by science, and many shams will be dissipated before the dawning truths.

But we are straying from the questions put by the World. We might reply to them, Was not the late tragedy on the high seas, when the French steamer went down, accompanied by many circumstances indicative of a spiritual wave acting on certain peculiar organizations? Did not Mr. Binger, of New York, see a flower move, independent of touch, which impressed him with the idea of a disaster to the beloved one on the ocean? What does the World say to an incident like the following, which, as every investigator knows, is merely a type of many thousands of well-authenticated incidents of a similar nature? "The night of the burning of the Pacific Hotel, in St. Louis, in 1858, Henry Rochester perished in the flames. A little brother of his, living near Avon, New York, woke screaming at midnight, while the fire must have been going on, and said that the hotel was in flames, and his brother was burning to death. The next day at noon a telegram arrived, confirming the boy's vision in every particular." Almost every family has traditions of occurrences quite as remarkable as this; traditions, also, of the appearances of departed friends, communicating facts, "the verification of which was subsequently made." Spiritualism is crowded with such facts. You may find them in Mr. Epes Sargent's compendious volume "Planchette, The Despair of Science," and also in Mr. R. D. Owen's "Debatable Land."

The World asks for a test, like that of the announcement of the death of Captain Hall, and tells us that such a proof "is obviously easy on the Spiritualistic basis."

We do not admit any such assumption. Such a proof is not "obviously easy." It depends altogether on what may seem to our ignorance the capricious or limited action of spiritual intelligences. It is not something to be summoned; it comes unlooked for, if it come at all. Dr. Edwin Lee, in his "Report upon the Phenomena of Clairvoyance" (London, 1843), mentions the case of the prediction of the death of the king of

Wurtemberg by two different somnambulists; the one having foretold the event four years beforehand; the other, in the spring of the same year having mentioned the exact day, in the month of October, is also the disease (apoplexy). "The exact coincidence," says Dr. Lee, "of the event with the predictions, is not doubted at Stuttgart; and a fortnight ago Dr. Klein, who is now in England, accompanying the Crown Prince of Wurtemberg, having been introduced to me, I took the opportunity of asking him about the circumstance, which he acknowledged was as has been stated, saying, moreover, that his father was physician to the king, who, on the morning of the day on which the attack occurred, was in very good health and spirits."

Here is a bigger fact than the World asks for, for it involves not only clairvoyance, but prevision! The instances of the manifestation of such a power, though innumerable, seem to have been sporadic rather than endemic. It is impossible to explain them on the principle of coincidence. The careful investigator finds them springing up on all sides, among all nations, and in all times, as well as at the present day.

It would be gratifying to Spiritualists to supply the test, suggested by the World, of opening a communication by spirit cable with the Sandwich Islands; but inasmuch as we have to follow Nature obsequiously in our synthesis of facts, and are wholly unable to command her, or to induce her to shape her responses according to our own notions of the fitness of things and the wants of such inquirers as the writer in the World, we must abandon all hope of evoking any such manifestation at present.

All we can say is: Here is a collection of amazing and irresistible facts, against which, for thirty years, the sneers of clever-writers and the angry denunciations of ex cathedra scientists like the Cambridge Professors, and Messrs. Carpenter, Huxley and Tyndall, have been utterly powerless. These facts have multiplied and accumulated in spite of all that ridicule, and all that bitter animosity, religious, scientific and editorial, could do to arrest them or bar them out. They have culminated in the stupendous phenomena of visible and tangible materializations through Miss Cook and numerous American mediums, to which some of the foremost scientific men of the day now testify.

In the language of Mr. Wallace: "Spiritualism is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, 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."

There is much that is baffling, discouraging, disaffecting, and often even offensive in what the thoughtful investigator has to encounter and feebly; but if he is brave and earnest in his truth-seeking, he will keep on, in spite of all rebuffs and all disgusts. It will be like ascending one of those Eastern mountains, where one passes through mists and through morasses, over ledges and peaks of snow—but when he reaches the summit he sees all incongruities harmonized, and all that was rugged softened, and underneath him lies outstretched the beautiful kingdom of Cashmere.

What May Happen to the Church of England.

A London letter says "The Archbishop of Canterbury's bill for the better regulation of the National Church, now being discussed by the House of Lords, is likely to lead to serious consequences. The bill has been prepared, it is rumored, under direct inspiration of the Queen, and is intended to check ritualistic practices. The ritualists are furious, and declare that, if it is carried, the immediate consequence will be a secession of a large number of clergymen and laymen from the Established Church and the organization of a church of their own, with one or two bishops at their head."

Wallace's Defence of Spiritualism.

Owing to the non-reception of the Fortnightly Review for June in season, we are compelled to defer the continuation of Mr. Wallace's article till our next. The article is exciting much attention, and the pamphlet edition which we shall speedily issue, ought to have a place in every Spiritualist library.

More Insane Asylum Abuses.

The State Commissioner of Lunacy has sent a written report to the Brooklyn Supervisors stating that the Kings County Lunatic Asylum is in a disgraceful condition, and many of the inmates are destitute of the necessities of life.

The Quarterly Convention.

Of the New Jersey Association of Spiritualists was held in Newark, N. J., May 30th, L. K. Cooley in the chair. The official proceedings will be published in the next issue of the Banner.

Fourth of July.

Warren Chase is engaged to deliver an address on the Fourth of July, at Colfax, Jasper Co., Iowa. Extensive preparations, we understand, are being made for celebrating the day, and a good time is anticipated by our Western friends.

French Spirit Photographs.

Through the kind attentions of M. Leymarie, editor of the Paris *Revue Spirite*, we have received twelve spirit photographs got through the mediumship of M. Bugnet, who is now exciting much attention both in Paris and London. Mr. Gledstanes, an English gentleman of high reputation, and favorably known to Spiritualists, writes of M. Bugnet: "There is no mistake about his genuineness, none whatever. People that do not like to believe in him need not; there are plenty who do." The following is a translation of M. Leymarie's letter to us:

7 RUE DE LILLE, PARIS, June 2d, 1874.
Messieurs of the Banner of Light:
By Monsieur Agramonte, our reporter, who resides in New York, I send you, in the name of our Society, some spirit photographs, obtained through Monsieur Bugnet, photographer No. 5 Boulevard Montmartre. Please accept them as a token of our good will. We always read the Banner of Light with the most lively interest, full as it is of interesting facts, of good and solid articles, and details always attractive to the student of Spiritualism.

Knowing the strength of your organization, the noble end which you pursue, the tendency expressed on Spiritualism in America by the aid of your publication, the Society for the propagation of the spirit-works of Allan Kardec send you their cordial and sympathetic greeting; they desire that between us there shall be the most friendly and intimate relations, an interchange, continuous and fraternal, of good offices. We hope, gentlemen, that our earnest wishes will be welcomed and reciprocated. Spiritualism can have, on both sides of the Atlantic, only such hearts as beat in unison, ready to bestow mutual aid with energy, all aiming, as we are, at the same end, and through by different processes it may be, yet in the name of the same principle.

Have the goodness to greet M. Agramonte, our reporter, and to put him, as far as you can, in the way of learning such facts, in regard to Spiritualism in America, as may seem most important. Give him such opportunities as you can to see your remarkable mediums, and to be present at your sittings. Any one coming with credentials from you shall, on our part, be made welcome at No. 7 Rue de Lille, and you yourself shall receive a truly fraternal welcome should you have it in your power to visit us.

With our best wishes and friendly sympathies, yours,
P. G. LEYMARIE,
Editor-in-Chief of the *Revue Spirite*.

In reply to this friendly greeting we can only say that we fully reciprocate the kind assurances of M. Leymarie, and that his reporter, M. Agramonte, shall be welcome to all the light that we can lend him, and to all the opportunities we can offer him for the study of American Spiritualism. We hope that M. Leymarie's letter will also awaken others to do what they can to assist M. Agramonte in his researches, and to admit him to their circles for investigation.

For the photographs we heartily thank M. Leymarie and the Society, the so worthy representatives. These pictures are very curious specimens of spirit-art, and differ in some respects from all the spirit photographs we have seen hitherto. As investigations into their genuineness are now going on in London, we shall return to this subject again when we get more information in regard to them. Meanwhile we would remind those who are over-careful to scent fraud, that the resemblance of a supposed spirit likeness to some existing photograph or portrait is by no means always a proof of imposture; since we have every reason to believe that an attendant spirit will often produce, by some process best known to himself, resemblances of others borrowed often from engravings or pictures familiar to those who have known the original. This fact has been communicated by intelligent spirits at our circles; and there are many analogous phenomena in Spiritualism which go to confirm their statement. It is not till after much experience that the investigator of Spiritualism learns that mediums are often blamed for frauds of which they are entirely innocent; inasmuch as it is found with certainty that unscrupulous spirits themselves may contrive the tricks that are often ignorantly charged on the medium, while the very inability of the latter to explain them is taken as an evidence of guilt. Thus we are told that a spirit photograph, on which Lamartine presents himself, strongly resembles a well-known portrait of that distinguished Frenchman. That may be, and yet the medium-photographer may be innocent of any attempt at deception. The contrary is also possible; but where there are proofs of genuineness in some photographs, we should be slow to denounce the medium as attempting an imposition because other of his photographs may be unsatisfactory or may resemble some old portraits. The subject is one which an expert both in photography and in Spiritualism is alone competent to decide upon.

In the "London Medium" of June we find a story which shows how simple experts in photography, knowing nothing of the tricks of spirits, may be deceived in their judgment. A photograph taken by M. Bugnet, and containing the image of a spirit, was deemed to be spurious by an eminent photographer. This very photograph, however, turned out not to have been taken by M. Bugnet at all. It was one which had its origin in the following circumstance: A highly intelligent investigator of Spiritualism determined that he should submit M. Bugnet to the strictest test before he would say anything either for him or against him. Accordingly, accompanied by a relative, he visited the studio of the spirit photographer, taking with him a marked plate and camera. This camera was put into position, and the plate was worked throughout by this gentleman and his friend, M. Bugnet taking no part in the process. Yet, strange to relate, a spirit was found upon the plate; and stranger still, this picture is pronounced a sham by the photographer above alluded to. "If, then," says the "London Medium," "the picture be not gen-

uine, the two gentlemen who produced it must be unconscious impostors, which would be difficult of explanation, unless Mr. Unconscious Cerebration turn out, on better acquaintance with him, to be a very expert photographer."

More Veto.

The obstinate determination of acting Governor Talbot to maintain the existence of such a force as the State Constabulary, proved again and again to be not merely a needless but a corrupt and costly one, is sufficiently established by the appearance of his recent veto of the State Detective Bill. This bill is generally understood to have been drawn by ex-Constable Jones, who may be supposed to know all about the faults of the existing system and therefore to be possessed of the very best means of remedying them in a new measure. Whatever Gov. Talbot may have accused the Legislature of in its vote to repeal the State Constabulary, it was attempted to provide for fully in the State Detective Bill. But that did not suit his purpose, which is evidently to close alliance with an interest, compounded of fanaticism and bigotry, that is determined to ride roughshod over the liberal sentiment of the State. Gov. Talbot cannot himself but know just as well as the great mass of the community does, that the State Constables are no aid in the promotion of temperance, that they do not advance the cause, that they utterly fail to shut up the traffic in liquors, and that they are an exasperation on the body politic. And he cannot fail to know much more than this, too; as, for instance, that the State Constables habitually live and make large amounts of money by levying black mail on liquor sellers, that is, by allowing them to go on without molestation by the payment of regular private fees.

No practice of public officials could be more abominable than this. Being pursued under cover and protection of the State, the State therefore becomes a party to the gross wrong. It makes hypocrites on every side. It teaches popular contempt of the law with fatal facility. It is in the nature of a license issued by the Commonwealth to go about and guarantee certain places immunity from obstruction, on condition of their paying over to favored officials such sums of money as the latter deliberately choose to extort. It really makes the State, through these officers of its own appointment, an active partner in the liquor traffic, and equally responsible for all its wrongs, miseries and woes. Who can rationally deny it? But beyond the limits of the liquor traffic this bigoted power extends its arbitrary, its tyrannical arm. In the hands of a narrow, bigoted and Orthodox-professing Executive, it can be made to operate most dangerously. In the open name of religion, it can be employed to silence liberal speakers, to deny lecturers free speech on the pretext of immorality; and it is enough to arouse the deepest and widest indignation, when one reflects that this may be the unimpeded work of officials who are growing rich from their regular receipts from rum saloons.

The Indian Commissioners.

As the readers of the Banner well know, there has recently occurred a very general resignation among the Indian Commissioners, owing to irreconcilable differences with the Washington authorities. The report of the Commissioners, just published, makes the frank confession that the red man is good for something else than to be shot by the covetous frontiersman, and that the Government dealings with the tribes of late years have proved eminently successful. They refuse to yield their implicit faith in the efficacy of a peace policy if fairly carried out, and they resign in hopeless disgust only because they find, after long trial, that their usefulness is so seriously impaired, and perhaps destroyed, by the interfering control of the Interior Department. This, therefore, is the very time for the President to stand by his new policy and resolve that it shall be fully vindicated. The Commissioners, in their address to him, suggest in emphatic terms the necessity of their being free from the Interior Department altogether; that the Board should have at its head a capable officer; and that they shall not be continually apprehensive of meddling from quarters which design mischief more than the Indian's welfare. Having proved corruption against Indian agents and contractors under the Government, they cannot retain their office consistently with self-respect while those proofs are treated with the contempt of utter silence.

Instead of enlarging on this point ourselves, let us quote from the comments of so fearless a journal as the New York Sun. That paper says: "Since the days of Washington the red man has been woful prize to our cupidity, and has fed the greed of our rapacity to repletion. It has even an earlier date than this. The Cavalier of Virginia and Georgia trafficked beads and brass pendants for principalities in territory, and the Roundhead of Plymouth exchanged trinkets and orthodox fire water for provinces of area. More than this, our Quaker friends of the Schuylkill and Susquehanna—can it be believed by those who know the Pennsylvania of our age?—bought their furs by an avowal of where the pressure of the right foot was a pound weight of peltry."

We speak only of our transactions in antiquity; in war we have the bloodiest of all records at an era when there was the *auto da fe* of the fagot and the torture of the stake; but this is not of our theme. Before salary was a contingent, and illicit outside ingathering was the real compensation in all or nearly all of our branches of Government, the whole of our organization, agent, artisan and trader, had the faint of fraud. Men went forth poor, with the barement of the Executive in hand, and in four years or even less reunited themselves with their brotherhood of white, plethoric of purse. There was an an-

[See fourth page.]

Travel is an educator, and traversing Oriental lands requires considerable pluck, perseverance and a purpose. Though passing through diverse experiences; though subjected to strange inhumanities of diet; though often sweltering in torrid climates; though scattering Spiritualistic little tracts, and distributing almanacs and mandarin, Brahmin and Buddhist tracts, and resorting to keys, camels and elephants in the most unorthodox fashion, as well as sedan-chairs, palanquins, railways, and ill-ventilated steamers, still we meet—thanks to God and ministering spirits—with no serious disaster by land or sea. And, further, if we see Custom House annoyances and the beggarly proclivities of pariahs and other lower classes in the East, all the races and tribes with whom we have to do, Maoris and Malays, Hindoos and Arabs, we deal with considerations of kindness and goodwill.

retrospecting the year and a half's absence consumed in this round-the-world pilgrimage, it seems hardly possible that I've seen the black aborigines of Australia and the tattooed Maoris of New Zealand; that I've witnessed the Hindoos burning their dead, and Persians praying in their fire-temples; that I've gazed upon the frowning peaks of Mt. Sinai, and stood upon the summit of Cheops; that I've conversed upon antiquity and religion with subjects with Chinamen in Canton, Brahmins in Bengal, Parsees in Bombay, Arabs in Arabia, descendants of pyramid-builders in Cairo, and learned Rabbis in Jerusalem.

The spiritual science that we held upon Mt. Zion, when ancient spirits that personally knew Jesus after the "days of Herod the king" came and conversed with us, was to me the most consecrated hour of life. It was the door, the very gate to Heaven, and that of the particular and preparatory for the science, with the teachings, the inquiries and responses, will be written out in the future. We are living in the Second Coming—the continuous coming of Christ—a coming in judgment, in "power and great glory!"

It is difficult to realize that I've been in Bethlehem; walked in the Garden of Gethsemane; stood upon Mt. Olivet; bathed in the Jordan; breathed the air that fanned the serene face of Jesus, when weary from travel under the burning skies of Palestine; looked thoughtfully upon the same hills and valleys clothed in Syrian springtime with imperial robes, and had the same images daguerreotypied upon my brain that impressed the sensitive soul of the "man of sorrows"—the teacher sent from God!

As the voyage of mortal life must end sometime, so must these Letters of Travel. If those who have perused them have been edified and morally benefited, then am I satisfied. The "greatest word," said Confucius, is "reciprocity." Though each nation has its individuality, and each race its peculiar attractions, though there are choicer antiquities and more classical lands, though there are sunnier skies and tropical fruits mellowing in one eternal summer—all things I love best my native country, America.

(Original.)

THE RESURRECTION.

BY CORA L. V. TAPPAN.

(Subject chosen by the audience, at Brighton, Eng. land, Sunday evening, May 24th, 1874.)

All things must die!
Behold the flower
Droops, withers, fades away,
And on the ground all crumbling lie
The blossoms of a day.
The forest tree yields up its green,
The earth is brown and bare,
And winter with its snowy sheen
Covereth everywhere.
All forms of life;
For death hath come,
And lo! all life apart doth roam.
But soon the springtime doth appear,
The buds awaken into bloom,
And from their darkness far and near
Each leaflet bursts its winding tomb;
For lo! the summer sun hath risen,
And o'er the hill and o'er the plain,
Each flower, awakened from its prison,
Renews its life again.

All things must die!
The nations fade
Beneath the tyrant's lawless power;
The trampling years their wreck have made;
The very beauty and the flower
Of life is stolen thence, until
There rises from the tomb
Some hand to strengthen, and some will
To save the nations from their gloom.
Behold when saviours speak the words
Of truth, men startled from the throng
Feel them like sharp and piercing swords,
And error, wakened by her fears,
(From the dull sleep of dreamy years),
Grows for the moment bright and strong,
Striking the Saviour with the glaive
And with the sceptre of her power,
Till he who came the world to save
Lies dead.

Behold, then, at that hour
The angels come and minister
To him. Sweet peace unto the world
Is breathed by him, and they who hurried
The shaft of death perceive anew
The glories hidden from their view.
He that was dead
Hath risen! The angels rolled away
The stone, and sat within the sepulchre,
When on that third and saddened day
The women came to weep and pray.

All ye who sit
Beside the tombs of life,
And weep your loved ones perished,
Know that rife
And warm and eloquent they rise
Up from the grave with glad surprise.
Some angel sith by the door
Of life (called death) forevermore,
And ye who come to weep and pray
Will find the stone there rolled away.

All souls shall rise!
And from the tomb,
And from the ashes of the past,
And from the perished hopes whose gloom
Along your way their shade has cast!
Behold! I now at the door of life
An angel sits with lightning breath
And flashing eye, whose spirit saith:
"Lo! here within this silent room,
Making it radiant with bloom,
The resurrection morn appears
Through him who shed for you his tears!"

A FLOATING MENAGERIE.—It is stated that a party of army officers, who have been engaged in mounting guns and otherwise putting the Gulf forts in servicable condition, while sailing through Mississippi Sound, since the recent flood, encountered a remarkable scene. For miles were seen logs, driftwood and patches of turf and soil floating out into the gulf, filled with live animals, who clung to their frail barks with the tenacity of shipwrecked mariners. Among the animals were seen rats, raccoons, possums, rabbits, alligators and moccasins snakes in uncounted numbers, all brought down from the swamps and marshes, perhaps from fifty to one hundred miles inland. The novel exhibition had a scientific interest, as it suggested the manner in which, during past geological periods, animals were transported from regions far inland to the mouth of estuaries, and their bones being entombed in the silt and soft mud, furnished the organic remains which are preserved for ages in the hardening strata. It was, doubtless, by similar means that the fossils now found in the solid limestones were engulfed and preserved; and also that animal life has been distributed over portions of the globe.

REVISION OF THE BIBLE.—It appears, from recent developments, that another revision of this book is now going on by a body of English scholars and theologians, and so thorough is the work, that it is expected to occupy altogether some eight or ten years. There is little doubt the Bible needs an extensive revision, and there is much in it that, if left altogether, would prove a hindrance. But it is truly the Word of God, how about these changes?—Cope Ann Advertiser.

Free Thought.

WETTERBEE'S "NIGHT THOUGHTS."

N.

It is the hour when old familiar faces look at us from the dark corners of the room. Old portraits on the wall attract expression, and the recognition makes us feel the living presence. Can the twinkling hour of twilight make vivid the shadows of loved faces who dwell beyond the vale, whose still voices ignite thought, whose footsteps make no noise upon the floor? That was a strange sound that just then fell upon my ear, and from a strange place. I recognize it as her first return. There are several spots in this library sacred to the memory of and where the "departed" have signified their presence; and the spot is now associated with the person thus connected. A few years ago, the southeast corner of this sanctum was hallowed in this way, and there I look, at this twilight hour, and feel the presence of the shadow. Now I shall have one more haunted place. This may be imagination, for why should a spirit come to me, when nearer mourners are attracting it? It pleases me not only to suppose, but to know, that the spirits find an open door or ready entrance where I am, because I feel them to be still human, consciously alive; and the same sound to which I have referred, and which would attract my thought to them, would be unnoticed by those who had never made this connection—passing, perhaps, for a mouse in the wall, or a snapping in the wood-work, the spirit would fall of connection between her efforts and their thoughts. One who has observed them knows the difference; I hear one, and I both hear and feel the other, and that is all the explanation I can give.

We had just returned from Mount Auburn's consecrated ground, and I was thinking of the ceremonies of the afternoon, when I heard the preacher's words of comfort for a mouse in the wall, or a snapping in the wood-work, the spirit would fall of connection between her efforts and their thoughts. One who has observed them knows the difference; I hear one, and I both hear and feel the other, and that is all the explanation I can give.

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others, would be thinned out and demoralized by such a depletion.

At the festival of the Free Religionists at the Parker Memorial Hall (the most attractive gathering of anniversary week), full two hundred I knew to be Spiritualists. If the Spiritualists had been absent, the deficiency would have been noticeable; many differ from many of the Spiritualists on one point, which is this: I think the mission of Spiritualism is not the organization or building of a sect, but its idea is to enter in and improve, rationalize and liberalize the Christian Church, and it has already done so to a noticeable extent. The Church will yet make it fondly its own, and be the better for it, and this generation will hardly pass away without seeing its idea a feature in pulpit edicts, claiming it not only as one of the pot institutions of the Church, but that it always had been, and quote Scripture to prove it, and the testimony of the fathers also.

A minister once said of this subject to one of his followers: "It is earthly, sensual and devilish—it is not alone," and at the first funeral that he thereafter attended he offered as consolation to the mourners sentiments wholly drawn from the teachings of Modern Spiritualism. Thus gradually with and often without logic, the heretical but pleasant reasonings of the seers and the grave are working into the common faith, and if I may use the expression, it will some day wake up and find itself famous—that is, popular.

We began this series of papers, with Edward Young's well-known lines,
"Tired Nature's sweet restorer, balmy sleep."
The poet then inspired us in the title if not in the "Thoughts." In fact, I do not know as we have reached the altitude of thoughts. In keeping, then, with the titular inspiration, as his thoughts numbered nine, becoming modestly more suggest that we value the wisdom of the number ten—Moses did also; this, then, is our apology for rounding out our jottings with an X.

DR. PAUL CASTER.

MR. EDITOR—Your Western correspondent in Banner of May 9th, 1874, refers to the above named Doctor in a way that would mislead your readers. Interested in the subject, because I entertain views similar to those of Dr. C., I will present you with brief extracts from an autobiographical sketch of Dr. C., which he prepared partly as an answer to oft-repeated questions. He says:

"I was born in Henry Co., Indiana, on the 30th day of April, 1827, of respectable parentage, and lived with my parents until I was fourteen years old, when I was deprived of my best earthly friend—my mother—who was removed by the dispensation of Providence from time to eternity. This sad event made our home desolate, and I had to leave the parental roof where I had spent the golden hours of childhood, and go forth a poor, motherless boy to battle my way through this unfriendly world as best I could. I went to Elkhart Co., Ind., where I worked in various localities, without any place that I could call a home, or any friendly hand to direct me over the slippery paths of youth."

"By the sad severance I was deprived of the benefits of education entirely. But amid the trials and sorrows of life, I had a friend that 'sleeketh closer than a brother,' and who 'suffereth not a sparrow to fall to the ground without his notice.'"

"In 1848, at the age of twenty-one, I married a farmer's daughter. We were poor, and began the journey of life with less than five dollars in the world. I rented a farm for three years. I tilled early and late, and at the end of three years had accumulated seven hundred dollars. With this I began the manufacture of chairs, wheels and hubbs. While lifting a heavy log, my foot slipped and I fell with the force and weight of the log on my breast, crushing me terribly, and so disabling me that I could no longer work. Thus I lingered three years, but I did not despair. I had faith in God, and his good spirit told me I would live to see those who gave me up to die pass from time to eternity, while I would be left to fill the mission of my destiny. The same good spirit directed me to move to Iowa, and I accordingly moved to Decatur Co., Iowa, and found the promise verified."

"I engaged again in the manufacture of wagons, chairs, etc., instead of healing the sick and afflicted, as was required of me by the powers of high heaven; and for my disobedience I was severely punished with sickness, which prostrated me for five months. But the Lord had not forsaken me. I began to regain my strength so I could resume my occupation to some extent. Thus I labored on for about three years, all the while with bleeding and ulceration of the lungs. I knew my duty, but feared to do it."

"I moved to Missouri and bought a mill. I now had good prospects of doing well; but the hand of affliction was again laid heavily on me. My former disease returned, and I became discouraged and traded my mill for a piece of wild land. It was a poor living I made by farming. I was toiling along in this way, when the good spirit appeared to me and told me I must improve the gift that was given me. I refused again, and I consented to leave my land very sick, and just instantly, and all present thought I was going to die. They said I would turn red in the face and scream as loud as I could. The good spirit would appear to me in the form of a beautiful young woman in white clothing. Others said they could not see this heavenly visitor."

"The good spirit told me I must go forth in the world and improve the gift that was given me. But I refused, and said the world would deride me and persecute me, and I could not make a living that way. I said I would rather die than do that. The good spirit said I was going to die. They said I would turn red in the face and scream as loud as I could. The good spirit would appear to me in the form of a beautiful young woman in white clothing. Others said they could not see this heavenly visitor."

"From that moment the pain left me, and I arose from my bed, much to the surprise of my friends who were watching over me. My old disease was yet upon me. The third night after the good spirit, in a dream, asked me why I did not cure myself. I said I did not know how. They said I should remove my clothes and doctor myself as for others with the same disease. So I did as directed, and received immediate relief. My health began to improve."

"In 1867, I moved back to Leon, Iowa. My brothers resided here, and offered to assist me in starting my shop again; but I thought it would be but little better I would use. I was waiting for the proper time when I should begin to doctor. I went to see an old gentleman afflicted with a disease of the spine. He said he did not want to ever walk another step—that three or four times a day he could not get up. I said: 'In forty minutes you shall walk all over this room, for I have come to cure you.' He had no faith in me. I did not want faith—only a willing mind to be cured. I commenced on his back, and in forty minutes he walked all over the room free from pain. His name is John Dunkason, of Leon, Decatur Co., Iowa."

"It was at Leon, in October, 1867, I began to practice. The first month I did six sessions; the second, twenty-five; the third, forty-seven. In the January following, I had taken in forty-seven dollars. I then traveled the country on foot, and was the most ragged person you ever saw. In February I received, for practice, eighty dollars, and in March one hundred. Bought a horse and saddle, and had a large run of practice. I told the people they must come to my house to see me. Next month about one hundred came for treatment, and the number increased to one hundred and fifty."

I removed to Abila, and thence to Ottumwa,

where I bought property and had a large amount of practice. On the 7th of July, 1869, I weighed two hundred and thirty-four pounds, and have had the best of health since. I have doctored myself, and think I have complied with the old adage: 'Physician, heal thyself.' My practice continued to increase. On the 15th of July I went to Monmouth, Ill., and had a good day's work, taking in eighty-five dollars.

My sorrows and afflictions have now passed away, and my pathway looks bright and cheering. I have now a good and comfortable dwelling, and see much pleasure in the work of healing the sick. 'He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.' Since I was twelve years old I knew that I possessed the gift of healing, but the fear of the world and the pride of my own heart kept me from it, and therefore the hand of affliction was laid heavily upon me. But I feel thankful that my eyes were opened to this duty that was enjoined upon me."

On the 25th I went to Monmouth, Ill., and found a great many sick and afflicted waiting to see me. I labored diligently all day, and received one hundred and thirty dollars. Next day I returned home. I have been considering the subject of Spiritualism, but cannot endorse it. The gift is taught. Spiritualism denies the Scriptures. I receive the Scriptures; and they are a light to my eyes and a lamp to my feet while laboring in the good work of healing the sick and afflicted. The churches, through pride and hypocrisy, deny the gift of healing, and tell us that we are all done away with at the close of the Apostolic Dispensation. But this is the tradition of men—the Bible does not say so. God does not revoke or take back his word. I wish to show you that the gift of healing is not done away with, as taught by the traditions of men. In doing so I refer to certain portions of Scripture as follows:

"And it shall come to pass in the last days, saith God, I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii, 17. Now there are diversities of gifts, but the same spirit; and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of spirit is given to every one to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith, by the same spirit; to another, the gifts of healing, by the same spirit; to another, the working of miracles, by the same spirit. 1 Cor. xii, 4-10. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and they shall drink deadly things; it shall hurt them; they shall lay hands on the sick, and they shall recover."

August 11th I arrived at Monmouth, Ill. On the following morning began my work, trusting in the Lord for help. Operated on twenty-two persons by the laying on of hands as usual, and received one hundred and ten dollars, besides four doctored free of charge, they being poor. Next morning resumed work, and labored hard all day, not having time to eat dinner. Many were cured by this day one hundred and forty dollars.

On the 14th returned home, and found many people waiting to see me. Thus I find myself laboring daily to alleviate the sufferings of my fellow creatures. No one but the good Lord sustains me and fits me for the discharge of the duties laid upon me. Some people say it is Spiritualism, and some say it is the work of the devil. If the devil has turned Good Samaritan, and gone to healing the sick, the world has great reason to rejoice. Every good and perfect gift cometh down from above."

August 28th, arrived at Monmouth. In the morning many people came to see me, and so great was the crowd that I had the Rev. Mr. Parks stand as doorman. There was much excitement. It reminded me of the times spoken of by the Apostles. The house was densely crowded with the sick and afflicted. This was my fourth visit to Monmouth. On Tuesday, in company with my wife, took cars for home, having received two hundred and fifty dollars above expenses, besides the poor doctored free. "These works shall ye do, and greater works." The time is at hand when the Bible shall be fulfilled."

And thus, Mr. Editor, the record of Paul Caster continues to the present time. I request the publication of this sketch, that others, possessed of the gift of healing, may, under like influences, 'looking to the Lord above for power, go and do likewise. I heal the sick occasionally in the same way, but only when great suffering or danger appeal strongly to my sympathies.

Yours, EVANGEL.

ITEMS OF TRAVEL.

BY WARREN CHASE.

GOOD NEWS FROM EVERYWHERE.—Correspondence foreign and domestic, as well as weekly observations, enable us to say unhesitatingly and unequivocally that our glorious cause of "good news which shall be to all people," is prospering and gaining as fast as a healthy growth can require. The phenomena, and especially the materializations, are not only on the increase and opening in new places, but are so completely satisfactory and convincing, when conditions admit of a complete demonstration, that they seem the last link in the chain of evidences and the last step on the ladder that brings the two worlds together in actual and real life.

The power and opposition of the churches are daily weakening, and we also find their arrogance increasing, which only increases the suspicions of the people that they are wrong. They are daily widening the breach between themselves and the masses, who are largely turning to us and our cause, having fed on husks about long enough. In most places we visit we find only a few families attend the churches and attempt to keep up a respectable and exclusive society with Christian pretences but little or no religion, pride, arrogance and selfishness being the principal ingredients of church society in most of the towns and cities, while in the rural districts the most intelligent part of the people are free from it all, and fast opening their eyes to the light of our gospel. We have spent much time in the country and among the grangers this season, and it is surprising to see how rapidly that movement is bringing the people to the recognition of woman's rights and human rights, and opening the way for Spiritualism and a better religion than the old system of Christianity, which is sure to go down with the monopolies and exclusive privileges of idlers and speculators and swindlers.

The liberal part of the clergy are nearing us and fast coming to our philosophy, and will be with us when the people are, while the immovable and conservative portion of them who are wedded to their idols and resolved to die in their old dead creeds, are going from us and calling aloud and in vain for the people to follow them. Several clergymen recently, that we have heard from, being alarmed at the advances of our philosophy and the relation of our spirit-friends to their angels and old angelic visitors, have preached sermons to prove that angels have wings and are indigenous to heaven, and never were human beings, and that, according to scripture—the same scripture that proved chattel slavery right, and of God—no human being ever can become an angel; therefore all these spirits that come are evil and familiar spirits, and not from heaven nor sent of God, as in olden times the angels were. We never heard of the wings of those that visited Lot and Abraham and other old Jews, but suppose our preachers knew about it; so we give it up to them—and so will the people—and turn to the familiar spirits, such as old Samuel was

and our friends are, for information about the other world.

We cannot be mistaken in our conclusion that our cause is prospering, for we have many evidences which we need not present here, and all confirm the statement. So let us rejoice and be glad.

Banner Correspondence.

New York.

BROOKLYN.—Allow me through the columns of your paper to relate a very remarkable instance of relief from physical suffering by magnetic treatment, through the person of Robert L. Wilde, of this city. He was very recently called to the bedside of a lady who I knew had been suffering from a complication of diseases for four years, which had baffled the skill of many eminent physicians, both in this city and New York. At his first visit, she was suffering from spasms, and had been for thirty-six hours out of forty-eight, caused by weakness of the nerves. She had not been able to hear the touch of any individual for ten weeks, without instantly going into one of those spasms. But strange to relate, the touch of Mr. Wilde gave instant relief, which continued for fifteen days, at which time nature was too much exhausted from past struggles, and through his instrumental aid she passed peacefully and happily to her bright home above. Mr. Wilde has wonderful power, and his touch is most soothing and delightful, his organism being particularly adapted to receive this gift of healing and impart it to others. I understand he will be in Portland and Bangor during the summer months, where all who may desire his treatment at rooms Nos. 11 and 12 Fluet Block must surely find great benefit and be fully satisfied.

MRS. M. CHASE, Medical Chiropract.
No. 20 Lafayette Avenue, Brooklyn, N. Y.

California.

SNAKE LAKE VALLEY.—In the course of a business letter, D. W. Hamby writes: We have had a very severe winter, the worst I have seen for twenty odd years that I have been in this country, and we have yet large amounts of snow through the mountains. We are so isolated from having any speakers with us in the winter time, although there is a very good opening in our mountain villages and towns to build up free thought on the side of Spiritualism. 'Free-thinkers are thought but little of amongst the inhabitants of these Sierra Nevada Mountains.'

J. L. York has promised to be with us again this summer to enlighten us a little. Parties on lecturing tours, coming to Virginia City, Nevada, from the East, could always call in this way by stage, and go through to the lower cities of California by stage, and get very well paid for their trouble. My house is always open to lecturers on free thought, and Spiritualism, especially, and I am always happy to receive them, and do all I can to promote the cause.

Indiana.

TEIARE HAUTE.—Our society is in a good condition at present; we have regular meetings on Sundays. We have had C. W. Stewart with us as our speaker for the last two months, and have engaged him for the months of June, July and August. Stewart is a gentleman, well educated, gives good satisfaction, and endeavours to make his mark in the lecturing field. Last Sunday closed our annual meeting of the State Association at our place. The main feature of business of the meeting was the Barnes Will Case. We had the pleasure of making the acquaintance of our mutual and genial friend, G. A. Bacon, who lent us valuable aid in our meeting, and he has our good wishes that he may come again when opportunity offers. Our society is, we believe, firmly rooted, and has defied the assaults of our common enemies from without and the weak ones from within. JAMES HOOK, Secretary First S. S. of Terre Haute.

Ohio.

McAITHUR.—A correspondent writing from this place says: "I am really surprised to see so many books and tracts on Spiritualism as your Catalogue contains. I did not know that there was such a paper published as the Banner of Light until quite lately. Of course I supposed there was something of the kind published somewhere, but I had not seen it until our postmaster showed me one of his, the only copy taken in this place, I believe, but I think there will be others in the course of time. I have read several numbers of it, and it is just the kind of reading I have been hungering and thirsting for these many years. I do not mean to say that I endorse everything published in it, but I think many things that I like. I think a great deal of good might be done by those who are wealthy in sending out tracts and cheap pamphlets all over the country."

New Hampshire Spiritual Convention.

The tried and true Spiritualists of New Hampshire, determined to place their glorious old banner upon a higher eminence, a firmer basis than it has ever yet attained in the old Granite State, met according to call, Friday, June 6th, at the old church in Newbury. The meeting was called to order by the Chairman, Alvin Frost, of Newbury, N. H., at two o'clock. First session opened by prayer, singing by Dr. Lawrence and wife, speaking by Mrs. Stevens, Mrs. Lawrence, Mrs. Sturtevant and others. Meeting adjourned on Saturday, June 7th. Evening session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Second session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Third session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Fourth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Fifth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Sixth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Seventh session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Eighth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Ninth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Tenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Eleventh session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twelfth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Thirteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Fourteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Fifteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Sixteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Seventeenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Eighteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Nineteenth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twentieth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-first session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-second session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-third session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-fourth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-fifth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-sixth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-seventh session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-eighth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Twenty-ninth session opened with an invocation by Mrs. Sturtevant. After singing a highly interesting lecture was given by Adelle M. Stevens, of Chatham, on "Magnetic Healing." Meeting adjourned on Saturday, June 7th. Thirtieth session opened with an invocation by Mrs. Sturtevant. 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[See first page]

Woman on the School Committee.

Debate in Salem, Mass.

Woman.

E. V. Wilson in New York.

Spiritualism in the South.

Foreign Items of Interest.

Dr. H. T. Lee, of Chicago, a successful healer, is a to start on a trip further West.

New Publications.

THE GALAXY for July—Sheldon & Co., 67 Broadway, New York City, is exceptionally attractive. In its well-filled pages Henri Rochefort receives a clear treatment by Julius Henri Brown; Gen. Custer speaks further concerning life on the plains; Olive Logan gives advice concerning voice culture and cure; a fine sketch of Voltaire is contributed by Mary A. E. Wagon; and many other points of interest which might be indicated, but which the reader will readily perceive on perusal.

ST. NICHOLAS for July—Scribner & Co., 63 Broadway, New York City, publishers—presents a literary treat to the young reader which is not equaled elsewhere in America. Choice illustrations are here matched with good stories and useful information, and the publication merits the widest circulation.

CHURCH'S MUSICAL VISITOR—John Church & Co., 66 West Fourth street, Cincinnati, O., publishers—has come to hand for June. The typographic appearance of the present issue is faultless, and some ten pages of choice music demonstrate the right of this lively magazine to its title.

THE ILLUSTRATED JOURNAL—published at Room 27, Tribune Building, New York City, is received for May. Fine pictures and attractive letter-press are offered to its readers. Among its engravings is one entitled "Matched at Last," (full page) the lesson conveyed by which is of a truly practical order.

HABBIT'S HEALTH GUIDE continues to win favorable opinions from all who peruse it. The book, in its nearly two hundred pages, seeks to inculcate a higher science of life and the life-works, and to give its readers a practical idea of the workings of nature's machinery. It is a story, fully illustrated, and printed and bound in excellent style. E. D. Habbitt, D. M., 437 Fourth avenue, New York City, publisher. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

T. B. PETERSON & BROTHERS, 380 Chestnut street, Philadelphia, Pa., have issued in type uniform with their cheap popular edition Victor Hugo's thrilling work: "THE BRIGAND; OR THE DEMON OF THE NORTH," the receipt of a copy of which we hereby acknowledge.

LULU'S NOVEL (from the German of Elise Polzer) is issued in taking style by Loring, publisher, corner Bromfield and Washington streets, Boston, and is just the book for vacation reading.

The publishers of AMERICAN HOMES, Henry I. Shepard & Co., of Boston, have employed Mr. Chas. Barnard, late traveling correspondent of the "New York Evening Post," to make a trip from Boston to the Reading Coal Mines, and the result will be a series of illustrated articles, commencing with the July number of that periodical, to be entitled "From Hod to Mine."

RECEIVED: BOSTON UNIVERSITY YEAR BOOK, Vol. 1.—From the press of H. O. Houghton & Co. (River-st.) in which we find forth the objects of the Institution. Among its "Officers of Instruction and Government" we perceive the name of "Joseph R. Buchanan, M.D., School of Medicine, Physiology," a name, by-the-way, which has been widely introduced to the disciples of liberal thought through the fearless utterances of the gentleman bearing it.

THE REPUBLIC for May—a magazine devoted to the dissemination of political information. Washington, D. C. Numbers 17 and 20—Metropolitan Sermons—of the New York Tribune Extra series of pamphlets, containing abstract reports by Rev. Rochester, Storrs, Chapin, Frothingham, Rabbin, Götthel, Yulaver, and others. These pamphlets are indeed what they aim to be, viz: vehicles (at a nominal cost) to the public of the best thoughts of the New York City preachers.

LADIES' OWN MAGAZINE—M. C. Bland, editor—437 Broomfield street, New York City. This is a lively magazine, pledged to reform, filled with interesting miscellany, and rounded out with choice illustrations.

THE ANASTHETIC REVELATION AND THE GIFT OF PHILOSOPHY, by Benjamin Paul Hood, New York City. SONGS OF GRACE AND GLORY, intended for the use of Sunday-schools. Horace Waters & Son, 481 Broadway, New York, publishers.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.
John A. Andrew Hall, Free Meetings.—Lecture by Mrs. A. A. Floyd, at 3 and 5 P. M. The audience privileged to ask any proper questions on spiritualism. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, in A. J. which formerly met in Elliot Hall, will hold its sessions at this place, corner Chaney and Essex streets, every Sunday, at 10½ o'clock. U. W. French, Secretary.

The Ladies' Spiritualist Aid Society meets in Cotton Hall, corner of Chaney and Essex streets, Meads every Tuesday afternoon, from 2 to 4 o'clock. In the evening, Mrs. C. O. Hayward, President; Mrs. E. M. Mead, Secretary. The People's Spiritualist Society meets in Cotton Hall, corner of Chaney and Essex streets, every Sunday at 10½ o'clock. U. W. French, Secretary.

Cotton Hall, 176 Tremont street.—Sunday morning, circle Mrs. Belle Bewell, medium. At 1 P. M. a free circle. All mediums in attendance. In the evening, Mrs. E. M. Mead, President. A Lyceum also meets in this hall. Cotton Hall.—Mrs. Lottio Taber and other mediums will hold sances at 10½ A. M. In this hall, corner of Chaney and Essex streets. Lectures afternoon and evening.

New Fraternity Hall.—Council No. 1 of Boston holds meetings every Sunday at 10½ o'clock. In the evening, Mrs. C. O. Hayward, President; Mrs. E. M. Mead, Secretary. The People's Spiritualist Society meets in Cotton Hall, corner of Chaney and Essex streets, every Sunday at 10½ o'clock. U. W. French, Secretary.

Boston.—John A. Andrew Hall.—The session of Children's Progressive Lyceum No. 1, at this place on the morning of Sunday, June 22nd, was one of extraordinary interest and pleasure. In addition to the regular exercises a song was given by Cora Stone, and declamations and readings were offered by Lizzie Thompson, Daisy Everett, Ella Carr, Mabel Edson, Clarence Smith, C. Johnson, Mary Bennett, Cynthia Hull, H. Johnson, Mrs. Mattie Wilson and E. Vaughan. The announcement was also made that Mrs. Mary A. Charter, a public medium, 125 London street, East Boston, had been impressed by her guides and some spirit-children to resign to the Lyceum a moral tribute, as an acknowledgment by the deities of the better land of their appreciation of the work being accomplished by this school. Mrs. Charter at once proceeded to the distribution of one hundred and fifty-five small bouquets, two fine wreaths and one large bouquet, among the children and officers of the Lyceum. The greatest pleasure was aroused by this unexpected (at least to the majority) presentation. Mr. Danforth, then, by desire of Mrs. Charter, read the following poem by Bishop A. Deas, of Brooklyn, N. Y., which Mr. B. had written for the occasion at the request of Mrs. C.:

LITTLE CHILDREN,
Little children, merry-hearted,
Frolics and romps of love,
Your life-mission here is started
For the stony one above.
Sweetly watch you with pleasure
Till the check and happy eye
Oh, there is no greater treasure
Than the children's merry play.

Like a sunbeam, gently falling
On my pathway dark and drear,
Comes your presence sweetly calling,
Filling all my heart with cheer.
Oh, I watch you with pleasure
Till the check and happy eye
Oh, there is no greater treasure
Than the children's merry play.

Little children, teachers hold
Such is heaven, 'twas said by
The Master, cheer and lowly,
With the blessed ones above.
We look up to you when weary,
Where the purest light is given;
Oh, our life grows bright and cheery
In the spring of childhood's heaven.

Little darlings, how I love ye,
Scattering sunshine in my way;
Sweeter are thy songs to me
Than the spring-bird's happy lay.
Dearest than all else I hold
Is the presence of a child,
Fondly round thy heart I fold,
Lending of thee to be mild.

Target march and singing closed the exercises.
Mrs. Sarah A. Floyd continued the Free Course of Lectures at this hall Sunday afternoon, June 22nd, the services being well attended, and the interest undiminished. Mrs. Floyd is a fine medium, and should be encouraged.

The Ladies' Industrial Band, connected with the Children's Lyceum No. 1, gave a highly successful Strawberry Festival—both as a social and financial aspects—on the evening of Monday, June 15th, music and dancing combining with the "feast of good things" to make the occasion a notable one.

The Ladies' Aid Society also gave a Strawberry Festival at this hall Friday evening, June 19th, and will repeat the same on Tuesday evening, June 26th, at which time dancing will be one of the features of the order of exercises. The attendance of all members of the Society, and of the public generally, is earnestly desired by the committee.

A Pleasant Reunion.—A number of the friends of Hattie Wilson, the Spiritualist medium and lecturer, assembled at John A. Andrew Hall on Friday evening, June 12th, to join in friendly converse, listen to speeches, etc., etc. The hours of meeting were happily spent, the services well diversified by the addresses of Mrs. D. B. Storrs and A. H. Richardson, the hostess of the evening (who spoke both normally and in trance condition) and others; songs by Misses Mary Moor and Cora Stone; declamations by Cynthia and Florence Hull; and a select reading by Willie S. French.

The People's Spiritualist Meeting at Nassau Hall was well attended last Sunday. The morning hour was occupied by Mrs. Dr. Cutler, who gave some practical thoughts upon industrial reform. In the evening Dr. George Dutton read an essay on the "Nature of Man and Principles of

Government," which was replete with deep, earnest, practical thought. The essay was prefaced by the recitation of a short poem (original)—a fine production. The audience was also favored with singing by Henry C. Lull, and two beautiful songs by Mrs. Minnie Stone.

Sunday morning (23rd), Henry C. Lull will conduct the exercises. In the afternoon the meeting will be complimentary to Mrs. S. Dick. Mr. Horace Weaver, Mr. Dick and others will take part in the exercises.

The Spiritualists lately holding meetings at Harmony Hall, Boylston street, have leased the "New Fraternity Hall," corner of Berkeley and Appleton streets, and will have lectures there every Sunday afternoon and evening through the season. Laura Cuddy Smith speaks the next two Sundays.

The Soldier's Widow Fund.
We gratefully acknowledge the receipt of the following sums, donated in behalf of the soldier's widow and children, in response to Mrs. DeWitt's call for aid:

H. A. H., New York City.....\$3.00
John W. Fox, Springfield, Mass.....1.00
A Friend.....1.00
Total.....\$5.00

God's Poor Fund.
Since our last report the following sums have been received in aid of the destitute poor:

A Friend.....\$1.00
A Friend to the Banner Circle.....1.00
Mary C. Stearns, Ashfield, Mass......50
Mrs. Lydia Pierce, Roxbury, Mass......50
A Friend.....1.00
Total.....\$3.50

To the Editor of the Banner of Light:
DEAR SIR—Your correspondent, Mr. J. J. Morse, in his Echoes from England, published in a recent issue, in referring to my work in connection with Spiritualism in Birmingham, says, "Mr. John Collier, who is the directing genius and regular speaker for the Birmingham Spiritualists, is making arrangements to land on your shores about the end of August next."

Mr. Morse has correctly stated my intentions as they existed when he penned his letter, but fate has so ordered it that "I am here" already and waiting for employment amongst the American Spiritualists. I arrived on Tuesday, June 9th, by Egypt, and my arrangements are such that I can place my services at the disposal of any one who may desire to engage an earnest radical speaker. I have three objects in view: 1st, to recruit my healthy 2d, to see America; and, third, to earn some dollars for the Midland Spiritual Institute, at Birmingham, England, which I started and sustained at great cost and self-sacrifice, and which has proved too heavy a strain upon me, physically and pecuniarily. If societies in this country will assist me, I shall be glad to do so, and I shall be glad to simply ask them to give me engagements as a lecturer, and will endeavor to do my best to put by something in aid of the Spiritual Institute in which I am most deeply interested. At present my idea is to stay for about six months. If societies will assist me, I shall be glad to do so, and I shall be glad to simply ask them to give me engagements as a lecturer, and will endeavor to do my best to put by something in aid of the Spiritual Institute in which I am most deeply interested. At present my idea is to stay for about six months. If societies will assist me, I shall be glad to do so, and I shall be glad to simply ask them to give me engagements as a lecturer, and will endeavor to do my best to put by something in aid of the Spiritual Institute in which I am most deeply interested. At present my idea is to stay for about six months. If societies will assist me, I shall be glad to do so, and I shall be glad to simply ask them to give me engagements as a lecturer, and will endeavor to do my best to put by something in aid of the Spiritual Institute in which I am most deeply interested. At present my idea is to stay for about six months. 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the Hall next day (Sunday). Come all that can.
 HANAH M. SANBORN, Secretary

Advertisements.

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MAGNETIC AND ELECTRIC
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GREAT NERVE, REGULATOR,
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A Complete and Reliable Family Medicine,
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Magnetic and Electric Uterine Wafers!

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Attested Postpaid (1 Box) \$1.00
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Dr. Randolph's Masterpiece.

Ready in June.

Also a Large and Magnificent Photograph of

the Author, by Poole, of Nashville, intended

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THE First Thousand of **EULIS** is nearly all subscribed

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the grandest of this celebrated author's works, address,

with stamp,
E. CORSON,
(General Agent for all of Randolph's Books),
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Address, after June 20th, till further notice:

Glenora, Yates Co., N. Y.

Dr. Willis may be addressed as above. From this

point he can attend to the diagnosing of disease by hair

and hand-writing. He claims that his power in this

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 of both sexes.

Dr. Willis is permitted to refer to numerous parties who

have been cured by his system of practice when all others

had failed.

Send for Circulars and References. -U-April 4.

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 778 Washington St., Boston, Mass.

April 11, -13w

A self-adjusting spring securely holds the

curtains raised, thus obviating

the necessity of tying them.

The spring is dropped to full

length, or partially, as desired. It hence

can be easily changed from day dress to

another.

Does not dust and save many

times the cost in laundry bills by using one

on your white dresses.

Can be used for perfectly. The cheapest

because the best.

Sample by mail \$1.50. The very best

and most reliable. Send stamp for

sample. Address

L. F. HANSELL, or JOHN D. HANSELL,
Everett, Mass.,
June 20, -4w

EVER ONWARD.

MRS. DR. A. E. CUTTER is now prepared to teach her

improved system of examining patients by **Electro**

Chlorine Diseases, also how to treat all diseases suc-

cessfully by **Electro**. A thorough knowledge acquired

in a short time. Board and rooms for students and patients

while in the city.

Mrs. C. removers Cancers from every part of the system

without the knife. Advice by letter \$2.00. Office hours

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SOUL READING.

Or Psychometrical Delimitation of Character.

MRS. A. B. SEVERANCE would respectfully announce

to the public that those who wish, and will visit her in

person, or send her a photograph, will receive a full and

accurate description of their leading traits of character

and peculiarities of disposition; marked changes in past and

future life; physical and mental ailments; and the influence

of marriage and children on the individual. Satisfactory

results have been obtained in every case. Full delimitation, \$2.00, and four 3-cent stamps.

Address, Mrs. A. B. SEVERANCE,
44 State St., Boston, Mass.,
April 4, -4w

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 and business. Persons desiring

advice of this sort will please send me their handwriting,

age and sex, and if able, enclosed \$2.00.

JOHN M. SEAR, 114 Calverhill St., Philadelphia,
Jan. 17, -1w

\$200

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TO SELL THE IMPROVED "HOME

SHUTTLE" SEWING MA-

CHINE. The only practical "Lock Step"

Sewing Machine ever invented. Address JOHNSON, CLARK

& CO., Boston, Mass.; New York City; Pittsburg, Pa.;

Chicago, Ill.; Louisville, Ky., or St. Louis, Mo.

May 30, -13w

PHOTOGRAPHS OF MISS LIZZIE DOREN.

We have received some very fine Carte-de-Visite Photo-

graphs of Miss Doren, 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.

L. G. S.

The Ladies' Garment Supporters can be

attached to all the skirts in a moment, and

by it the girth of the waist is relieved, and the

organs of a distressing kind, killing bur-

den, relieved by mail \$1.00. Best terms

possible to lady canvassers. Address

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June 13, -1w

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Dec. 30, -cww

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Dr. J. WILSON, 562 West Lake Street, Chicago, Ill.,

a Physician twenty years' practice, heals diseases

solely by Magnetism, applied personally, or by means of

Magnetized Paper, sent by mail, One Dollar.

April 11, -13w

Spiritualist Home,

46 BEACH STREET, Boston, Mass. Good Rooms and

Board, by the day or week. -2w-June 20.

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

DR. A. H. RICHARDSON, of 35 Main Street, Charlestown, will have the entire charge of the Camp, and will be happy to furnish any information desired in reference to this subject. Address by letter as above.

ALL SPIRITUALISTS and friends of TRUE FREEDOM (not Anarchy), under whatever name, are cordially invited to join with us on this occasion.

The Managers reserve the right to expel from the grounds any and all persons whose conduct is persistently such as to annoy and disturb the harmony of the Camp, or who violate established regulations for the Grove. For particulars see Banner of May 31st.

Boston, May 31st, 1874.

H. F. GARDNER, A. H. RICHARDSON, Managers.

N. B. - The First "Grand Union" Picnic of Spir-

itualists for 1874 will be held at Silver Lake 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 clairvoyant, examines pa-

tients from 9 o'clock A. M. to 5 o'clock P. M. daily.

DR. STORER will personally attend patients, and

will be happy to furnish any information desired in refer-

ence to this subject. Address by letter as above.

DR. STORER'S NEW VITAL REMEDIES, for Chronic

and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER.

THE MENTAL MAGNETIC CURE,

AS PRACTICED BY DR. CHEEVER.

PRADICATES disease - Acute or Chronic - and restores

to health twenty-five in the hundred, without the use

of drugs. Others, those with unsympathetic tempera-

ment and conditions, requiring more careful treatment,

determine the location and nature of the disease, and

the medicines we administer and the remedies we apply are

selected from the most powerful and reliable sources.

The Magnetizing process (by which HANSEN has in-

creased the power of his medicines - homeopathic) healing ideas

and on the mind, and on the entire system, such as

expelling and slaying other forms of disease, or deranged

conditions of the system, and the suffering from the

surface, magnetizing for curvatures of the spine, and

expelling and slaying other forms of disease, or deranged

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