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NO.

MORNING BELLS AT LAKE WALDEN. Respectfully dedicated to Ella W. S-

BY JOHN WILLIAM DAY.

The long night's weary hours are done-The East is slowly paling; The mist-clad waters wait the sun The morning stars are failing. I hear the bells from Concord town Across the moorland pealing. Down from this hill-side forest's crown The song bird's note is stealing.

Oh early morn! what perfumes rare Along thy gales are blowing; Health, where the pine boughs lade the air, Is all her store bestowing. Lo! earth a fleeting glory gleans While sparkling dew-drops glisten, And Nature like a yeoman leans Upon her spade to listen.

The hells are still. The light mounts up, The lake's white mist is curling, Day's Captain drains his dew-drop cup, The clouds their sails are furling. I walk where every twilight aisle Grows bright with beams descending. And rousing insects' hum the while With man's clear voice is blending.

So by Death's white and silver sheen Our souls shall wake at dawning; So Eden's vales of living green Snall great the spirit's morning; Where, all the deathless summer, by Angelic songs are drifting, And in the clear and ambient sky The hills of God are lifting!

There never sinks the regnant sun In God's great scale upholden, Earth's care-weight hath the balance won-In ured the promise golden. Oh! wished for dawn! We wander long! Where halt thy lagging hours? Bring us the angel's morning song-Bring Eden's aisles of flowers! Spiritualist Camp Meeting, Lake-Walden Concord, Mass, Aug 8th, 1872.

Original Essay.

REVIEW OF THE PRETENSIONS OF BO-CALLED "MEN OF SCIENCE."

BY GEORGE A. LATHROP, M. D.

MESSRS. EDITORS-In the July 6th number of the Banner I flud an article headed "The Scientific Basis of Spiritualism," in which you quote from the Index as follows: "It Spiritualism can it be called the religion of Nature; and when it not offer such conditions of investigation as sci- offers these proofs, it is all that science can deence can adopt, it must surrender all claim to be | mand, differing from all other systems of relia scientific demonstration of immortality, and gious belief, which rely altogether upon the recordfaith:" to which remarks by the Index I would accessible events of past history. And herein beg leave to make the following reply: That sci lies the great distinction between this and all ence can and must adopt, whenever investiga- other religious systems, that it comes to us as the tions take place in any particular department, direct offspring of Nature, being wrought in accorwhatever conditions are imposed by Nature (not | dance with her laws; never doing violence to or by the so-called men of science) as necessary to conflicting with them; and because in accordance elicit truth in any of the various fields of thought to which our inquiries may lead us. Very many | proofs to day as in the past, and will continue to truly scientific men have, after a thorough investhat the phenomena on which Spiritualism is hased are of the same nature and spring from the same sources as its friends claim; and that many of the manifestations are of such a character that they cannot be explained on the ground of hallucination or fraud, and that they find therein a power exhibited which science has here tofore either altogether ignored or entirely misunderstood, acting upon physical objects as an invisible, and to those, therefore, who do not comprehend it, as a mysterious agency; yet, when understood, found to be wrought in accordance with and through the operation of natural law, and not to be regarded as in any manner supernatural or miraculous, accompanied by conclusive evidence that it is controlled by will power and directed by intelligence. In addition to this, the fullest conviction to their minds that this in telligence, at least in very many cases, could only have proceeded from the still living, conscious minds belonging to their friends whom they know to have experienced that physical change called death, and have received from these sources what they regard as positive proof that the intellectual part of man outlives the dissolution of the physical body, and may, and often does, when the conditions are favorable, make its flesh, communicating to them his thoughts, expressing his affection, and giving the most abundant proofs of personal identity; and when he has received these proofs, the man of science can no longer treat this subject as even a plausible which future investigations may set aside, but regards it as he does other demonstrated truth, which merits the same respectful consideration as is accorded to all other departments of science. But between science and scientific men, so-called,

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By science, we mean all similar demonstrated truths when grouped into systems, so as to reveal the existence of the laws waich underlie them, and through whose operation the facts or phenomena by which they are recognized are manifested; or, in other words, it is a comprehensive and intelligible expression of the mode by which all the results in the different departments of Nature are accomplished; and any collection and systematic arrangement of similar proven phethe most available methods of dealing with them,

there may be a wide difference,

control and express their mode of action, when presented in such a manner as to be intelligibly recognized, may be regarded as established sci

But although Spiritualism has not yet been wrought into the rounded proportions, as above expressed, of fully perfected and established science, yet the facts and phenomena tending to that result are rapidly being gathered and grouped, and the underlying laws are daily being studied and more fully comprehended, to be in time wrought into the grandest of all sciences-that which shall on incontrovertible grounds demonstrate to man the immortality of the soul and a future life, as reliable and trustworthy as the facts on which the already systematized and established sciences are founded. Those who have patiently and fairly investi-

gated this subject, regard Spiritualism as having

a foundation in facts and phenomena of the same

substantial character, which are as easily recog-

nizable by the senses, are as susceptible of dem-

onstration and vouched for by as competent and

reliable witnesses, as are the phenomena or the

results of the experiments which form the basis of any of the established sciences; not depended upon solely as proofs on which our faith must rest, but as evidences rather of the operation of the same laws in the past as we find at the present day, and by and through the operation of which similar phenomena may be reproduced whenever we wish by furthur experiment to repeat the proofs which we may find necessary to confirm to ourselves that which has been recorded as the experience of others, thus renewing the evidence when required, precisely as is demanded in other departments of science. And for this reason, when the facts on which Spiritualiam is based have been collated and systematically arranged, and the laws which govern the phe nomena are more i telligibly expressed and shown, as they will, be, to be in strict harmony with all other departments of demonstrated truth, when time has been given for this, young science to be wrought into more intelligible shape to those who are not in any manner familiar with it, then will its recognition be forced upon the world. not as a matter of faith hanging for support solely to the recorded testimony of the dead past, which may not be again renewed, but as evidence which comes through natural law, and which may therefore be again repeated and demonstrated to be truth. Then will it be known to the world as the religion of science, because it demonstrates to man a future life and the soul's immortality, by means of the living, accessible evidences of the present time, as fully and of the same nature as are those of the past, which may be infinitely repeated, and which do not contravene the laws of Nature, and for this reason may content itself, like the churches, by an appeal to of miraculous occurrences in the doubtful and inwith them, therefore capable of yielding the same do so throughout the future: while all other relitigation of the subject, fully satisfied themselves gious systems seek support from faith in so called miracles, known only in historical records, and which cannot be repeated when a renewal of the proof is asked for, and which base their chief claim for acceptance on the ground that they were of a miraculous nature, and as such were in direct violation of Nature's laws, thus failing to eatisfy the mind of their reliability, or to meet the demands of science when she would renew her tests; depending upon the credulity of man for their support, and asking him to stultify himself by ignoring reason, the noblest beritage he has received; speaking of reason with contempt, and ever referring to the name of rationalist or reasoner as a term of reproach, until it has almost come to be regarded as synonymous with villany and baseness by those who have been servile enough to prostitute their intellectual they have obtained such proofs as have brought gifts and cast their mental freedom at the feet of those who would degrade man intellectually by asking him to accept on faith the records of the past as being more reliable than the present evidence of his own senses, and often showing the extreme of inconsistency by attempting to reason to show that reason is utterly unreliable; while Spiritualism, as the religion of Nature and the handmaid of science, ever calls out the highest intellectual gifts and powers of man, and teaches him that faith in that which may not be repeated presence manifest to the friends still living in the is not reliable, and that he can only be guided safely and truly when he follows Nature as his guide, and is directed by reason as her interpre-

In all our experiments and investigations in any and every department of knowledge, we find theory, which may, on further investigation, be it necessary, in order to secure successful and found to have no real foundation in fact, and looked for results, to comply with certain conditions which Nature ever imposes upon us. But peculiar conditions are required in every field of research, and those pertaining to one may be totally inapplicable to and can never be forced upon another. Each is surrounded with its own laws, which must be recognized and complied with, if we would meet with success in our experiments. And yet when the Spiritualist declares that his experience has taught him that certain peculiar conditions are conducive to and often absolutely essential to obtain desired results while investigating the spiritual phenomena, he is often met with ridicule by some of those who claim to be familiar with the proper methods of scientific investigation and research. It is strange that the prejudices of men will so blind them to truth and nomena, with a presentation and explanation of | honesty, as to assaul their fellows for insisting upon the observance of those peculiar laws

have made the subjects of study, while the same teries of Nature. As well might a little child, who men find it necessary to recognize and observe has scarcely mastered his alphabet, presume to conditions and laws peculiar to their own fields of , ridicule the methods of demonstration in the highexperiment, and to which they are obliged to conform at every step of their researches. Conditions are required of the chemist in every experiment which he performs. And the accomptishment of all successful results in the hands of the physicist ever demand conditions of the most rigid character; which means that all results in every department of knowledge are wrought in accordance with the operation of natural law; and therefore, to obtain these results, the law must be complied with, for by varying the conditions we withhold or direct the forces of Nature in certain channels, suspending, modifying or increasing them; and the causes varying, the results must vary also The chemist knows that he may bring two salts together, which by a mutual interchange of ele ments become two new salts; but he also knows that fluidity is a necessary condition so as to permit sufficient mobility between the atoms or molecules composing them. The physicist knows that ice may be transformed to water; but here new conditions are required, and he finds it necessary to so adjust the application of one of the forces of nature, viz., heat, that it must be exhibited only within a very limited range of its possibilities, and for this purpose he applies it within those limits extending between 32° and 212° Fahrenhelt. If he applies a less degree of heat no change results. and if greater than 212°, it is not left as water, but is converted into vapor or steam. We bury an acorn in the earth expecting in time that it will germinate and become a tree; but if we remove all light, and increase or diminish the heat beyond certain degrees, we so interfere with the condi tions necessary to obtain successful results while dealing with the life forces, that we either suspend germination, or destroy the acorn altogether and

The electrician knows that he cannot convey a

message by means of an electrical current

through a rope of glass, and he is equally posi-

tive that he can accomplish this through a me-

thus defeat our object.

tallic wire. There are conditions-with-which-he has to deal when telegraphing by means of electric currents. Continuity of the conductor and perfect insulation are other ccuditions which Nature requires, and which he can only learn by experiment and observation to be the laws expressive of the conditions required to obtain the results he seeks. And thus at every step he takes he is ever met by peculiar conditions as the universal rule of Nature, and applicable only, perhaps, to the particular field in which he labors, and which must be complied with, if he would faithfully interpret her mysteries. This the man of science well knows, and he is equally few and simple, that he looks forward with absowell aware that Nature never suffers him to im- lute certainty almost of obtaining the result which pose any arbitrary conditions upon her. No he seeks. But when the physiologist attempts to tion; Nature is an imperious mistress, and to her chemical and vital principles and forces to conrule he must submit. Yet when the so-called man of science is asked to test the phenomena fixed and definite, are so modified, complicated on which the spiritualistic science is founded, he too often with owlish gravity and almost idiotic this new force, that he frequently finds himself assumption presumes to dictate to Nature the conditions or the laws under which these phenomena shall be manifested, although he may be entirely unacquainted with them, or the surroundings which observation has shown to be required for their successful production, or declares with Farradaic arrogance and effrontery that he will not suffer conditions to be imposed upon him while experimenting here. Such men too often mistake the voice of Nature when she would, were they sufficiently patient and childlike, speak to them of her mysteries, for "the chatterings of Dead Sea ages," and because while moving with the tottering and uncertain steps of infancy they have groped their way a little further along the extreme outlying border of Nature's mysteries, and have succeeded in gathering a few more beautiful pebbles from the shores of the unlimited ocean of truth than their fellows, and because from being long confined to the mere sensuous fields of scientific research they have become grooved in those particular channels of thought and modes of investigation peculiar to these departments, thus narrowing their souls too much to comprehend Nature in her broader and grander proportions; they have like little children, become dazzled with the few shining stones and fragments of shells they have found, and in their childish imbecility imagine that they have discovered the vast infinitude of knowledge; and because they have learned a few of the laws through which Nature is exhibited in her simpler phases, in some of her more sensuous modes of manifestation, they are therefore unable to restrain that supercilious and arrogant tone and manner which a slight degree of knowledge is apt to engender, and have set themselves up as oracles of wisdom in those departments of knowledge where they have never explored; foolishly imagining that the limited information they have gained by the study of Nature in her simpler and outward phases, has made them masters also of the whole extended realm of causes, properties, subtle essences, and inner phases of Nature which are to them still an unknown land, and which their conservatism and obstinacy may perhaps cause long to remain so. Children as yet, each thinks himself a man, and because they have received a few glimmering rays of truth, they foolishly imagine that they have explored the universal ocean of light and knowledge. But as falls and bruises teach caution to the over-confident child, so their failures to unravel Nature's mysteries, by dictating conditions which she will not accept, may, we will hope, in time, wean them from their errors, and correct their egotistical and dogmatical inso-

Shame on the men claiming to be the leaders and together with an exposition of the laws which | which they have found essential, and pertain ex | them from honestly and impartially investigating ety, while experimenting in one department of

clusively to those departments of knowledge they any of the hitherto unexplained marvels and myser mathematics, because his limited knowledge has not made him familiar with them, or because they proved to be far beyond his childish compre

> Conditions are simply expressions of Nature's laws; and it is an unvarying rule that the conditions necessary for the production of definite results are fewer and more simple, the nearer we approach the outward phases of existence represented by the mineral or inorganic world. But when they are connected with the vital force, as found in the vegetable, then these conditions become more complicated; and in passing still higher, where matter is associated with localized willpower, as in the animal, we find a third element added to vital forces and gross matter, thus vastly increasing the complications and conditions which have to be understood and manipulated in order to secure definite results. And when we have advanced to a point still beyond this, where vital force and will-power are associated with the matter of spirit-life, which is so sublimated, so refined that it escapes recognition by the physical senses, and have reached a point where the conditions have become so numerous and complicated, so difficult to grasp, to comprehend and manipulate, in order to obtain definite results, errors and failures must occur with infinitely greater frequency while dealing with these higher subjects of investigation, particularly those which mbrace the spiritual phenomena, than in the comparatively simple experiments in purely physical science where life and vital force are not ancountered. When the chemist deals with inorganic substance, he finds no difficulty in manipulating, controlling and surrounding it with conditions by which he will obtain precisely the same results as he did in some previous experiment, so ew, simple and plain have been the requirements, But when the physiologist, in addition to this, has also to deal with the vital forces, then, as every one knows who has studied the phenomena of organic-life, the conditions or laws which control and surround them, become much more difficult to fully comprehend and manage; but because of this difficulty, and the uncertainty attending his efforts to obtain definite results through inability to perfectly master and manipulate the principles and forces of organic life, no one on that account thinks of denying the truths of physiology, or of repudiating its claims to be elevated to the dig nity of a science.

When the chemist mixes his alkali and acid in a proper menstruum for the purpose of producing a new compound, the necessary conditions are so produce the phenomenon of sleep, having both tend with, he finds that the conditions, although and increased by the addition and application of thwarted in his attempts to bring about the results he desires, simply because of his ignorance of or inability to move the proper and necessary causes to that end. Is it, then, at all surprising, when we take still another step in advance of this and attempt to deal with the subtle mysteries of spirit-life, where we meet vital force and willpower associated with matter so attenuated and refined as to escape the physical senses, that the difficulty of always producing results as precise and definite as does the chemist in his experiments, becomes vastly greater on account of our inability to fully learn, comprehend and control the necessary conditions. And in these experiments, like those of the physiologist, although results absolutely identical with those of previous experiments may not always be obtained, still they are of the same generic character as those which had preceded them, and as near to the former as may be possible with the somewhat varying or not fully comprehended conditions; for we have here so far ascended beyond the cruder forms of matter with which the physicist has to deal, that our physical senses are unable to detect the somewhat varying conditions of these sublimated existences which we have to encounter And the chemist might with as much propriety treat the claims and assertions of the physiologist with contempt because the phenomenon of sleep cannot be produced at will, or because he cannot definitely and fully control all vital actions, as to scornfully reject the claims of Spirit ualism to respectful consideration because the phenomena on which it is based cannot always definitely be elicited when desired, and he cannot dictate conditions which Nature rejects. At well might be offer corrosive acids as a solvent of food n the place of water, and insist that with this the process of digestion shall be properly performed, or that in case of failure he will maintain that such a process never takes place. The conditions necessary to produce sleep demonstrate to us that he very anxiety to bring about that result is often he most effectual means to defeat the performance of that or any other vital function. And the exact conditions necessary to produce definite results in our experiments upon inorganic metter, can neither be so fully known or easily manipulated as in our experiments with vital organ-

And when the chemist, who deals only with devitalized matter, demands of the physiologist or the Spiritualist, who not only have to meet the conditions incident to chemical forces and molecular existences, but have also to deal with vital forces in connection with them, the same rigid and absolute conditions with which he is able to surround his own experiments, he is insisting upon teachers in science who will permit their prejudices that which he has no right to claim, because he to so overwhelm their judgments as to prevent is asking impossibilities, and can with no propri-

| Nature, demand conditions which only belong to and are fully applicable to another.

The conditions necessary to obtain definite results when experimenting upon the mineral world are few and simple in comparison with what they are when we ascend to the plane of vitalized existences; and when vital force becomes associated with the molecules and atoms of the mineral world as exhibited in the vegetable, and both vital force and soul force or willnower as in the animal, and when we find both these associated with matter which is too refined and sublimated for sensuous recognition, as in spiritual life, it is easily understood how different conditions are required, and different methods of experimenting must be adopted, suited to the varying states of each, thus rendering their manipulation infinitely more difficult than what we find necessary in dealing with matter belonging olely to the mineral world.

Every department of Nature must be tested by laws peculiar to itself. The chemist cannot test the truth of the metaphysician's subtleties by means of his alkalis and his acids; neither can the metaphysician cause chemical combinations to take place by an application of the rules of

logic.
The phenomena on which Spiritualism is built may like the functional phenomena of the physiologist, be infinitely repeated with results of the same generic character, or analagous to those which had occurred in some previous experiment: vet owing to somewhat varying conditions which may not be absolutely controlled, they cannot be made the subjects of that mathematical precision which is demanded and may be obtained by the chemist; nevertheless they may he productive of just as positive and satisfactoryresults, and conduct us to just as reliable conclusions as we reach in our investigations in any of the other departments of Nature, where fewer and simpler conditions onable them to be applied with greater certainty of success. The Spiritualist is often made aware that a modification of the application of the forces of Nature in his investigations, varies very materially the results he obtains, and in many cases even arrests them altogether, and that different degrees of light and heat, or of the electrical or magnetic conditions of the earth or atmosphere, or even the varying degrees of activity of the vital forces, affecting the physiological condition of the medium, may greatly modify or even altogether suspend the manifestations of the spiritual phenomena, and that mental perturbations or inharmonies, acting as disturbing elements, have very often the same effect; and this is not at all surprising when we reflect upon the fact that these are the principal modes of force, through which all material changes are wrought.

The scientist, so-called, ridicules the dark circles which are sometimes made use of by the Spiritualist as a condition which he finds favora ble for obtaining some of the more marked physical manifestations, which with conditions in other respects more favorable, are frequently obtained in the light, and he most freely expresses the opinion that they are instituted for the purpose of facilitating deception and fraud. But while we agree with him that they may be and sometimes undoubtedly are made use of for that purpose by dishonest persons, where proper precautions in other respects are not applied, and that the results thus obtained are not usually as satisfactory as they would be in the light, where we could wail ourselves of the testimony of all our sonses, still if it is a law which Nature imposes upon us, we must abide by it, and we may rest assured that if we patiently investigate, that even here satisfactory means of testing their reliability will not be wanting. And he might object with equal force and justice to the demands of the photographer for a dark room, where the phenomenon of the development of his mysterious pictures from what was before to all appearances a blank plate. shall take place. To the decrees of Nature we must submit, and it ill becomes us as ignorant inquirers to dictate the conditions under which she shall act.

But why, I would ask, may not variations in the application of the light and heat mode of force, by modifying the causes, change in some degree the results of the experiments, which we institute to elicit the spiritual phenomena, when we so often observe on the application of the same firces to organic bodies, that vital functions and phenomena are so greatly modified or perhaps altogether arrested.

We find by modifying the light and heat modes of force which we apply to the acorn, that we may either suspend or altogether prevent a manifestation of the phenomena of germination, growth and unfolding into a tree, with an exhibition of leaves and fruit, because the degree of light and heat employed has been either too great or too little; and is it any more surprising that a modification of the application of these same forces should suspend or arrest at times many of the wonderful physical phenomena which are claimed to take place in the darkcircle? and if anger, fear, hope, joy, sorrow, or any other strong mental emotion may molify or arrest sleep, digestion or glandular secretion, is it at all surprising that violent mental emotions or inharmonies, when introduced into the spiritual circle, should often prove causes sufficient to destroy the conditions necessary for the production of the looked for manifestations? And the chemist, the physicist, must remember that they cannot demand with any degree of reason the same absolute conditions and precise mathematical results, when dealing with vital forces and the principles of life, as they may when experimenting with molecular attractions and repulsions solely. But to those who seek to study Nature as she really is, and do not attempt to impose conditions which she refuses to accent, the truth will sooner or later be revealed.

Humanity is the equity of the heart .- Confucius

Spiritual Phenomena.

From the Chicago Tribune, PHYSICAL MANIFESTATIONS. CAN SUCH THINGS BE?

Extenordinary Occurrences at a Spiritualistic Scance in Chicago - Pans and Handkerchiefs Wielded by Unseen Hands-A Suspended Gultar Plays" Pop Goes the Weasel" on its Own Hook -The Noses of Speciators Riowa by Impulpable Fingers The Remarkable Manifestations Witnessed by a Baptist Clergyman and Several Re-

porters and Ladies. The early manifestations of Spiritualism are just within the memory of middle aged men. There were raps, table-tipping, writing, the moving of furniture, and other meaningless phenomena, half of which were pure humbug, and half of which were discredited by reasonable people, because of the charlatanism of the rest. It is not within the scope of this article to give the history of Spiritualism, even in the most superficial manner. The unexplained appearances have formed the losis of heliof of an immense sect, which has the basis of belief of an immense sect, which has its members in every civilized country/and a literature in every enlightened tongue. The number of Spiritualists in the United States alone is variable.

ously estimated at from five to fifteen millions.

* A large proportion of the/phenomena that have attracted the world's attention have been seen at places, remote from us. Home was an American, but he preferred that the singular nowers he was said to possess should be witnessed in the broader field of Europe, and by royal spectators. Other mediums have reserved their

APOURYPHAL WONDERS

either for crowned personages, or for citizens of the larger cities of the East. But as from time to time the alleged manifestations increased in fre-quency, and soher and incredulous persons acknowledged to things they could not comprehend, a belief stole over the minds of reasonable people that the phenomena were real, but that the agency of spirits in producing them remained unproven Spiritualism would have won more believers if it could have been shown to be an instrumentality for good. Catholicism, Presbyterianism, Method-ism, Congregationalism, and in fact almost every

dism, Congregationalism, and in fact almost every Christian denomination that can be named, can prove by specific examples that it has been of benefit to the world as an educational or moral means. Can Spiritualism do likewise? Is the world, as a whole or individually, better because its erra ic doctrines have obtained credence? Are people purer, higher, or nobler because of it? Has it infped appreciably to educate or evangelize the notions? * * But it is with the manifest. people purer, higher, or nonier recause of it. Inside appreciably to educate or evangelize the nations? But it is with the manifestations rather than with the facts that we have to deal, and this brief showing of argument is simply to deprecate any misunderstanding of the narrative which follows. After all allowances have been made for imposition and human credulity there seems still to remain a residum of have been made for imposition and human credulity, there seems still to remain a residuum of phenomena unaccounted for. We refuse to assent to the doctrine of Spiritualism until the scientists have more fully discussed the subject. Here is work for the schoolmen; here are gotlerally acknowledged facts, of a mysterious kind, that should win their attention. Everything can perhaps be explained upon strictly natural principles. If we all excesses of so called Spiritualina. . If so all excesses of so-called Spiritualists, all morbid, absurd, unhealthy and unnatural beliefs, that are like excressences or fungi apon the undisputed phonomena can be removed, and the atmosphere of the world will again become erene and life giving. There are probably not

TWESTY-FIVE THOUSAND SPIRITUALISTS in Chicago. A few hundred of them have a place of worship, and meet every Sunday for religious purposes. Many thousands who are latitudina-rian in opinion live unexceptionable moral lives outside the pale of any sanctuary. Several thousand, probably, are church-members, and held in good-reputé-by-their-respective denominations. Quite a number of the most zealous believers are Quite a number of the most zealous believers are pastors of Orthodox churches, who clasp hands surreptitionally, and imagine that they are communing with their relatives who have passed beyond the vale. Our city has had its share of seeing mediums, bealing mediums, spirit artists, and many other people of that class, whose nomenclature is not familiar to the writer. Among clature is not familiar to the writer. Among these there have been many, called physical mediums, in whose presence singular phenomena are said to have occurred. The most remarkable of these now in Chicago is

MRS. MAVD LORD,

who resides upon Park avenue. Mrs. Lord has who resides upon Fark avenue. Mrs. Lord has fived in this city several years; and has held seances ever since her advent among us, both in public and private. Her late sittings having attracted much public attention, a reporter was detailed for the purpose of investigating and giving the result of his observations. He aliast effected the result of his observations. He adjust elected arrangements for a private sitting, and unwilling to trust to his own judgment, invited three other members of the Tribune corps to accompany him.

There were also at the sitting three journalists connected with other daily papers of the city. It may be here affirmed that the reenes described are the average observations of all the journalists present; and nothing asserted will be denied by any of them, nor will any of them venture to explain more than is hereitrafter elucidated.

The party assembled at 8 P. M., at the office of the Western Rural, on West Madison street. The room used was the rear apartment on the second floor, which had been darkened for the second floor, which had been darkened for the occasion, not even a glimpse of starlight being admitted. There was no turniture within it, except the dozen or more chairs, which were arranged in as perfect, a circle as possible. When the circle was completed there were in it the journalists specified, a Baptist clergyman and his wife, and a few other persons of various pursuits in life. The average of intelligence was fair, and there was a reasonable absence both of and there was a reasonable absence both of

CREDULITY AND PREJUDICE.

Two or three of this circle were avowed Spirit unlists, two or three more were inclined toward Spiritualism, a few others had seen manifestations like those expected without having any troublesome opinions about what caused them and the remainder were entirely new to the business, and inclined to skepticism. All be-ing seated, the ladies and gentlemen having been placed alternately as far as their relative numbers permitted, the medium came into their midst. She was of about "medium" height, straight, slonder, and self-possessed. Her features were thin, but had a classic regularity. Her complexion had a slight yellow, which rendered more penetrating a pair of large, dark, listrous eyes that looked out from the base of a high white forehead. Her jet black hair was arranged in short glossy curls about her head. A bright crimson ribbon at the throat gave a slight tinge of ruddiness to her cheeks, and made appropriate the familiar line of poetry:

" Her face, oh, call it fair, not pale." Upon her shapely hands sparkled a few costly rings, tasteful and elegant in design. Her only other ornament was a jet chain, worn about the neck, to which her fingers wandered in moments

THOUGHTFUL ABSTRACTION.

Loaning gracefully upon her chair she stated the conditions of the sitting. Each person was to put his left hand over his neighbor's right hand or wrist, and the circle was not to be broken on any condition. Talking and laughing would be to a limited extent allowed. She herself would sit in the centre, clapping her hands or talking, to indicate her exact position. Having finished her speech, she seated herself. The curtains were dropped over the windows, excluding every glimmer of light from without. Her husband left the room by the only exit feasible, and the door was securely locked behind him. The gas was turned off, and the company were instantaneously in

MORE THAN EGYPTIAN DARRNESS. There follow a few moments of silence, undisturbed except by the gentle clapping of the me-dium's bands. Then a little burst of raillery breaks the stillness that would otherwise be oppressive, and the company are all free and easy, en rapport with one another, and with the surroundings. Each had taken his place with whatever he had in his hands at the moment. The guitar rests upon the reporter's knees, tightly ield at each end, in order that it may not be taken from him unawares. Others have fans in their hands, or upon their laps. Suddenly every one is conscious of a gentle breath of wind, which seems cool and delicious in the stifling air of the apartment. "How pleasant," is the universal ex-

A STATE OF THE PARTY OF THE PAR

clamation. Although nothing is visible, all are conscious that

ONE OF THE PANS IS IN MOTION. It comes to each in succession with a grateful coolness. Its speed increases. Now it whizzes around the circle with such velocity that all feel the fierce wind of it like the breath of a hurriann it was to reason within the circle wind or the second in the control of the control of the control of the circle within the circle wind in the circle within the circle with such velocity that all feel the circle with t cane. It seems to pass within two or three inches of every person's forehead, but touches no one. A gentleman auxious to be convinced, andibly sug-gests that it should touch the sitters. No sooner has lie uttered the words than it sweeps around

THE PERIPHERY OF HEADS, sharply rapping every one upon the forehead with the flat side of the broad palm leaf. The direction of the handle seems not to be from the center of the circle, but taugent to the whole circumference. It is impossible that the medium can have manipulated the fan, for during the whole time the steady stroke of her hand, palm to palm, has been heard by every one, as uniform as the ticking of a clock, and not a stroke intermitted. The reporter now politely requests that the fan be brought to him. As quick as thought to him thrust into his hand by the rim. Thinking that politeness would not be unbefitting such a mysterious intelligence, he says that he would prefer the handle. It is at once drawn from his grasp, and he receives it turned,

LIKE MACBETH'S DAGGER.

"the handle toward his hand," although more "the handle toward his hand," although more tangible to the touch than that metaphysical weapon. It is next requested that the fan be handed to Mr. G., a fellow journalist, who sits ten feet distant in the circle. It is pulled hastily from the reporter, and Mr. G. is heard instantaneously to exclaim, "I have it," These are only a few of its many mysterious movements. It is passed from kand to hand, whirled again about the circle, thrown upon the floor, picked up again, and finally left hap-hazard in somebody's lap, or under foot, as if the unknown manipulator were tired of it, and cast it carelessly away. And still under foot, as if the unknown manipulator were tired of it, and cast it carelessly away. And still the clapping of the medium's hands "goes on and on," like Mrs. Browning's life, and she keeps up an almost ceaseless flow of talk with different curious and inquiring people in the circle.

MUSIC IN THE AIR, Meanwhile the guitar has settled quietly in the firm grasp of the reporter. All at once a strpng hand is laid upon it and an effort made to take it from his knees. The effort is resisted; but, being renewed, the instrument is allowed to leave, and seems to float up into the air. It comes back at his request, and rests upon his head. He says, "Harder," and it presses more heavily, but he does not seem to feel its whole weight. Then as it passes up into the air again, the medium begins to sing where she sits, and an intelligent accompaniment is played to her singing as it sweeps round and round the circle. She ceases her first song, and stolkes up

POP GOES THE WEASEL.

The gultar, apparently ten feet distant from her head, at once changes to suit the new key and measure, striking the high note of the last strain with a vicious twang that draws a laugh from the listeners. A lady of fine musical ear remarks that the instrument is not well-tuned. Down it comes with a bang almost upon the toes of the re-porter, and the operation of tuning begins. The screws are heard to squeak, and a hand seems to be passed unskillfully across the strings, after which the gultar again ascends, and the aerial music goes on as before. Its movements seem to be infinitely varied. Now it passes round and round the cirvaried. Now it passes round and round the cir-cle with great speed, now it rests upon the heads of one after another of the sitters; now it is placed-in their laps, only to be taken away again into some distant corner of the room. While playing very faintly in the air, as far off seemingly as the walls of the apartment will allow, a gentleman wishes aloud that it would make its position more plainly apparent. Scarcely has be uttered his unimely sarcasm when it strikes him

A SOUNDING BLOW ON THE HEAD, to the great amusement of his fellow investigators. to the great amusement of his follow investigators.
Sometimes in its gyrations it strikes persons on
the head or shoulders. Accompaniments are
loudly played to different songs sung by the whole
company in chords. Sometimes it strikes the top of the chandeller above the medium's head, mak-ing the globes ring loudly. Once when suspended in the air, all the circle requested that it go up and strike the ceiling. It ascends higher and higher, and is distinctly heard to tap several times upon the colling of the room, apparently just outside the limits of the circle. After having done all these things, and many more that cannot be detailed here, it is finally replaced in the lap of the reporter whence it was at first taken, and the secret power, or intelligence, or whatever we may be permitted to call it, turns its attention to other feats equally as marvelous and unaccount-

MYSTERIOUS TOUCHES.

Nothing seemed more wonderful at the scance which we are describing than the touches of what seemed to be hands or fingers. These were not confined to any one person, nor to any portion of the circle. They would be upon the hands clasped together, and felt by two persons at the same moment, upon the knees, the forehead, the top of the head or any exposed part of the physique not en-tirely without the circle. The hands seemed to be of different sizes, but generally like those of children. They were not moist or dry, warm or cold to the touch of responsive flagers—not like hands of-flesh and blood, but negative as regards human characteristics. They were like hands of wax, boneless, and without either perceptible nails or joints. As the medium sat in her chair, they would come to the persons before her, be-hind her, or at her side, sometimes in astonishing numbers. Half the sitters would feel them at the same moment, and be talking to imaginary pretences near them, or trying to grasp the

FLEETING FINGERS that gave the pressure. When the fan was taken or returned, the reporter would come into percep-tible contact with the hand that took it. When tible contact with the hand that took it. When the guitar was twanged in his lap, he would pass his hand over it—which could be done easily without breaking the circle—and feel distinctly flugers that seemed to be upon its strings. Now and then he would come into forcible contact with hands in the air, pressing toward the instru-ment, or already touching its sides. Once, when informed by the medium that there seemed to be hands above his head, he raised his right hand, and, about a foot in the air, over his head, met another hand, that seemed to be approaching it from some point above and outside the circle. Sometimes he would catch at these hands, and, as they retreated, would pursue them into the air, but could not grasp them. The experience of the reporter was nearly the same in respect to the strange touches as that of all his companions. Some complained of the hands as cold and clammy. To others, the "baby fingers, waxen touches" seemed infinitely agreeable. One gentleman in making a sudden effort to seize the ghostly digits,

CAUGHT HOLD OF A WRIST. which seemed to melt from his grasp into thin

air. Rings were taken from persons on one side of the circle, and placed upon the fingers of persons sitting opposite; watches and chains were taken from one person to another; books were transferred from hand to hand; and in all these transferred from hand to hand; and in all these cases, the requests to give them to this or that person, or to put them in a certain place, were intelligently observed. A lady who had a gold guardchain wound about her fluger, said she could feel tiny flugers slowly unwinding it. A gentleman at the writer's side said that flugers were at work about his throat. Immediately putting up his hands, he seemed to touch his flugers upon the back of other hands which disenpersed as seen ack of other hands, which disappeared as soon

AIRY TONGUES THAT SYLLABLE MEN'S NAMES. No less marvelous than the touches were the ary voices that were heard from time to time, and most unexpectedly. They were simply articulated breath—nothing more—but very distinct and unmistakable. They seemed to come from the air directly over the medium's head, or from other places, generally within the circle. Sometimes they deal only with glittering generalities, and would inform the company, when the noise became excessive, that "Order is heaven's first law," or they would say to one of the gentlemen, "Mr. M., please move your chair more into the circle." "Mr. M., I have something to say to you." Another gentleman would be grasped by the beard with the salutation, "L., how are you?" while others would only hear their names spoken, nothing else being added. A gentleman striving hard to blow his nose without breaking the circle, heard sounds like the

VOICE OF A LISPING CHILD say, "I'll blow your noth for you;" and the hand-kerchief was at once taken from his hand and the operation performed. At the same instant, a gen-tleman directly opposite in the circle felt a hand-kerchief pressed to his nose and the very distinct

pressure of a thumb and fingers.

A ring had been transferred from one person's fingers to the hand of another party exactly opfingers to the hand of another party exactly opposite. The owner requested its return. It was taken off and put on several times, but not replaced on the finger whence it was at first removed. Finally it was heard to drop, as if by accident, on the floor near their feet. Fearing that it would be stepped on and ruined, they made sundry unsuccessful efforts to recover it without breaking the electric current. Suddenly the same little voice was heard to say, "I'll pick it up for you." Simultaneously with the voice the owner of the ring feit ring felt

FINGERS TOUCHING HIS HAND,

and, extending the little finger, the ring was re-placed where it belonged.

At one stage of the proceedings the heat was very great, and the perspiration flowed freely from the faces of the auxious investigators. Just at this time a handkerchief was moving about the circle, being put into and taken from the hands of nearly every person sitting, as it passed around. A gentleman with whom it rested for a moment asked that it would wipe his face, and it mopped him gently upon the cheeks and forehead. Auxious that others should participate in so grateful a sensation, he requested that his friend on the other side of the circle might be equally favored. As in a flash of thought the friend was heard to say, "That's not my face, that's my neck." The handkerchief was returned to the sender with the explanation, "He'th too high." Mr. G., having been requested to bend forward, the handkerchief returned, and wiped tenderly the sweat from his face and forehead. The handkerchief having been geturned to the reporter, the person who had been making those requests, it was further asked that they would put the handkerchief up Mr. G.'s sleeve, which was done at once, without any apparent trouble in finding the sleeve in the utter darkness that involved the group. The circle, being put into and taken from the hands of larkness that involved the group. The

VOICES WERE NEVER ARTICULATE. They did not seem to come from the direction of the medium, were often behind her back, and sometimes apparently right in the face of the person hearing them. At other times they were simultaneous with utterances of the medium, the two voices seeming to emanate from quite different places. During all that transpired any one was at liberty to extend his feet until they came into contact with those of the medium, to speak to her, to see exactly where she might be, or to otherwise make himself assured of her position so that the integrity of the circle was not broken The words "papa, papa," were often heard by the young, unmarried men of the group, whose blushes the friendly darkness concealed, accompanied by gentle touches upon the hands and knees. Those who were inclined to be Spiritualists, and some who were entire skeptics, claimed to hear voices addressing them as "brother" or sister," and desiring to communicate.

PHOSPHORESCENT LIGHTS were often seen during the scance, now by one person, now by another, and again by all of the circle at the same time. Sometimes they were over the head of the medium, and sometimes near the ceiling. One of the party saw two separate lights descend from the ceiling, slowly converging until they partly met in a phosphorescent glimmer between his feet. The apparent intensity of the lights was not the same to all

cent glimmer between his feet. The apparent in-tensity of the lights was not the same to all. Some described them as like a glow-worm's spark; to others they seemed like a star of the first magnitude seen through the thinnest yell of mist; to some they were like a marsh fire, and a little miss in the circle afterwards said that they looked to her like a

"BUNCH OF STARS." There was no room for deception here, as the

whole company were ready to supplement with their testimony the defective or mistaken sense of sight of any one of their number.

As the scance progressed, the medium described what she said were spirits—about the different persons in the circle. Sometimes they bore a resemblance to the deceased friends of the lady or gentleman about whom they hovered, but more generally they remained unrecognized. The in-terchange of rings, watches, handkerchiefs, was-said by Mrs. Lord to have been made by a little said by Mrs. Lord to have been made by a little Indian girl, her constant attendant, who was acting simply in sport. The cognomen of this child was "Snowdron." Whenever this dusky feminine Ariel was flitting about the reporter, he endeavored to grasp the little hands placed upon him, with what success is elsewhere described, at which time Mr. G. heard the lisping voice say, thattents "the history to seth me." The redistinctly, "He'th trying to catch me." The re-porter took a hook from his pocket, and asked that it be handed Mr. G. It was passed instantaanother pocket, he requested that it be given to Mrs. H. which was done as quickly. The hooks were afterwards passed to various persons in the cirice, in compliance with similar requests. These books were a

BIBLE AND TESTAMENT,

which the reporter had taken to the place, curious to see what the alleged spirits would do with the sacred volumes. The above are among many curious things that

transpired at the scance. To give full details would transcend the limits appropriate to an arti-cle of this character. The things seemed to all who witnessed them, or experienced them, per haps we should say, as simply inexplicable. The most skeptical did not attempt to account for them on the ground of the complicity of the medium. No unbeliever was converted to Spiritualism because he could not account for what he saw. That the things occurred as stated, and that the above is a fair and candid narrative of what transpired, no one will dare to deny. There is here

MATTER FOR THE SCIENTISTS petter worth investigating than a thousand trivial things to which they turn their earnest attention. Why should not some of the grave Professors.of our colleges apply themselves to this subject, not in a spirit of ill-bred skepticism, but as honest in-vestigators, determined to probe a scientific mystery to the hottom. No one need be afraid of Spiritualism. The theory that the phenomena are caused by spirits, who are certainly of no very high order, remains to be proved. To say that spirits do these things is only the beginning of a negative.

nystery.
The medium, Mrs. Lord, seems to be an honest believer in spiritual manifestations. That she could herself have caused these effects, seems in could herself have caused these enects, seems in-credible; even suppose it physically possible for her to have uttered the voices, or made the multi-tudinous touches, it would seem impossible to avoid detection. She has given scances to thousands, and always escaped suspicion, and until the contrary is proved, which we believe will be very far in the future, all who were present at the scance described will think her an housest, sincere, unassuming, and thoroughly well-bred lady, equally above deceit and suspicion. It may be

MRS, LORD'S SEANCES

are given under circumstances in which collusion seems to be impossible. She goes into the circle simply attired, and without any visible means or appliances by which the results may be caused. The place where she goes is not important to her. She frequently sits in circles all of whom are strangers and skeptics. Her husband and inti-mate friends are always excluded, and the key is invariably turned in the look before the room is darkened. Persons desirous of satisfying them-selves of the truth or falsity of our assertions can have the attendance of the medium in any place and under any circumstances they may deem best for investigation, only the few conditions that we have mentioned being observed.

ANOTHER ACCOUNT. The following account is furnished by a gentle-man who was present, and is given for what it is

worth: I obeyed orders from the outset, putting out the as the moment the word of command was uttered by the interesting medium. I sat down between two brave women who held on to my bands as if determined that I should remain and protect them. All was still and dark for a few minutes. Nothing was heard or felt but the cold chill slow-ly ascending the spinal columns of the timid. At length some one broke the secred silence by surlength some one broke the sacred silence by sug-gesting that "they" were coming. A fan rushed around the room at lightning speed, producing a breeze which was quite refreshing. While con-gratulating myself on getting the benefit of a cool

TUGGING AT HER NEW ALPACA. TUGGING AT HER NEW ALPACA.

She told me, as a secret, that it cost sixty cents a yard, to say nothing of the making or trimming. I invited them to come and see me, and one of them did; or, at least, some fingers, cold, damp and corpse-like, touched mine. The moment they did so, the two ladies alongside me shivered. I did n't shiver a bit. I was as cold as Greenland's icy mountains, though the thermometer must have been in the vicinity of the boiling point. I politely requested the ladies not to be a bit afraid; that I would sit by them all the time. Some one called for the fan, and in the twinkling of an eye called for the fan, and in the twinkling of an eye it was whipped away from me, and I was left alone with those fair sex. I again ventured to suggest the propriety of maintaining their reputations for courage, and to trust in me. The fan was soon in motion once more, revolving around was soon in motion once more, revolving around the circle on a level with our faces, striking the more prominent noses. This did not send any terror to my heart. It did not make me shake in my boots; but, with self-forgetfulness for which I am entitled to great praise, I continued to reassure my lady friends that I was there still. I asked the angels—I called them augels because I wanted to give them a touch of the blarney and be on good terms with them—to

FETCH ME A CIGAR

from the pocket of a gentleman, who incidentally requested them not to do it. They did n't, and I was out a cigar. The same gentleman, of a mu-sical frame of mind, requested the what-d-'yecall ems to play the accompaniment to "Tranca-dillo," which was sung as a solo by four or five voices. I should have stated that, prior to this, voices. I should have stated that, prior to this, the guitar wandered in the air above our heads like a vagrant, without any visible means of support. The strings of the instrument were certainly touched by some unseen hand, but it must have been a Scotch spirit, as it played "Coming through the rye." Several of the company said they heard voices in the air. I did not. It must have been that I was too much occupied calming they nearly voices in the air. I do not not. I must have been that I was too much occupied calming the troubled spirits alongside me, for I heard nothing save what I have related, and the clapping of the medium's hands, and her sweet voice, pointing out what she saw in the vicinity of the persons who were especially favored with the company of the spirits. She described two children standing at the feet of a lady nearly opposite me. The lady asked if one was about ten months old. The medium thought so. The lady burst into tears, explaining her grief on the ground that, some time ago, she lost a nephew of that tender age. She called him by name between her sobs, and brought tears to more eyes than her own. The lady to the east of me said she thought her grandmother was present. She was A LITTLE SCARED.

I was as calm as Socrates before he took his hemlock tea and did my level best to allay her fears. I insisted that it could not be her grandfears. I insisted that it could not be her grand-mother; that I knew her departed relative, the most estimable of her sex, and that for twenty years before her death she had never been out after nightfall, and I was sure the very force of marked that all the combined powers of darkness in the habit would keep her at home. I was elucidating my theory why her grandmother could not be out so late—when the gas was lighted and the fears of the ladies vanished, though I reiterated my former statement that I would remain with them through all the chances and changes of the sc-

IN THE NEXT ROUND I was separated from my former brave companions, and rauged alongside a lady to my right, and a gentleman to my left. The lady was skeptical, and disposed to make light of the phonomena; but it was too dark, and she was the least taste nervous, just enough to make her interest-ing. The gentleman was a skeptic in everything. Said he believed in nothing, and made fun of the performance with a fair sex at the other side of him, which explains why he did not devote more him, which explains why he did not devote more of his time and attention to me. A lady said her ring was gone from her finger, and, in less time than it takes to tell it, a ring was placed on my little finger, where it remained until the performance ended. How it came there I do not know. I felt fingers touch inine—the same damp, clammy digits that touched me before. It was very warm, and I invited "them" to wipe the perspiration from my hands and head. "They" had been carrying a handkerchief around all the time, and soon it came and wiped the back of my left hand. Something had hold of the handkerchief, fingers of some sort, and they used it with

A DELICATE MANIPULATION.

I asked them, on behalf of my fair companion, sfied and she did not care for the contact of the fingers. They came, however, and she shrunk from them, for there was something her skepticism could not combat. The next intimation I had was three heavy slaps of a big hand on my knee. The first fingers were apparently about the size of a baby's, but this must have been a man's fist, and baby's, but this must have been a man s his, and a powerful one at that. Then my foot was caught hold of and handled rather roughly, convincing me that whatever "it" was, it was capable of ex-erting strength and power. The guitar was sailing in the air part of this time, and I did not know but that I would be floating myself before we got through. The fan business was again repeated; and the medium kept on telling different persons in the circle of persons from the spirit world who were in the room, and alongside of them. Some of these she described with some minuteness, and, in one or two instances, the portraits drawn by her were recognized as departed friends. One gentleman was told of a college chum, who had been drowned years before, and identified the picture. She did not describe any of my friends; to confess the truth, I did not care to have her do so. After an hour's conjuring with the spirits, we again took a recess to recuperate our courage and dry our perspiring brows.

IN THE THIRD ROUND

I was encompassed on one side by a lady, and on the other side by a young and sentimental gentleman. They were both desirous of the fullest development of the phenomena. They entreated the spirits to come around and dally with their doubts. The lady asked them to come and take the ring from her finger and place it on that of the gentleman. I had hold of both their hands to calm and encourage them, and, in obediance to rules and regulations governing the scauce, the rules and regulations governing the séance, the ring was taken from the lady's finger and imme-diately after, in an instant, an attempt was made to place it on my thumb, which was alongside the finger the gentleman was holding out to re-ceive it. Any intelligent spirit might know that a lady's ring could not be forced on a No. 10 thumb, but this one did not discover the mistake until he had tried three or four times, and was informed that an inch further off he would find a tapering finger and a reating place for his burden. He did so. I could not account for his mistake, but imputed it to the darkness. My curlosity had been aroused, and I determined to CATCH ONE OF THE FINGERS,

if it was possible. While they were dallying with my thumb, I suddenly closed upon the fingers, but they wasted away as if they were impalpable flesh. In a moment after, a piece of paper was thrust into my hand, and then a pencil was sent me by another, and a request was made for some writing. The spirits did not write, however, that I was aware of, though it is stated that words and sentences legibly written are sometimes found on the paper. Pencil and paper were carried off in the same mysterious way as everything else. The lady next me laid her glove in her lap, and it was taken to the gentleman at the other side of me. She requested that it might be returned. It came in a moment and was placed in her hand near mine. To prevent it falling I placed my finger between her thumb and forefinger, and she thought she "had 'em," sure. She said so, and held on for a minute, thinking she had made a discovery. I withdrew my finger at the first opportunity, and informed her that I was

NO CHOST.

She was crest fallen, as she had gone in to find out everything, and discovered nothing. I cheered her up, however, and infused courage into her and into the young man by my other side. I succeeded in keeping their spirits up to my level, or very near it. Of course, I was not scared a

The scance soon after ended. A feeling of last but that boy, there, it is but that boy, there is but the but that boy, there is but the but situde and weariness succeeded.

wind on a summer night, it subsided, and the handle of the fan came between my fingers. I returned thanks, and placed it on my lap, so that the party who entrusted it to my keeping might call and recover the property. The fair sex to the west of me squeezed my hand in a way that, had she been young, would have set my susceptible and sentimental heart bounding like a billow, and sentimental heart bounding like a billow, and announced that some one was very simple.

WISCONSIN.

Convention at Sheboygan Falls, July 27th and 28th, 1872.

Salurday Morning Session .- The Spiritualists of this part of the State met in Convention, as per appointment, and were called to order by Bro. J. O. Barrett, at 11 A. M. Mr. J. Raymond Talmadge, of Fond du Lac, was elected

President of the Convention, and G. Weston Williams, of Whitewater, Becretary. After the appointment of a Committee of Arrangements, he halance of the morning was given to a conference.

The regular speakers present were: Bros. J. M. Pecbles, J. O. Barrett, Dean Clark, and Sister J. H. Stillman-Sever-

After singing, the conference was opened by Bro. Peebles, followed by Bro. Barrett. By the inspiring words of these two missionaries for the truth, all seemed elevated at once to higher and holler thought and feeling. Bro. Stowe of California, Bro. Clark, Sistor. Severance and others contributed to the morning session, their remarks bearing mostly ipon practical subjects. Afternoon Session .- Convention called to order at 2 r. M. Conference opened by Mrs. Mary Severance, of Whitewater,

Wis., the noted psychometrist, who gave us some good ractical remarks upon life, and the demands of the physical part of man as well as the intellectual and spiritual. Bro. Peebles related what he saw while visiting Dr. Henry Slade, of New.York City, which did not sound much as if he doubted the gonuineness of the manifestations given through the Doctor's mediumship.

Sister Severance gave us a short lecture upon life's experiences, in her usual practical style, in which she claimed that some of the greatest failures ultimately prove to be the greatest successes.

Our meeting seemed, at the outset, to take a practical and charitable turn. A Methodist clergyman was invited to speak, and addressed the conference. He could not give up his personal God, but complimented the Spiritualists somewhat for their liberality and charity, and was pleased with the brotherly love manifested in our moeting.

Evening Session .- Doan Clark read one of Lizzle Doton's poems, and delivered the regular lecture of the evening, in which he related his experience in the medical power of

spirits, besides other tests which had aided him much in learning the rules of spirit control.

Bro. Peebles followed, giving evidences of spirit communion in the Biblo, as well as from many other sources. proving the immortality of the soul and showing that the tendency of scientific and educated men everywhere, was toward an acceptance of the truth of immortal life, as demonstrated by the spiritual philosophy and phonomena. Brother Peebles claimed that modern Spiritualism coruniverse could not s op a growth in the belief of spirit-

Sunday Morning Session .- Convention called to order at 91 o'clock. Conference opened by Bro. A. B. Severance, in which he made these points: Our life beyond is a continuation of this. We carry our diseases with us into spiritlife. Every part of our physical body has a corresponding spiritual body. It is just as important to live healthy physical as moral lives.

Further remarks by Doan Clark and others. Sister Barrett then read one of Miss Doton's pooms, which are always good.

Bro. Barrett gave the regular lecture of the morning. which he commonced hy saying that nothing was so apparent as change in everything. He compared the old with the new and better religion—showed that the gorms of all that is good are within us; that in the old religion the more knowledge the less faith, but under the new significance the more knowledge the more faith.

Bro. B.'s lecture was charitable and broad. He is willing to accept all the excellences of the past while he claims the privilege of adopting everything new. He also spoke of the practicability of our faith, and introduced the social question, giving several illustrations from real life touching this all-important matter.

Sister Severance followed Bro. Barrett with remarks upon the social question. She showed the peculiar interest of the marriage relation, and dared to speak plainly upon a subject that needs agitation as much as any other before the American public.

Afternoon Session .- Sister Severance delivered the reguar address with her usual clearness and vigor. She outlined the progressive tendencies of matter and mind from a geological, physiological and historical standpoint of argumentation, and thence considered life and its laws, its uses and destinies, making the social question paramount to all others before the public.

With close analysis she traced the relations of body with pirit, demonstrating that functional activities of the physical organs are the molders of the spirit-body, hence the moral necessity of living a pure and temperate life with the unfoldment of all our powers in beautiful balance. Her arrument in favor of woman's rights was terse and convincing in spirit, carrying her hearers with her to higher purposes

Bro. Peebles discoursed upon the moral and redemptive power of kindness, sympathy and love. He had perfect faith n the love element, guided by wisdom, to educate and save the races .. He referred to the noble act of Rev. J. H. Harter, of Auburn, New York, who received into his employment a convict just pardoned from the penitentlary, conveying the idea that there was good in all, and the way to make men honest was to trust them. Humanity needs more confidence in humanity.

Evening Session .- Singing. A discourse by Bro. Peebles. n which he reminded us of our earthly lives and tendency to earthly things, when the only real thing was the spirit, and the thing to do was to prepare it so that when the death angel strips off the shell we might pass the golden gate to the Summer-Land wearing robes of purest white. The soul's destination is no great question to Bro. P. He almost lives there now. His thoughts were beautiful and inspiring beyond description; and yet he did not fail to speak of the poor condition, in the spirit-world, of the selfish, criming man or woman, of the suicide, of infanticide. We went with our brother, in imagination, through the scenes called death, which are stripped of all the agonies of despair by a knowl edge and faith in Nature's glorious laws, by which our bodies are matured and our spirits freed for that more glorious life

n the Summor-Land. Bro. Peobles's benediction closed our beautiful and pleas ant Convention, which was characterized throughout by its universal harmony and good feeling.

Spiritualism here seems to be assuming a broader, more substantial, more practical and humanitarian aspect and position. These truths, so beautiful and elevating, are beng more utilized in the every-day walks of life, and our cause is now in a more prosperous and hopeful condition than

over before. Speakers and friends from abroad unite in returning their hanks to the people of Sheboygan Palls, for their courtosy and attention during the Convention

G. WESTON WILLIAMS, Secretary.

'T was but one whispered-one-That muttered low for very shame. That thing the slanderer dare not name, And yet its work was done.

A hint so slight,
And yet so mighty in its power,
A human soul in one short hour,
Lies crushed beneath its blight.

There is a wicked story sometimes told in quiet country parsonages, of a class of boys who had been taught to repeat the creed phrase. One day, on being put through this performance, a boy got misplaced; and, when the gentleman was surprised by the curious jumble thus produced, one of the scholars volunteered an explanation-Please, sir, it's all that boy's fault. I am the boy as believes in the Holy Catholic Church, but that boy, there, it 's him that believes in the"

BY JULIA C. R. DORR.

We two will stand in the shadow here, To see the bride as she passes by; Ring soft and low, ring loud and clear Ye chiming bells that swing on high!

Look—look! she comes! The air grows sweet

With the fragrant breath of the orange-blooms

And the flowers she treads beneath her feet

Die in flood of rare perfumes!

She comes-she comes! The happy bells With their joyous clamor fill the air, . While the great organ dies and swells, Soaring to trembling heights of prayer.
Oh, rare are her robes of silken sheen,
And the pearls that gleam on her bosom's snow;
But rarer the grace of her royal mien,
Her hair's fine gold, and her cheek's young

Dainty and fair as a folded rose,
Fresh as a violet dewy sweet,
Chaste as a lily, she hardly knows
That there are rough paths for other feet;
For Love hath shielded her; Honor kept
Watch beside her by night and day;
And Evil out from her sight hath crept,
Trailing its glow langth far away. Trailing its slow length far away.

Now, in her perfect womanhood,
In all the wealth of her matchless charms,
Lovely and beautiful, pure and good,
She yields herself to her lover's arms. Hark! how the jubilant voices ring! Lo! as we stand in the shadow here. While far above us the gay bells swing, I catch the gleam of a happy tear!

The pageant is over. Come with me To the other side of the town, I pray, Ere the sun goes down in the darkening sea And night falls around us, chill and gray.

In the dim church porch, an hour ago,
We waited the bride's fair face to see;
Now Life has a sadder sight to show—
A darker picture for you and me.

No need to seek for the shadow here; There are shadows lurking everywhere. These streets in the brightest day are drear, And black as the blackness of despair.

And black as the binostices of despair.

But this is the house. Take heed, my friend,
The stairs are rotten, the way is dim;
And up the flights, as we still ascend,
Oreep stealthy phantoms dark and grim.

Enter this chamber. Day by day,
Alone in this chill and ghostly room,
A child—a woman—which is it, pray?—
Despairingly waits for the hour of doom. Ab! as she wrings her hands so pale,
No gleam of a wedding-ring you see.
There is nothing to tell—you know the tale—
God help her now in her misery!

I dare not judge her. I only know I dare not judge her. I only know
That love was to her a sin and a snare;
While to the bride of an hour ago,
It brought all blessings its hands could bear!
I only know that to one it came
Laden with honor, and joy, and peace;
Its gifts to the other were woe and shame,
And a burning pain that shall never cease!

I only know that the soul of one
Has been a pearl in a golden case;
That of the other, a pebble thrown
Idly down in a wayside place,
Where all day long strange footsteps trod,
And the bold, bright sun drank up the dew!
Yet both were women. Oh righteous God,
Thou only caust judge between the two!

Biographical Sketches.

[Under this head we shall print, from time to time, brief ecounts of the life experiences of prominent Spiritual Mediums.]

- RACHEL LUKENS MOORE.

Prepared expressly for the Banner of Light.

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This lady was born in Bristol, Pa., in 1826. Her parents, David and Eliza Lukens, were Quakers, but of the progressive class, and consequently went with the Hixites, and David went still further and sympathized with the friends of progress, and finally became early a Spiritualist, and died full in the faith of a new life among the communicating spirits in his quiet and happy home in Morrisville, Pa., in 1869. They had a large family, of which Rachel was the sixth; she was a singular child, with many of the peculiarities From her earliest recollection, she dreamed 160 nitrogen.

If these are the component parts of the body, ions of coming events that often surprised her food must supply them to this amount, parents and older sisters, but until Spiritualism Let us make another comparison: parents and older sisters, but until Spiritualism was announced as the cause, these were only mysterious and unaccountable occurrences: but no sooner were the rappings at Rochester announced as of spiritual origin, than she recognized the spirits of her friends, and her father and some enough for the lecture-field, and her guardians used her principally for communications in the trance state, which she gave as a public medium for over eight years in and around Philadelphia, and hundreds of persons can bear testimony to the blessed evidences of continued life which they have received through her mediumship. From Philadelphia she moved to Ohio, and soon after to Michigan with her friend-with whom she made | bon in the system, supplied by the food in the her home-Mrs. Annie M. L. Potts, M. D., who settled in Adrian, Mich., where she is still in successful practice of her profession. In the last years of the war, and after its close, she spent and carbon, they are deficient in nitrogen, so necseveral years in Illinois and Wisconsin, where essary in the production of muscle. How can her mediumship was always highly appreciated. this very important (to the laborer) item be had? From [1867 to 1871, her guardians did not allow her to give public scances, but continued to ex- same proportion as meat. After abstracting the amine patients and prescribe for them by lock of water from milk, nearly one-half is albumen and hair and handwriting, for which she was pecu- casein, having the same per cent of nitrogen as liarly qualified by attending medical lectures in animal fibre. Pennsylvania University, and her long residence with Dr. Annie Potts and her brother, Prof. Long-

In 1869 she moved to St. Louis after the death of her father, where she still resides, and is now again successfully giving séances. Her mediumship is of that peculiar kind that is 'great'y modified by the quiet Quaker habits of early life; but ference in assimilative powers) descend (or asas a clear seer few are better, although she is cend) to question the elephant as to whence never wholly unconscious, although so controlled as to use the language of the spirit. When alone she is in almost constant, silent conversation with her spirit friends, and among those the first time by F. W. Evans, the able and intelwho knew her in life and often visit her, are ligent Elder of the Mt. Lebanon Shakers, which Henry C. Wright, J. B. Ferguson, Alcinda Wilhelm Slade, her father, and many others known to the Spiritualists generally. She is under the constant advice of her father and her intimate friend, J. B. Ferguson. Her hand is often taken when she sits down to write, and in spite of her efforts to control it to the purpose designed, it writes a message to some friend, from some leading and active spirit engaged in this work, not necessary to our well-being, and perhaps hurtand thus Parker, and Paine, and others have ful? often given advice to her friends. For several years of her early mediumship she refused all pecuniary consideration for messages, as both ble food are much inferior in intellect, courage herself and her father felt it a sacred and conscientious duty and not a business, but like most In India, it has been demonstrated by scientific of the mediums, necessity was an overruling test that the inhabitants possess a less specific law, and she yielded to a minimum compensa- gravity, a lower temperature, and, proportionally, tion for her services. For several years she was a smaller number of red corpuscles in the blood extensively known in Philadelphia as one of the than either Englishmen or Americans."

failed and her removal to the West, she was restricted mostly to private communications and examinations of patients, and hence was not recognized as one of the public workers; but there has been scarcely a day in the last twenty years that she has not held some correspondence with the dwellers in the spirit-land. The writer has known her and hundreds of other mediums for many years past, and has known very few as reliable, who can at any time bring messages from the invisible friends that can be depended upon for truthfulness, both of origin and substance. Her health is not now good, but her mediumship is better than it has ever been, and her scances are giving good satisfaction.

Free Thought.

DR. DITSON'S REPLY TO MR. MILES'S STRICTURES ON HIS (DR. D.'S) RECENT ARTICLE ON DIET.

Criticism is the spice of literature. I have taken the liberty, sometimes, to advance rather bold propositions, such as attaining the ability to fly without wings, and living without food; but they were generally founded on the fact, illustrated by a very common axiom, that what hasbeen done once can be done again.

My recent carticle on diet, however, which has received the courteous criticism of Mr. L. Miles, was based on principles, I think, which will yet be universally acknowledged. Let us examine food chemically, and then compare it with the needs of the body.

We find in almost all the articles in common use as food, hydrogen, oxygen and carbon. It may be interesting to many not familiar with the subject to see some comparison by which the difference of elemental compounds can be inspected, and perchance remembered. I will use N for nitrogen, and H, O and C, respectively, for the other elements specified:

Proportionale weight of the elements in 1000 lbs. of nutrition
 Wheat has
 C.

 Following
 508

 Rye
 485

 Corn
 417

 Potatoes have
 408

 Rice has
 492
 04 05 02 Let us look at these in another light; and I will

here quote from Prof. Pierce: "The assimilative power of animal life is inca-The assimilative power of animal life is incapable of direct action upon the simple elements. In their uncombined condition, they are either inert or noxious. They must, by the action of the vegetative forces, be first combined into certain compounds, which, when taken into the system, yield to its action, and afford nutrition. These primary compounds are called proximate ele-ments. These have a fixed chemical composition and character, giving every article of food a defi-nite scientific basis. These are of two classes: the carboniferous and nitrogenous. Having determined the proportion of the simple elements in the proximates, the only additional data re-quired for the absolute determination of the nutritive power of any substance, is the percentage of proximates which it contains. The following table shows the per cent. in some of the most important vegetables:

Starch. Sugar. Albumen

From which it will be seen that rice has the most starch and least albumen, while wheat, having much starch, is first in albumen. Now, if we anathe substances of the human frame, we learn the wants of the system, and the supply afforded by these articles. The body is chiefly composed of muscular fibre and membranous tissue. In analysis of animal substances, we find three animal proximate elements similar to the vegetable ibrin, albumen, gelatin. Muscle is almost wholly nbrin, albumen, gelatin. Muscle is almost wholly fibrin; tendons and membranes, gelatin. The composition of these is as follows: fibrin and albumen are composed, each, of 40 parts C, 12 O, 31 H, and 5 N, being the same as vegetable fibrin and albumen. Gelatin is composed of 33 parts of C, 30 H, 15 O, and 6 of N. Reducing these proportions to the same basis as before, for purposes of comparison, we have: relative weight of elements in 1000 lbs. of animal fibre—549 lbs. C, 170 H, 219 O, 160 N; i. e., of 1000 lbs. of muscle and 70 H, 219 O, 160 N; i. e., of 1000 lbs, of muscle and membrane—the chief components of the body—

From these figures it appears that wheat furnishes almost exact supplies of carbon and hy-drogen, a large surplus of oxygen, but is deficient in nitrogen. Comparing others in the same way,

Almost all persons are aware that the heat of the body is produced by the consumption of carproportions as above given; but while the articles enumerated, with fruit, fat meat, butter, etc., yield the required amount of hydrogen, oxygen Milk and cheese both produce it in exactly the

Butter, fat meat, fruit, rice have no nitrogen: but wheat, as we have seen, has 98, potatoes 72, rye 62, corn 44, milk and cheese, each 160.

Now, if this chemical analysis did not positively demonstrate that health and strength can be had without the use of animal food, we might perhaps with propriety (admitting, indeed, a difcomes his mighty muscle and sagacity, or the ox, or the horse. And here I am reminded of a wonderful fact in Nature, called to my attention for is, that all the useful animals—those that serve us, and to whom we owe much-are graniverous,

herbiverous—are not carnivorous. Mr. Miles states that in many portions of the earth there is a superabundance of land that might not be utilized (?) except by stock-raising.

In reply, I ask why a man should spend his valuable life in producing thistles, rum or stock-

Again, he says (in brief) that "nations living almost exclusively upon either animal or vegetaand energy to those subsisting upon a mixed diet.

best mediums in the country, but after her health We may infer, I fancy, from this quotation, that

Mr. Miles thinks top much of specific gravity, red corpuscies and courage. Allowing that the Englishman, the bull-dog and the beef-loving butcher have more red corpuscies, are flercer and better fighters than the sages of India, is it, in this age of peaceful tendencies and spiritual progress, anything to be proud of? Is it even desirable? I claim, from many years experience in the tropies, that a less abundant supply of red corpuscies arises from climatic influences. Though I ate meat two or three times a day, I believe I had less bright red blood coursing the arteries than I should have had (without meat) hunting in the Highlands of Scotland with a mild diet of oatmeal and whiskey.

Mr. Miles gives us the interesting and suggesive deductions of comparative anatomists. There is indeed, to a considerable extent, "among the lifferent species of animals, a correlation, an adaptation between the form, of their digestive apparatus and the nature of their food. Nor is this difference confined to the organs of mastication alone; the alimentary canal also varies. Thus, in the carnivora it is comparatively short and simple in structure." Then he says: (quoting from Prof. Dalton,) "The digestive apparatus in man resembles almost exactly that of the carnivora." Deduction: Man should be a carnivorous creature. Now, while the former, as I have said, is to a considerable extent true, the latter does not necessarily follow. Let us, however, be exact, that Mr. Miles may see that there is really a vast difference, for instance, in the gastric juice of a carnivorous animal and that of man:

I will add to the above table, copied from Chambers's Enc., some remarks regarding the villi of the intestines: "In man they are conical in shape, and measure from one-forty fifth to onesixtieth of an inch in length. They vary much in shape and size in the lower mammals and in birds. (In carnivorous animals, as the dog, they are longer and more filiform than in man.") Again: in osseous fishes, the alimentary canal is generally shorter and more simple than in the higher verte brata, in many—as, for example, the herring—being shorter than the body, and, excepting the stomach, running in nearly a straight line through it." Regarding the stomach, the same writer says: "In the simple form, the organ consists of a single cavity, as in man. It is most simple and relative-

ly smallest in carnivorous animals." Here are strikingly marked differences; but were the stomach and intestinal canal precisely alike in man and the carnivora, the secretions in the stomach of the latter are so in excess in all (except water) that promotes digestion, (barring muscular action,) the stomach of the genus homo need not be classed with that of the quadruped.

I have not space to follow out in full Mr. Miles's ably written criticism. I wish, however, to say a few more words in response to the tone in which he regards the morale of my article, and on several of his assumptions.

"ITEM FOR MEAT EATERS.—An old ox, having done valuable service in one of the Shaker famiwas fatted and brought to the shambles. Walking up to the ring without resistance, he stood, and as if conscious of his past efforts and the impending blow, actually shed tears, until atunned by the butcher! We vouch for this."—The

Thinking that this might be an exceptional case, I asked a butcher in whose veracity I could trust, and he informed me that he had seen the same thing in quite a number of instances. Speak, Humanity-let us hear your mellow

If man was a meat eater, a cannibal in remote antiquity, even a whiskey drinker, is that any reason why he should be so now?

Regarding Mr. Miles's necessity for slaughtering. will say: I have been among a people in Asia who were too poor to waste an ounce of powder and ball on the wild beasts that lived in the neighboring forests, yet their children were not torn in pieces, and their cows came unharmed from the pastures. The woodman's axe and the steam car are more effective than the bullet; and where protection and shelter no longer exist, the lion, the bear, the tigor will disappear—will go as the Indian, the deer and the bison have gone from our shores, to become ere long only as a mirage of the and ball on the wild beasts that lived in the neighshores, to become ere long only as a mirage of the

Mr. Miles also claims that "those races which have exerted the greatest influence in advancing science, philosophy and art, and also produced the greatest warriors, have been addicted to the free use of flesh."

We may here infer, though I do not think that Mr. M. thus intended, that the mere absorption of animal matter, of cow and pig, has produced a Copernicus, a Plato and an Alexander. He unguardedly bestows upon "nations," (made up of coarse, unattractive, even repulsive material,) the admiration and praise due to their historians and philosophers, (without whom the said wonderful nations would have had no existence—to us,) and who, in many instances, were abjurers of flesh as

the --- Church, but who is nothing more nor less than a Spiritualist, and a medium at that; you need n't tell me! It's every bit Freeloveism-and nothing else. And I'll tell you what I believe too. I believe it's these Spiritualists that's bringing the world to an end, and that soon. The Elect' are coming together; and these others are the stubble that's gathering—which like the chaff before the wind, is to be burned. It's plain enough to be seen that the Spiritualists"--here the earnestness of the speaker's tones was suddenly interrupted by the shrill cry of the locomotive that was to convey them over the road. We are left as sure as"---and hurriedly seizing up carpet-bags, bundles and shawls, they disappeared from view, leaving us imagining how

The nation's "horoscope" denotes troublous times between now and next summer.];

Banner Correspondence.

Illinois.

A SPIRITUALIST FUNERAL.—On the 26th of April last, Mrs. Fannte, wife of L. P. Billings, and daughter of Thomas A. and Sarah Drake, and daughter of Thomas A, and Sarah Prake, aged 27 years and 8 months, for many years a resident of Bloomington, Ill., passed to spirit-life. Her small physical form was laid away on the 28th, attended by a large concourse of friends. Her best culogy is her earth-life, and the only one needed by those acquainted with her. Few have lived and done as well. Living most faithfully up to her religious and moral convictions, which were strong and well-defined, with large charity and cheerful firmness, it may be truly said of her that she had not an enemy—all who knew her were friends. Formerly a member of an Orthodox church, her impressive, luminous, loving and cheerful spirit was easily raised by spiritual and angel influences, whose communities noving and entertal spirit was easily raised by spiritual and angel influences, whose communings she loved, up to the truth and fruitlemof Spiritualism. Believing, knowing, realizing that death is only an incident of life, aiding further progress; that it causes no separation of spirit or spiritual communion, during all her decline, to its peaceful close, she showed the sustaining power of this truth, and the buoyancy this knowledge gives. Calmiy, cheerfully she made known her wishes as to her temporal affairs, even to her fupassed over. She carnestly requested that her only child here, a boy about two years old, might not be lightened to attend an Orthodox Sunday school in his young and tender years, to have his unfolding mind darkened by their absurd and cruel dogmas.

ornel dogmas.

One of her remarks, characteristic of her life, will be remembered and noted. "They" (she exclaimed,) "talk to me about the beauties of the spiritual world; I want to hear more of its uses." A day or two before her death she became correctly impressed that she was enjoying the last revival of physical strength sufficient to converse, though she would linger some time longer. And one by one she gave to her husband, father, mother, two sisters present, and their husbands, counsel, words of cheer, and her good-by, till she should be able to communicate to them through spiritual chan-

The Daily Leader of this city gives the following account of the funeral. I merely preface it by stating that Miss Helen Grover, inspirational speaker, who conducted the funeral, is fully entiled to all the credit that article gives:

tled to all the credit that article gives:

"The funeral of Mrs. Billings was very largely attended, only a smail portion of the audience finding room in the liouse. The afternoon was pleasant, and the people were comfortable outdoors. The speaker stood near the door, and all could hear. The services were conducted by Miss Helen Grover, who spoke more with respect to the living than the dead. It was living and doing that made the character and helped the growth that made the character and helped the growth of the human soul. The ministry of spirits and the welcome to the other shore were feelingly presented, and the glorious reunion was portrayed in original impromptu verse. The remains were followed to the cemetery by a large concourse of people, bearing testimony to the amiable character and worth of the deceased. The ceremonies were new to a good many present, but were distened to with seriousness, and really seemed to produce deep impressions."

This is the first funeral ever conducted fully on Saistenellar witerials in this city. original impromptu verse. The remains wer

Spiritualist principles in this city.
Yours for truth and progress, F. J. BRIGGS.

Bloomington, Ill.

Tennessee.

COVINGTON, TIPTON COUNTY—R. H. Lawton, M. D., writes 224 of May: How I love thee, thou messenger of good news—the medium through and by which we get messages of love, truth, sympathy, wisdom, knowledge and encouragement; not only those in sympathy with us here in the earth-life, but from the loved ones can before whom we were taught in our gone before, whom we were taught in our early days were dead, but are now returning; bringing us messages of love and great joy from bringing us messages of love and great joy from beyond the grave; telling us of their happy homes of peace and joy forevormore, and that there is a home for all, and a happy one for all those wing live a life of uses here. One of the deepest shadows of my life was, when I could not get the Banner of Light for more than a year, on account of pecuniary inability caused by lil-health, persecution and proscription for proclaiming the truths of Spiritualism, and teaching its beautiful, scientific philosophy. In 1845 I first caught the glimmer of the beautiful light, by the science of human anatomy and physiology, and watching human anatomy and physiology, and watching the phenomena of so-called Death. I believe in-one universal brotherhood, universal peace and food will to man, a Dual God, the Father and Mother of all. I would like to say to Spiritualam now so years old, have worked for the last thirty years for humanity in the practice of medicine. I have much to say and much to talk about, but will say this much: I will take the lecture field, or a location where I can be sustained; my wife, two daughters and a son are with me at present—one daughter a cripple. I would visit the Spiritualists in Memphis or elsewhere.

Louisiana.

NEW ORLEANS.—A correspondent—"W."—writing under date of August 3:1, gives a highly encouraging account of the state of the cause in this city. The position of Spiritualism to the minds of the people there, "till within the last six or nine months," has been outside the pale of religion. Its advocates have been looked upon a stitler mismided or illementing and its melia. as either misguided or ill-meaning, and its media as tricksters and charlatans. Considerable interest was aroused in the subject by the reances of Charles H. Read, at the Academy of Music. The lectures delivered in the city last winter, by J. The Problem Solved.

A correspondent, M. S. A., says: Arriving at a railroad station not a thousand miles from Boston, and while waiting for a conveyance, our attention was partly diverted to the following colloquy. A protracted meeting held in the place was the occasion as subject in reference: "I say, brother," said one of the three sisters standing by, "did you notice what an influence there was in the meeting last night? Well, I did. It was them Spiritualists that came in; I can tell just the minute when one of them enters; you feel it all through the house. It does seem as if Satan tries every device to get peoples' minds at such itmes as these."

"There's Mrs. So and So, who is a member of the — Church, but who is nothing more nor less"

"Characterial in the city last winter, by J. M. Peebles, had the desired effect of awakening the resident Spiritualists to the necessity of reorganizing their forces, and the "Central Association of Spiritualists " was in time the result. Since its inauguration as a Society, the cause has rapidly advanced; "so much so, that, instead of meeting in a little damp room on Exchange Alley," the Spiritualists "have now a fine large hall in Clio street, known as the 'Minerva," which has just been rented by them for another year. Regular meetings are held each Sunday, at 10 o'clock A. M. and 71 P. M., the lectures being mostly the product of home talent. The speakers are referred to in terms of high commendation by the writer. He also commends Dr. U. R. Milner, President of the Society, for the fearless course he has adopted. Many private circles are being subcessfully held. The great need now in New Orleans, we are informed, is "a No. 1 test medium." Our correspondent is of opinion that such an exponent of spirit communion would be very successful in the city. M. Peebles, had the desired effect of awakening very successful in the city.

Ohio.

CLEVELAND.—A WESTERN MAN'S VIEW OF PROF. BRITTAN'S "DEFINITE PROPOSALS"—Sam'l Underhill, M.D., writes recently: "In a late number of the Banner of Light is an article from that earliest among the laborers in the cause of Spiritualism—one of the ablest, too—Prof. Brittan—which opened with statements that deeply interested me and excited my warmest, approval, but which, in the end, greatly disappointed me. Referring to the age of the spiritual movement, he said it was time something practical was entered upon. Such was my conviction. cal was entered upon. Such was my conviction but when he defined his idea of what he thought the times and circumstances demanded, I could not go with him. In his opinion, the thing need-ful was an organization of a publishing house, with large capital and a public library, con-trolled by able writers, to furnish a quarterly pe-

up into the heavens, and we—alas—who listened to the voice of progress either in the material or spiritual world, alas! doomed!

John Calvin dictated most of his works while lying in bed. This may account for his dictatorial disposition, and the fact that his writings are so flat.—Tilton.

Trolled by able writers, to furnish a quarterly periodical and other books, to meet the wants of the age. The proof offered of this is a tirade upon us poor ignorant writers, descending almost to billingsgate in his denunciation of the already published productions of Spiritualists.—True he afterwards urges everybody to write, but I suppose the writers must have it pass the ordeal of this learned body before their works are published."

Our correspondent goes on to enumerate a portion Our correspondent goes on to enumerate a portion of the host of able writers on the Spiritual Philosophy now before the public, whose books not one in twenty of the believers feels able-to

purchase; refers to the various weekly papers and magazines now published in the advocacy of the cause, and is unable to perceive the feasi-bility of the new plan whose logical sequence would be their supersession.

New York.

WATERTOWN.— The following extracts are from a letter written by L'M De Lano. Portions of the letter are onitted, having been anticipated by Dr. Vescelius in a previous issue, and for want of room. The writer says:

Mrs. E. A. Blair has been with us the past three weeks, giving one public and many private exhibitions of the wonderful spirit power that guides her hand to paint while she is entranced and her eyes securely bandaged, at the same time giving tests to those sitting with her. She has left behind her scores of beautiful symbolic pictures, and excited an interest in spiritual matters in the minds of many who would not witness any other phase of mediumship.

And last, though by no means least, we have

or mediumship.

And last, though by no means least, we have had Harry Bastian and Malcolin Taylor for several weeks, giving reances at private houses for physical manifestations, and winning golden opinions from all who know them, both by their refused and gontlemant was the second continued to the second continued t fined and gentlemanly bearing and their marvel-ous powers of mediumship. These gentlemen have visited our city several times before, giving only dark circles, but have recently been devel-oped for the materialization of spirit forms and faces, that latest and most satisfactory phase of intercents with our level ones give before where

faces, that latest and most satisfactory phase of intercourse with our loved ones gone before, where we can meet them face to face and clasp their hands in loving recognition. * * * * * After describing a dark circle, the writer says:

After a brief rest, the circle was changed for materialization. A black cambric curtain, with a diamond-shaped aperture not closed, tacked to the door casing of a small room, forms the simple apparatus. Mr. B. sits behind it, and the audience in front in the light, about three feet away, one row behind the other. We join hands and sing, the guitar being with Mr. Bastian, played softly all the time the spirits were showing themselves. Twelve different faces were displayed, most of them several times, and all were-readily recognized, to our great joy as well as theirs. Several different sized hands and one tiny foot also eral different sized-hands and one tiny foot also appeared very distinctly. The first appearance was a baby hand, holding a white lily, then the face with the hand and flower, symbolic of her earth name, which my sister knew as her darling child. My aged mother regretted her imperfect cand. My aged mother regretted her inheriest oyesight, which prevented her seeing plainly, when the spirit audibly told her to stand close to the aperture, and the baby came again so close she could look into its wondrous eyes and sweet smiling face. Her own mother also came and reached through the curtain, clasped her hand and patted her forehead; later in the evening her sister and child did the same. My father, who passed away one year since, appeared very plainly, showing collar and necktie just as they were arranged when his body was buried; they were arranged when his body was buried; and his mother, who has been in the spirit-life forty years, was readily recognized, showing that length of time makes no difference with their power to return and present themselves.

Among those who appeared most distinctly, were key. Seth Barnes and E. W. Reynolds, both. Universalist clergymen, of marked features and

strong characteristics, and well known and loved by most of the circle. Each came three times, and bowed in response to our recognition.

At the close the spirit than ked us for harmonious conditions and patient attention, and expressed the great pleasure our spirit friends experienced n this happy reunion; then bade us good-night, with a blessing, and threw the born through the aperture as a signal that the scance had closed.

BANNER OF LIGHT: AN EXPONENT

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Grand Spiritualist Camp Meeting at Lake Walden, Concord, Mass.

(Reported for the Banner of Light by John W. Day.)

On Wednesday, Aug. 7th, under the arrangement of Dr. A. H. Richardson and James S. Dodge, the third annual Camp Meeting of the Spiritualists of Eistern, Central and Western Massachusetts commenced with promises of success which the events which followed verified-the number of people resident in the city of canvas, and regularly attending the meetings, being greatly in excess of that of previous years.

The base line of the camp, as on former occasions, stretched along the crest of the hill overlooking the railroad and parallel with it. This street was called "Broadway," and seven avenues traced at right angles to it, and running back to the woods in the rear together with "East Broadway" and "Like Village,"-the latter upon the top of the bluff nearest the lake-contained some three hundred tents, filled to repletion with pilgrims to the shrine of Nature. The headquarters of the detachment of the State Constabulary, (Messrs, J. E. Tidd, E. E. Souther, and C. A.: Davis,) stood conspicuously near the railroad bridge, decorated with a national ensign, and-as well as many other tents-finely furnished for comfort and convenience. At the centre of Broadway the Committee's "headquarter" tent, with its familiar name of "Heaven," seemed like an old friend, and many other mottoes, (some of which appeared on the canvas dwellings last year and some for the first time originated, such as the names of Indian mediumistic controls, etc.,) graced the streets and avenues of the camp. These were tastefully executed by George A. Hatch. "Wallen Market offered the "campers" various supplies, connected with the furnishing of the crowded meal tables, and refreshments at the dining tent were in abundance, and of good quality. Every facility was extended by the Fitchburg Railroad Company for the transmission of passengers and freight

Wednesday evening (7th) was devoted to putting all things in order, and closed by a kind of musical conference, where sweet strains were furnished by many volunteers—the impromptu audi-

ence heartily joining in the song.

Tauraday passed in the quiet enjoyment of the advantages offered by the grove and lake; circles were held by mediums resident on the ground, and informal conference meetings occurred at the

On Friday evening a quartette of volunteers-Messrs Charles W. Sullivan and D. N. Ford of Boston, Miss Ella W. Smith of Lawrence, and Abbie Wingare, assisted by J. H. Richardson at the organ—favored the people with a concert at the stand, in which pathos, fun, and musical talent of a high order were bappily blended. Remarks were also made by Dr. A. H. Richardson, L. P. Greenleaf, and J. W. Fietcher.

On Saturday the number in attendance gradually increased, and all looked forward earnestly to the coming multitude of Sunday, Notwith-standing the intention of the Committee to have no regular meetings before Tuesday, the evening conference at the stand became an institution, being enlivened by remarks from good speakers, and the music of the quariette and organist be-

Sunday morning came, and with it fine delegations from Boston and also from the upper road. The speaker's stand was tastefully decorated with oak leaf festions, wreaths of evergreen and bou-quets, by a party of ladies resident in the camp. A conference, exceedingly profitable as to its matter, and very interesting as to its manner, was at once inaugurated at the stand, I. P. Greenleaf, of Boston, presiding. In his opening remarks the chairman announced the platform as open to the enunciation of individual opinions, each being alone ray possible for the views he or she ultered-freedom in this was to be the order of the hour.

P. C. Thompson, of Philadelphia, then in an earnest and practical manner proceeded to give his experience in spirit communion. To his mind if Spiritualists would imitate the Methodists, and have little "experience meetings" wherein they could bear witness to what this new truth had accomplished for them, the hackneyed question of the skeptic, "What good has Soirivalism done?" could be best answered. He believed in practid religion. If Spiritualism failed to make its bellayers, better nien and women, better wives husbands and children, then it was to all human intents and purcoses a failure. [Applause] He then proceeded to give his own experience and the advantages he had enjoyed for investigating the phenomena of spirit return. Spiritualism found him a consumptive, given over by the reguar practit annarently b pers. and solve the mystery of death. By medicines pre-scribed by a medium, Mrs. Munson—whose ad-vertisement in stumbled upon in a chance copy of the Banner of Eght—which remedies he had par-taken of with great doubt as to their efficacy, he was much improved in bealth, and through her organism, Dr. Rush—a Philadelphia physician of great repute, long in the world of souls—told him that though he could not permanently restore him by the aid of this-medium, he would find one through whom he could. He was exceedingly astonished by the revelations concerning his past life given him by this lady, a stranger to him—for at that time he considered her to be the source of all that was accomplished in her presence—but Dr. Rush hastened to disabuse his mind of this idea concerning mediumship, by meeting him at every circle he attended and refrerating his promise to cure him when a proper medium was found—thus proving that an individual entity somewhere existed which had a definite purpose in view regarding him, and gave utterand afforded if the opportunity of communion with

Tue speaker said he had up to this time possessed great faith in his will power, and believed himself to be able to demagnetize any person in the meameric state, but not long afterward one of the female employés in his checolate factory fell into a trance from which he could not awake her, though he labored four hours; and when he gave up in despair, saying, "she is dead," the memory of Dr. Rush came to him, and he almost involuntarily asked the spirit physician to awaken herthe request being followed by her immediate re-turn to animation. She declared that she had been in heaven, and had seen many of her friends who were passed from the budily form. This announcement, striking as it did the astonished ears of some nine or ten of the workmen who congregated around the office door, caused the organiza tion of a spontaneous prayer meeting, at the close of which each man passed silently away, as from the presence of divinity, no one speaking to his neighbor. He received direct confirmation of Dr. Rush's statement regarding himself through Gordon the medium, and finally a friend—a chemist—who sometimes visited him, seemed to fall asleep while conversing with him in his office, and wrote, while so circumstanced, a direct fac simile of the handwriting of Dr. H ire, although he had no knowledge of that individual save as the public generally had, and never saw a specimen of his chirography. Neither party was yet able to believe to the full what had occurred—the writing medium (as the friend was afterward found to be) saying that it was strange that he should call on Mr. Thompson and fall asleep.

The speaker was subsequently informed by spirit-writing through this individual shand while thus magnetically controlled, that the inedicine which was to cure him (Mr. T) would be revealed through this chemist triend—which was the case; but that he must not inform him of what was taking place through his organism, as it would tend to render his mind too positive for control. The medium, soon after coming out of such sleep, lamenting that be could not recall the proportions of a recipe which had been given him during his slumber, was much astonished to find that he had written it out in full, Mr. Thompson showing him the paper on which he had so unconsciously He had the medicine compounded accorning to the directions of the spirit-doctor, and was, by its use, permanently restored to hearth.
This was one thing which Spiritualism had done

A E Giles, E.q., was pleased with the remarks of the preceding gentleman, and desired to fur-ther consider the question of psychology as re-ferred to by him. This subject, he considered, was, after all, not fully underst od in its hear-ings, even among Spritualists. He gave an

account which he had seen a short time before in the columns of the daily press, wherein a child was bitten by a snake, and, upon being carried to his home, astonished and nouplussed the regular physicians summoned to attend his case by hissing like a screent, and endeavoring to crawl upon.

After a brief expression of his satisfaction at ing like a screent, and endeavoring to crawl upon the floor after the manner biblically prescribed for Satan in the third chapter of Genesis. But the speaker was of opinion that from the stand point of spiritual revelation this case could be the speaker was of opinion that from the sound point of spiritual revelation this case could be clearly unraveled. Spiritualism taught the exist-ence of spirit, whether embodied in the form or not. Darwinism maintained that all things were in a progressive state; the process was to be traced in Naure, by whose slow but sure operations the granite rock had become disorganized that their presence was desired at the stand.

and triurated, till the forest tree was the result.

The clairvoyant view of spirits, bright or dark diately black volumes of smoke, but as it became heated throughout it grew purified of this element, and a bright glow succeeded. The snake had a spirit—though perhaps not an immortal one; the boy by reason of his youth was not developed in a spiritual sense, but was rather nearer the flame of the animal, therefore through ordance to their degree of development-as that of the snake through the same organism. He referred to the case of Paul when shipwrecked which then "fastened on his hand" was not able to poison the body or psychologize the developed mind of him who had sat at the feet of Gamaliel, and grown strong in the furnace of affliction. The ink which colored pure water gredient for which it had no chemical affinity no ommingling would occur, except the partial blending of the two surfaces

The speaker said that each human being was pheres became interblended. The Banner of as being correctly within the scope of re Light fr. July 13, 1872 published in its Message. She would not have the apostles of the ne Department a communication from the spirit of itual dispensation fall into the same error. Dr. E. G. Marshall of Madison, Wis., who said he was a surgeon in a bosnital for the insane there was a surgeon in a nospical for the insure there located, and that he had been separated but a few days from his body. The spirit also stated that system, as the light of the nineteenth century he came to his death by ineculating himself, while assisting in a post morten examination. The message was given on the 25th of March, the sime year. The following extract from the communication, showed one of the results of this. munication showed one of the results of this ultar blending of spirit:

By this process of inoculation, it seems that I a-sisting to dissect, as I was to my own hody There was a double struggle in my case; and, however—in getting separated from this body and this spirit. * * * * Now I am here to-day to warn my brother physicians that they be more careful than I was, for certainly a hat was my experience may be the experience of another, and perhaps they may suffer more than I did; I have met those who told me that they did."

The spirit closed by giving his name, and advising any desirous of knowing of the verity of his report to write to Madison and inquire for them-The speaker said he had done so, and learned from a reliable source, in that city, that the message was correct in every particular. Mr. Giles considered that the virus of the dead body entered that of Dr. Marshall precisely as that of the snake became infused into the physique of the boy in the case above related, and that the feelings of both doctor and boy partook of the mag-netic atmosphere of the parties with whom they had become interbended. Progress was the destiny of all; so ner or later, though darkness and smoke might surround us, we should all become the sons of light.

Dr. H. B. Storer considered that the facts of Spiritualism comprehended the facts of our bodies as well. While the physical form did not always best represent the spirit to those around us, yet it identified us to them. He then proceeded to develop the idea patent to his mind and founded on experience regarding psychology, that this very bodyly identity being the key to recognition, was the means made use of by returning spirits to appeal to those to whom they would communi-cate or by whom they would be known. Spirits were not engaged in the numerous occupations in which they were seen by media, but rather the medium describing them was psychologized by the spirit desiring to be seen, so that the particular handleraft or occupation, dress or personal carriage, was unmistakably represented to the opened vision of the seer. He related an instance, where a clairvoyant medium employed by him in the prosecution of his medical practice, while business alone, (being on a visit to a patient) became so strongly impressed by the sense of being at sea and surrounded by sallors, that she was constrained to describe them, and they were all recognized by members of the family as relatives who had passed out of the body by drowning. No one would pretend to declare that there voyagers over "old ocean's gray and mel aucholy waste," were still engaged in salling on a spiritual sea—he considered it as a signal set, by which symbolically their earthly occupation was given, and the recollection of their friends in mortal aroused.

Inasmuch as, in his experience, no two mediums had been able to describe a place or scene exactly alike, no other solution could be reached than that media were psychologized in degree according to the positive power, spiritual develop-ment and knowledge of the spirit desiring to control or be recognized, and the receptivity and fitness of characteristics possessed by the media of communion. The mesmeric operator could lead the subject to see or feel all that came within the range of his own sentient nature, but was unable to impress upon his (or her as the case might he) mental retina a sense of that of which he was himself ignorant, and an image of which he was consequently incapable of pre-senting. And the same was true of returning spirits-they must have the elements of requisite knowledge within, as well as the subject through which to operate. Visions and ecstatic states were, to a great extent, bounded by the knowledge of the party experiencing them. The Methodist convert entranced in the ecstacy of the revival furore, sees God and Christ, and the towers of the New Jerusalem.

The great point of all these scenes, wherever or however obtained, was the spiritual significance contained beneath their surface. For instance, one medium represents the act of death as the passage of a river, and the churchman cries out "Onyes: the river Jordan, of course;" another describes it as the ascent of a mountain, and forth with some other person exclaims, "Of course: I always thought heaven was up somewhere;" while really the lesson contained in both scenes presented to the mediumistic eye was that the act of death was but the overcoming of a physical obstacle. Materiality of thought and feeling tendobstacts. Materially of thought and feeling tended to bound the vision to a spiritual reflex of such matters and objects, as exist on earth, while the more we advanced in spirituality the more would the vision become opened to the glories that lie heyond. He had once been favored in the early days of his medinuship with a vision wherein was symbolically presented the true man's duty in life; a noble pupil in the school of higher ex-istence was upholding his right hand to receive from an intelligence above him a scroll inscribed with the wisdom necessary for his further advance, white with his left he was passing to another be-low him the one he had just mastered. Thus knowledge was flowing from the higher to the lower in development. It was our duty, in the terse words of the now ascended Charles Dickens to the Mass schusetts school-ship boys, to "do the most good we could in the world, and make no four about it"

personal experiences. Mr. Thompson, again arising, made the closing speech of the morning. His remarks, except a brief review of what he stated in commencing, bore on the facts of his experience with regard to the physical manifestations in dark circles. He related that after a while, in reward for the pa-tience and earnest effort of several Spiritualists in his neighborhood, they were allowed to behold in the light the tying and untying of a medium with one hundred feet of rone. He was present, and described the scene as novel and exciting, the ropes appearing to be alive, and the knots growing

George B Emerson, of Worcester, then related

After a brief expression of his satisfaction at the success of the conference, Mr. Greenlenf de-

clared the meeting closed. Afternoon Session. - The time for dinner passed as is usual on all such occasions by the large company on the grounds, and when it had elapsed, the stirring strains of a select hody of musicians from Elmands's, Carter's, Richard-son's and the Brigade Bands, conducted by T. M. Carter and J. H. Richardson, informed the people ter several choice instrumental off-rings had served to harmonize the audience, I. P. Greenleaf as Chairman, introduced Miss Jennie Leys as the

cone; the boy by reason of his youth was not developed in a spiritual sense, but was rather nearer the flame of the animal, therefore through the power of psychologic control we had the blended manifestation of the spirit of the boy and that of the snake through the same organism. young man, was claiming a broader place in the world. It would not do (as some were endeavoring to inculcate) to say that Spiritualism had nothing in common with materiality or earthly matters; that was the mistake—the rock on which had split the power of the Christian church of past when mixed therewith might be said to psychologically but if turned into or upon some other in-Pauline principle, "I am determined not to know anything among you save Jesus Christ, and him crugitled," the Christian church had found itself arfayed against every movement for reform, and each advance of the race had been made by over enveloped by a peculiar atmosphere visible to clairvoyants, and that sometimes these arms the particular "worldly" matter to be considered as being correctly within the scope of religion. She would not have the apostles of the new spir-

The responsibility resting upon Spiritualism was as much greater than that which had been As well declare G at to be in the star, and deny him to the earth—as well behold him in the sky and ignore him in the mire. She entered a became quite as much attached to the body I was man's protest against such an Orthodoxy in Spiritualism as would seek to better our religion which must remain free-by any unchangeable more than that I was strangely, magnetically declarations looking to the establishment of mixed up with the spirit who once tonauted that creeds. Organizations for work, such as the world body—so much so that, I believe, physicians in the had never seen, were to come in its behalf, but other life were called to my aid, and I suffered nothing should be countenanced which sought to for a time all the horrors of hell—no tabled hell, chain the young truth to the megatheriums of the however—in getting separated from this body and past, and refer humanity for its models of excel-

past, and refer humanly for his middles of exceptance to the lost patterns of the plicene rather than the living revelations of to-day.

The Church, in its mistaken notion that it had nothing to do with earthly matters, had been forced, after severe strugglings, to take ground against Blavery and in favor of Temperance, and now the third reform of this age, Woman Suffrage, was assaulting its barriers, and would be equally successful, in time, in gaining an entrance. The Church's opposition to woman's enfranchisement was the most cowardly of the three. Poor old Paul, in his modern Presbyterian coat mumbling about the "woman's rights' nuisance," (her remarks referring to a leading minister of that Church who had used such language,) cut a sorrier figure than in the old time garment of reformed Judalem. The man who wrote that sentence had transcribed in it his own epitaph with his own hand. [Applause.] She then recited specimen extracts from the sacred books of India, wherein it was inculcated that however old, ugly, ill-tem-pered or dissipated a man might be, his wife must see God in him, and so time her acts and life by his will. If niggardly Nature had refused her the boon even of such a partner, (?) the holy volume cheeringly informed her that she might worship the pries

She did not invite her hearers to the field of politics, so-called — though a keen vigilance should be exercised, now that an effort was making to engraft upon our National Constitution a God foreign to its spirit—but said that it Spirit nalism, religion and life met and shook hands, and that under its benign influence, and the strong causes that were at work in the world to day, the time would come when the old parties and their effete issues would be swallowed up in the waves a grand enthusiasm among the masses for truth and justice as they would then appear. She de-clared that whoever proclaimed that materiality was the repository of evil, and as such must be aveided by religion, was a Pagan, and preached pure Brahminism, which she proved by selections from the Vedas. True religion was based on love, and no system on earth was so replete with this and no system on earth was so replete with this element as Spiritualism, but practical work must be added to its crown of beauty, else it would in the future be obliged to yield the field to a more advanced humanitarianism. The truth would force its way in freedom; those who sought to crucify this new avatar of God upon the cross of creeds would find in their faith a revolution more might and transfer and transfer that the second of mighty and tremendous than time had ever known. She ended with an eloquent prophecy of better things to come.

Although the stated exercises of the afternoon had closed, a gentle rain detained a large part of the audience under the shelter of the spacious pavilion, and some of the friends of Mr. Alcott pavilion, and some of the friends of Mr. Alcott, who knew that good thoughts in fitting words often fell from his lips, invited him to address the people—the Committee of Arrangements heartly concurring in the idea. He was introduced to the audience by A. E. Giles, E-q, of Boston, as one of the group, of thinkers and scholars who, with Ralan Waldo Emerson, H. D. Thoreau and others, had augmented the fairmame and fame of Concord, the town where they were

then assembled. Mr. Alcott said that he was pleased to meet with bodies of liberal thinkers, and to bid them welcome to Concord. He had listened with singular satisfaction to the thoughts and sentiments that had been so eloquently expressed by the talented young lady who had that afternoon addressed them. Not only her arguments, but the ability and beauty with which they were presented, vindicated the justice and propriety of the woman's rights movement. He had been pleased with the liberality of the views she had expressed. A creed could convey only the sentiments of the two or three persons who framed it. He recognized the influence of the pulpit as diminishing. He advocated that woman should extend her sphere of influence by the use not only of the platform, but by conversation and cultured intercourse in the parlor and drawing-room. Few persons knew what true conversation was. It enabled the parties to it to come acquainted with and know one another. Now it was not an uncommon occurrence couple to live together in the same house for sixty ignorant of each other conversation sought points of agreement between the parties. When one replied to the other that he did not agree with him, and proceeded to confute, it was debate, not conversation. Conversation pierced to the interior, to the essence

of a subject-debate contended on its surface. Modern Spiritualism he recognized as the latest born and fairest of religious. True Spiritualism would ultimately absorb all other religions. Observe the new born babe; some time elapsed before its spirit could ger, possession of and con-trol its eyes, and its arms; a longer time before it could control its legs. It seemed as if the spirit was trying to get in o and control the baby organism. He was not prepared to say that he received as true the doctrines of Darwinism. Would one prefer to recognize an ape or the spirit for his parental stock? He intimated that spirit in its lescent into matter had swerved, and thereby

given rise to human ills. The shower continued at intervals, and at the The snower continued at intervals, and at the close of the speaking several selections, among them the sterling airs "Swould and acquaintance be torgot?" and "Sweet Home," were rendered by the band. At length the trains moved in diverse directions bearing away the visitors, and the regular denizens of the camp repaired to their tents. A content of the camp repaired to their tenis. A conference was participated in at evening, and then the Committee's bell rang out a nouncing the hour (10 o'clock) for retiring. H an hour later by the same signal the camp lights were extinguished (as on each night previous) except at important points along the line, the

vigil of the patrol commenced, and quiet settled upon the scene, broken only by the pattering rain. Monday morning came in due season, nothing of marked interest occurring. In the afternoon, Dr. George Dutron, of Vermont, lectured on "The Wedding Garment," which he recognized as the soul, and spoke on physiology and kindred subjects. His remarks were followed by a brisk dis-Conference in the evening

On Tuesday the regular Camp-Meeting exerclees were inaugurated, as per announcement, by a conference in the morning, and a lecture in the afternoon by A. A. Wheelock, in which this popular expounder of the Spiritual Philosophy earnestly and elequently advocated practical work for the cause. He also, in the course of his remarks, touched on some of the reform movements con nected with Spiritualism.

Contents of this Number of the Banner. First Page: Poem-"Morning Bells at Lake Walden," by John William Day; "Review of the Pretensions of so-called Men of Science," by George A. Lathrop, M. D. Second : "Physical Manifestations," &c., &c.; "Wisconsin—Convention at Shebovgan Fills." Third: Piem-"Two," by Julia C. R. Dorr; Biographical-"Rachel Lukens Moore;" " Dr. Ditson's Reply to Mr. Miles's Strictures;" "The Problem Solved;" Banner Correspondence; Prospectus. Fourth and Fifth: Report of Grand Spiritualist Camp Meeting at Lake Walden, usual Editorial Matters, etc. Sinth: Spirit Messages; List of Spiritualist Lecturers; Convention Notices. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Wisconsin Pebbles," by J. O. Barrett; "Michigan-Heterodoxy among the Clergy," by S. B. McCracken; "Western Locals," by Cephas B. Lynn.

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ng, one week in advance of date. For Spirit Message Department see Sixth Page

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The Bloomingdale Asylum.

The investigation into the conduct of this institution is now going on, as threatened by the counsel for a recently discharged inmate, who had been forced to remain there against his will for sixteen months, though perfectly sane all the while. The testimony is being taken down before the legal authorities against its managers; and although it is but just to say that it is ex parte, it is nevertheless too-presumptuously true to be set aside save by the closest, most con nected and most incontrovertible array of facts. For our own part, it is nothing but the actual truth that we wish to see disclosed. We have no possible batted against this particular asylum as such, but we do heartily hate a system that is notoriously capable of such abuses and outrages as stand revealed in the produced testimony. It is this devil of tyranny that we demand shall be driven out of the social plan; and we especially insist that institutions shall not be erected at enormous cost, to lodge and enthrone him, where he may revel at his own leisure, and on the miseries of innocent and helpless human beings. Those who are committed to the thick and thin whole of this secret out, in its comments on the lefence of this insane asylum system which such abominations and enormities grow for Indian supplies. There are a great many that like fruit, are only in alliance with the evil spirit are not intended for the Indians at all, but are it provides a home and entrenchments for. Though | made a stock for the traffic of certain Government it were possible to spirit away but a single human | agents and their pals. They get the goods low. being, and hide him violently from friends and and the Government pays for the freight across freedom, that would be enough to bring down upon the system itself the wrath and resolutions of all those who hate oppression as they love jus tice and mercy and truth.

The Tribune takes the liberty to say on this subject, now exciting universal attention, that, 'if even the half of what the released patients of Bloomingdale and the former attendants at that asylum for the insane assert even approximates the truth, the Governor owes it to the community and to humanity to order immediate investigation of the institution." It says that the story, as presented in its columns, is full of horrors, and revolting in the extreme; and though it frankly admits that room is to be granted to the other side of the account, enough has nevertheless been disclosed to make an instant public investigation whole truth respecting its management may be gentleman recently discharged, testifies that there were likewise two or three ladies there who were unjustly detained by force, on the ground of insanity. A writ of habeas corpus was to be taken out on their behalf immediately, and their testimony as to the treatment received in the Asylum would be added to his own, to bury the whole system under the indignant condemnation of the entire community. The management of the Asylum are expected to throw as many impediments in the way | tisement," says this valiant ecclesiastic of an edof investigation as possible, but there will be no actual secretion of the facts when an incensed public opinion rises and demands that the whole matter shall be uncovered to the light of judgment, is evidently spoiling for it. He is preaching his It is time this combination of mystery and violence gospel of revenge. "By their fruits ye shall know in reference to the care of the alleged insane was dissolved; and we hope the public mind is now in the proper frame to see that it is fully accom- ence to young Robert Lincoln's absence in Euplished.

Vaccine Matter.

namely, that inoculation of vaccine matter as a for the enlightenment of humanity, and our preventive of the small pox is liable to pro- friends in the West should secure his services, duce worse results than the disease, is being verified through the newspapers in many parts of this cou try and in Europe. The last paragraph of this sort we clip from a Western paper: temple (superstition) has been rent in twain, that Impure vaccine matter has developed a virulent form of erysipelas among the children of beloved, do return to earth and hold sweet com-Onedia, Illinois." Our spirit friends have full knowledge of the terrible effects of vaccination upon human beings, for they perceive clairvoyantly its workings in the system; and they inform us that the poison is often transmitted for many generations. For fuller particulars upon this point read in the "Flashes of Light" what Dr. J. Sidney Doane has to say upon the subject

The American Dental Convention began its annual session in this city August 13:h.

The Murderer of Lincoln.

The readers of this week's Banner will refer to he Message Department many times, to turn over in their minds the impressive words of John Wilkes Booth, the murderer of President Lincoln, and to ponder upon his own description of his present condition in the spirit-world. Such a disclosure as this would have been regarded as the wildest of dreams a quarter of a century ago, before the New Revelation to man broke in upon the tyrannous subjection of the human spirit by oriests and creeds and ecclesiastical machinery. But coming in this latter day of spiritual freedom and enlightenment, it will be received by such as comprehend the laws of spirit intercommunication with the same seriousness of belief with which any other fact is manifested through the senses to the mind. It is quite enough to say that the medium could never have spoken or written as the acknowledged author of this striking message has done, and yet these are the precise words that proceeded from her lips, being faithfully taken down on the spot. Even those who have long rested their faith on the evidence so abundantly furnished of spirit return, will be ready to admit the very remarkable character of this communication. Mrs. Conant had no previous thought of the spirit of Booth, and had not alluded to him in any manner. He was as foreign to her as it is possible for any one to be who is wholly a stranger. And this excuses us in a reference to this most remarkable medium, whose qualities are held in such high esteem wherever she is known.

A second and more thoughtful perusal of this communication from Booth will convince almost any one that it comprises the substantial part of all religion and religious influence. He has erred; he has sinned. Remorse overtakes him in the other land; it finally purges his nature of its orignal dross. He turns with repentance for help and guidance. And his success in finding what he so sorely needed was perfect. He declares, from his own bitter experience, that never did a human soul undertake to accomplish a thing without doing it. His earnest purpose was to overcome the power of darkness that surrounded him in this life, and he believes he has done it. He says he has "learned the way of truth." And that is the whole secret of living right, to discover the path to truth, and to keep the feet steadily in it. What more is there to learn either in heaven or on earth? What else is there to be patiently, prayerfully, steadily sought for? Booth says he put forth all'his effort to "ascend the ladder of progress," that he might become satisfied with himself, the world, and God. And what else does religion, when it is indeed religion; seek to inculcate? There is no vicarious process in this. All is personal and plain. Each one must perform his own task, work out his own salvation. That is the basic principle of progress, and its chief element. That is the only mystery of redemptiona process of our own striving spirits, uncramped by the paralysis of credulity and superstition, and striving ever to ascend the ladder of progress. The history of this wild spirit becomes deeply pathetic, when it confesses that it finds peace only in repentance and obedience.

The Secret of Indian Wars.

Only take the chances to make money out of the Indians from everybody, and our word for it we should hear no more about trouble with the tribes. The mischief lies in their being so confoundedly cheated. Since the Government began to make appropriations for them, swarms of speculating middie men and thieving traders have gathered about the spoils as flies assemble about syrup, determined to chisel out fortunes from the people's money by practicing on the red man's ignorance of values and native credulity. The result is before us. It is safe to estimate that the most of what these Indian wars have cost us has accrued from nothing but this vile habit of cheating the natives to madness. In their natural rage, they ceased to discriminate between white men, but declared war against all alike.

A recent article in a Montana paper lets the haracter of the articles included in the last the plains. The agents use them only for harter. the nost traders always being ready to receive them in exchange for what the Indians do want. And a few hundred doll irs worth of trinkets are able to buy a hundred thousand dollars worth of valuable stores.

A Very Fine Suggestion.

One of the favorite quotations from the Bible by the Orthodox preachers and writers, when they would put a regular clincher on all unbelievers, is the well-worn one: "By their fruits ye shall know them." We agree to the standard, every inch of it; and therefore we propose on all occasions to hold them to it themselves. The Christian Register of August 31, had a notice of Ward Lamon's "Life of Lincoln," recently published; a matter of necessity for the community, that the | and in its anger at the very free revelations made by the biographer respecting the Lincoln family, developed and understood. Mr. Van Vleich, the it got off something more malicious than Mr. La-

mon could, had be done his worst. Said this same Christian Register: "If personal chastisement were ever allowable for literary offences. Mr. Lamon would deserve it for his brutal treatment of Mrs. Lincoln. Perhaps he is indebted to her son Robert's absence in Europe for his escape from merited punishment of some kind." Now if this is not openly inciting to violence, we should like to know what is. "If personal chasitor; there is as much virtue in an "if" as there was in valiant Jack Falstaff's day. This reverend writer evidently wants to see a fight come off, and them." The meanness of this attempt to stir up others to violence is especially visible in referrope.

Dean Clark

What we have been telling the public for years, Is an earnest soul in the grand army of workers pay him well, and send him into every city, town and village, to proclaim "the glad tidings of great joy" among the people that the veil of the the dead live, that departed relatives, the dearly munion with those who still inhabit tabernacles of flesh. Do not allow the good work to languish for lack of pecuniary support. Surely a few dollars less in the pocket will not embarrass you in the least, while the amount each may give the lecturer, will incite him to renewed efforts in spreading before the people the glorious truths of the spiritual philosophy.

> The reader's attention is called to Dr. Fahnestock's advertisement, headed "Statuvolence and Clairvoyance."

The Western Star.

No. 3, Vol. I. of this sterling monthly magazine, published at 25 Bromfield street, Boston, by Emma Hardinge-Britten, has reached us. This issue for September retains the freshness and vigor which characterized the two which have preceded it. "The Spiritual Telegraph: Its Operators and Adventists;" another installment of Mrs. Britten's second volume of the "History of Modern American Spiritualism;" a fine selected poem, replete with inner meaning; "Ghost Land;" Amongst the Spirits," and "The Garland-Summary of Passing Events," constitute the appetizing table of mental solids and comfits, which the enterprising editor has set out for her guests, the reading public. The latter feature-a monthly recapitulation of events-is well drawn up, kind and appreciative notices of the efforts of the spir itual weekly press being given in this department; a feeling tribute offered to the memory of the recently ascended Isaac Post, of Rochester, N. Y. congratulations uttered regarding the marriage of Thomas Gales Forster and Miss Carrie A. Grimes: a favorable reference made to Dr. Mead's new Psychopathic Institute, at Winchester, Mass, for the treatment of the insane on spiritualistic principles; a brief review offered of Mrs. E. M. F. Dentou's successful discussion in the Natick Bulletin and elsewhere with Rev. F. N. Peloubet (heretofore alluded to by us editorially); reference to the manifestations recently occurring at Cincinnati, O., through the mediumship of Mrs. Hollis, of Louisville, Ky.; and in conclusion reports presented of the work done by Spiritualist lecturers in the field, and a survey given of the merits and influence of various reform works, such as "The Mental Cure," "Vital Magnetic Care," "Nature's Laws in Human 'Life." Mrs. Hardinge's "History of Modern American Spiritualism," (which has reached its tenth edition.) Robert Dale | next week. Owen's "Debatable Land," and Giles B. Stebbins's "Bible of the Ages." The spiritualistic public should read this magazine, and weigh its value by the standard of individual judgment.

Sunday Sabbatism.

If intelligent people would refuse to take so much for granted, or rather would manifest much less laziness in doing their own individual thinking, this dogma of a Sabbath Sunday would be extirpated as a prejudice from the human mind in a very little while. The main objection to opening our Public Library on Sunday is put upon this very ground, and it is not solid enough to hold it firmly up. The appointment of what is called Sunday was never made in either the Old or New Testament, the former being written in detached parcels for the Jews exclusively, and required the observance of the seventh day for the Sabbath. The latter does not anywhere recog nize the necessity of reverencing the Jewish Sabbath; on the contrary, Jesus was accused repeatedly of violating its reputed sanctity; and he never taught the necessity of any other day in its place, nor did he in any manner seek to establish

This later idea of confounding the two, so as to make it appear that the Sabbath somehow was merged into Sunday, did not show itself until the time of the well-known Westminster Assembly, which is responsible for the Catechism. And they set it a going by the name of the "Christian Sabbath;" whereas Christ never instituted any Sabbath, and it cannot be shown that he did. It is-one of-those-flutious of-ecolesiastics-by-whichthey have always striven to fasten themselves attended, both afternoon and evening. Mrs. S. upon the minds of a too trusting people.

The Coming National Convention.

On trying to complete arrangements for holding the Ninth Annual Meeting of the American Association of Spiritualists at Island Grove, Abington, several serious objectious were encountered to overcome which required an outlay of several hundred dollars more than the Committee felt authorized to expend, and even with this amount it was found v ry inconvenient to hold evening sessions at the Grove, as also in getting to and from the place of meeting.

In view of this, it has been deemed every way desirable to hold the Convention IN BOSTON, where it will meet on Tuesday, the 10th of September, and continue three days.

JOHN A. ANDREW HALL has been engaged by the Trustees, and everything promises that this is to be an unusually large, harmonious and successful Annual Convention.

[The call of the Convention on our sixth page. it will be seen, does not give the corrections as above, the inside of our paper having already gone to press when the amended copy arrived.]

How Is It?

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A poor old Irish woman, of very respectable appearance, called upon us recently for money. stating that she was entirely destitute, and had a sick daughter on her hands. We asked her (as she said she was a Catholic) why she did not apply to the editor of the Pilot, who is reputed rich, instead of a Spiritualist editor.

"La!" she replied, "I have been to solicit aid from him, and he told me to go to the priest. Then I went to the priest, and, sure, all he gave me was fifty cents."

We gave her what little scrip we had, and, in return, were amply repaid by the blessing invoked upon our "infidel" head by the poor old 1860 preparatory to emancipation in the Spanish lady, who is apparently about "ripe for the har-

Another Worker.

A correspondent, A. B. S., writes under date of August 9th: "Please add to your list of persons who will lecture, the name of Rev. John B. Beach, of Bricksburg, N. J. Mr. Beach is a man of fine culture and attainments, and has been a Unitarian minister for some 15 years, preaching in Massachusetts and Ohio. Some of his best sermons have been written out by spirit dictation, without conscious effort on his part. For over 15 years the spirits have urged him to yield himself to their control, and speak and write for the good but be warmly welcomed."

New Work by J. M. Peebles.

Mr. Peebles has now ready for the press a new book entitled "THE BRIDE AND THE BRIDE-GROOM, or Shakerism and Spiritualism in Connection with Marriage." A friend who has perused the head the criticism of panderers to 'low ambition.' it will probe deep into rotten sores, and bring an essential healing to the body politic."

THE CONNECTICUT STATE ASSOCIATION OF SPIRITUALISTS, as will be seen by announcement on our eighth page, will hold its annual meeting at the Spiritualist Church in Willimantic, on Saturday, Sept. 7th, for the transaction of such business as may regularly come before it.

Movements of Lecturers and Mediums

Mrs. Mary J. Wentworth will speak at Bradford, Me., Aug. 18th; Charleston, Aug. 25th; Palmyra, Supt. 1st; Exeter, Bept. 8th.

Eli F. Brown; who has been particularly interested in Ly coum work for some time past, has entered the Public Schools as Superintendent. He will no longer be able to make engagements in behalf of Lyceums A. E. Doty will speak in Pairfield, N. Y., Aug. 25th; in

Jerusalem, Sept. 1st; in Brown's Spirit Hall, Georgetown, Sopt. 8th; in Edmoston, Sept. 15th. George C. Waite, trance and inspirational speaker, will

answer calls to lecture. Post Office address, care of B. C. We are pained to learn that Ed. S. Wheeler, the wellknown Spiritualist and reformer, is at present lying dangerously ill at his residence in Boston.

Miss Nollie L. Davis will speak, Sopt. 1st, 8th, 15th, in Bradley, Me.; Sept. 22d, 29th, Camden, Me.; Oct. 20th, Plymoton, Mass.; November, Fall River. Permanent address, Box 323, Lowell, Mass., care of A. P. Lake. Societies in Massachusetts, or elsewhere, desiring her services can

James Madison Allen is lecturing in Monmouth, Ill., during this month. He proposes to make that place his headquarters for the present, (having removed his family there) and will receive calls for the fall months from parties desiring his services in Northern Illinois and Eastern Iowa. Will make week evening engagements in the vicinity of Mon-

The Last Grand Union Picnic

Of the Spiritualists of Boston and vicinity, for 1872, will be held at Island Grove, Abington, Friday, Sept. 13 h. By this arrangement, the delegates to the Annual Convention of the National Association of Spiritualists-which, for reasons stated in another column, has been changed from Abington to John A. Andrew Hall, Boston, on the 10th, 11th and 12th days of September-will have an opportunity to attend one of the far-famed Island Grove picnics. Particulars in the Banner

Special Notice.

Those of our patrons whose subscriptions expire with the present volume are requested to renew without delay-if they-desire the Banner for another year-and we most earnestly hope they all do. By promptly remitting, they will lessen the labors attendant upon our machine mailing department.

ALL SORTS OF PARAGRAPHS.

"Index," of Elkhart, Ind., will please receive our cordial thanks for his second donation of ten dollars toward the maintenance of our Free Circles. Who will imitate the worthy brother in advancing the grand work of spirit-return, by aiding with their means to send the gospel of truth to the millions of earth's people?

THE PARDEEVILLE, WIS., MEETING.-We are informed by a brief note from J. O. Barrett, State Missionary, that the Spiritualist meeting heretofore projected at this place is postponed to the last Saturday and Sunday of September.

The New York Medical College for Women will begin its Tenth Annual Term of twenty weeks at their new College in 12th street, corner of 21 avenue, Oct. 15th. For appouncements giving full particulars, address, with stamps, the Dean, Mrs. C. S. Lozier, M. D., or the Secretary, Mrs. C. F. Wells, N. Y.

JOHN A. ANDREW HALL, BOSTON.-The Ber--vices at this place on Sunday, Aug. 11, were well A. Floyd gave quite interesting addresses and the answers to questions created a lively interest. The singing by the quartette was very fine.

Horace G , in company with his white hat and white coat, hails just now from the White Moun-

The Ocean House, Hampton Beach, has been full all summer, which tells well for the smart and at the same time accommodating landlord, Mr. Philip Yeaton. This resort will beat Long Branch within a few years, if Mr. Y. continues to improve and popularize it as he has for the past three years.

A precious set of rascals govern Brooklyn, N. Y., if the papers speak truly. It seems the officials "are a law unto themselves;" and this, too, under Beecher's preaching and teaching.

The City Committees on Health and on the City Hospital recently gave a third hearing on the petition for the removal of the small-pox hospital. The testimony was principally from those who had been inmates of the pest-houses. It went to show that the meat was bad and the eggs sometimes stale, though there was plenty of food; the water-closets were unclean, and in close proximity to the wards; the nurses were inattentive and careless, and the gate was often open. All which conclusively demonstrates that certain of our duly authorized "public servants" have been extremely lax in regard to their official duties. Less City Hall junketings and a closer application to busif ness would lessen the expenses of the City Govternment and he more conducive to the welfare of

It is now said that the King of Spain has not, as reported, signed a decree for the abolition of slavery in Cuba and Porto Rico. The document simply provides for the enforcement of the law of colonies.

The members of Plymouth Church, Brooklyn, N. Y., (Beecher's) are getting up a "silver wedding," commemorative of the twenty-fifth anniversary of its organization, and the settlement of H. W. Beecher as pastor, "to come off" (as the circular says) during the second week of October next. The especial object of the circular is to ascertain the present residence, if living, (and the date of death, if not living.) of all those members who have gone out from Plymouth Church, and are scattered through the country.

There are some whose beneficence is always in the future. They say, "I cannot now give, but cause. He yields, after perhaps too long waiting, by and by when my means are larger, I will and will hereafter be known as a Spiritualist and | make up all present deficiencies." Suppose the a worker in the Spiritual field. A man of liberal little rivulet, threading its way down the hillculture and sincere, honest convictions, he cannot side, were to say to the traveler, "Take care! not a drop now; for I am so little that you may drink me dry; wait until I become a great river, and then there will be enough for all." But when it swells into the river, it looks upon its full current with a jealous pride lest any of it should be taken away, and says: "Wait until I get to the sea: then there will be an ocean full from which you manuscript informs us that "it is practical, toned | may drink." But alas! when it reaches the ocean to reform, uncompromising, and bristling with and mingles with the brine, it is useless for salient points. Whilst it may call down upon his quenching thirst, and the traveler may have perished long ago.-Dr E G. Taylor.

A well known publisher of our city lately presented a copy of the Roman Catholic Bible to a dissenting clergyman, and by return of mail received back the book, together with the following

missive: "Timeo Donahoss et dona ferentes." which we take the liberty of translating freely: "Of Donahoe's present I suspect the drift— He 'd make me a Papist with a Christmas gift." -[Boston College Christmas Paper.

Convention at Bradford, N. H.

It was my good fortune to be present at the recent quarterly convention of the Spiritualists of Sullivan and Merrimack counties, in New Hampshire, held in the village of Bradford, Aug. 21, 31, and 4th. The meetings, though not large, were well attended, and were pervaded by a spirit of harmony and earnestness which were truly refreshing. It was gratifying to meet and greet, among those green and picturesque hills, the faces of many whom, years ago, in the infancy of this great movement, I had met during a tour through the same section of country. They had grown strong and firm, like their own granite hills, in a faith which was then comparatively new and undefined.

I learned that the counties above-mentioned are the only ones in the State in which county organizations of Spiritualists are maintained These have kept two agents in the field for some months-Mrs. M. E Withee and Mrs. M. E. B. Sawver-whose reports of their labors were full of interest. Both are speakers of excellent abilities and varied spiritual gifts, and they have traversed this "hill country" with indefatigable zeal and perseverance, infusing their own carnest and elevated spirit into the hearts of the people, and diffusing the rays of a heavenly inspiration in all ouarters.

This good work has been carried forward, in the midst of much indifference and opposition, mainly by the energy and devotion of a few individuals scattered through that section of country, prominent among whom I may mention Mr. Geo. FREE PROGRESSIVE BOOKSTORE. S. Morgan, of Bradford. To this gentleman's S. Morgan, of Bradford. To this gentleman's large heartedness must be attributed the conception and execution of the novel and generous idea of entertaining free of charge the entire Convention—the greater part of the visitors being provided for in some mysterious manner beneath Library of Spiritual Blocks.

1). S. CADWALLADER,

24 North lith street, Philadelphia, Pa., keeps constantly for sale the Banner of Laura and a general assortium for Banner of Laura and a general assortium for the sale the Convention—the greater part of the visitors being provided for in some mysterious manner beneath Library of Spiritual Blocks. his own hospitable roof.

Among the unexpected participants in the occasion was B. F. Richardson, the blind mediam, or, as he calls himself, "The Blind Pauper of tions."

Progressive Library No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANKER of Library and other Spiritual Publications. occasion was B. F. Richardson, the blind medium, or, as he calls himself, "The Blind Pauper of Vershire, Vt." He came to the Convention an entire stranger, but by the exhibition of his remarkable gifts, such as clairvoyance, spirit-seeing and personation, and the facility with which be was used by the invisibles to give tests of their presence, and messages of love to their friends, as well as musical improvisations and addresses full of instruction and suggestiveness, he excited an extraordinary interest among the people. I understand his services, together with those of Mrs. Withee, have been secured for labor in that section during the coming three months.

Spiritualists in other parts of our country who desire to see a steady and healthy progress of the cause in their respective localities, may perhaps derive a hint from the above as to how it may be accomplished. Yours truly, A. E. NEWTON. Boston, Aug. 6, 1872.

Meetings in Baltimore, Md.

Lyceum Hall, No. 92 W. Baltimore street, Baltimore, Md — The Harmonial Spiritualist Society, of Baltimore, holds meetings in this hall. Wm. Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Secretary; Geo. Broom, Treasurer.

Children's Progressive Lyceum, No. 1 meets every Sunday morning at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Danl. S. Armstrong, Librarian; Geo. Broom, Mu-

To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

The Massachusetts State Spiritualists' Camp Meeting at Lake Waiden. Concord.

Camping continues until Wednesday, Aug. 21st. Trains run as follows: Leave Fitchburg Depot, Boston,

6:15, 8, 11 A. M., 2:30, 3:55. Way, 4:15 and 6 P. M. Sunday, Aug. 18th, excursion train leaves Boston at 8:30 via. main' road; 9:45 A. M. and I P. M., via Watertown

Sunday, Aug. 18th, special trains from Marlboro' at 9 A. w Hudson, 9:12. Rock Bottom, 9:22. Maynard, 9:32. South Acton, 9:40, Concord Junction, 9:50, Mason, 5:50, Fitch burgh, 6:30. Sunday trains connect from Worcester and all way sta-

tions south of Ayer Junction.
Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1,00; Waitham 80 conts; Worcester, \$1,60.

A. H. Richardson, Committee of James S. Dodge, Arrangements United in Wedlock:

In this city, August 4, by H. E. Gardner, Esq., George-J Thurston and Oilvo A. Pillsbury, both or Boston.

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office:

THE WESTERN STAR. Published in Boston. Price 35 cents.
THE LONDON SPIRITUAL MADAZINE. Price 30 cts percept.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE RELICIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 3 cents.
THE HERALD OF HEALTH AT D JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and afteen cents for every subsequent inertion. SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.
BUSINESS CARDS.—Thirty cents per line,
Agate, each libertion. Rayment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 18 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf-J₅6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms, \$1 and four 3 ct. stamps. Register all letters. tf—J_J6

SEALED LETTERS ANSWERED by R. W. Flint, 34 Olinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

of 9 hours.

BUSINESS CARDS.

Best and Oldest Family Medicine. Santord's fiver Invigorator, A purely Nogerable Cathartic and Tonic for Dysnepsia, Constitution, Debility, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Becare of unitations.

Jan. 13.—lycow

SAN FRANCISCO, CAL.

At 319 Rearney street (up stairs), may be found on sale the Hanner of Light, and a general variety of Splightenlist and the form Bookes, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Br. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. EP Remitances in U.N. currency and postage stamps received at par. Address, Herman Bnow, P. O. Box 117, San Francisco, Cal.

ROCHESTER, N.Y.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Hall Hall Hall Works published by William White & Co. Give him a call.

AUSTRALIAN DEPOT For Laboral and Rectorn Books, and Agency for the Banner or Light.
W. H. T. E. R. R. Y.

No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritanalisms. LHERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE Western Agency for the sale of the BANNER OF LIGHT, and all Liboral and Espiritual Books, Papers and Magazines. Also, Adams & Co.'s GOLDES PENS AND PARAGE GAMES, the Magic Camb and Voltaic Armor Soles, DR STOREICS NUTRITIVE COMPOUND, BFENGE'S POSITIVE AND NEGATIVE POWDERS, Congress Record ink, Stationery, &c.

WARREN OHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

J. BURNS,

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Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANKES OF LIGHT, and a full kingly of the Septential and Ro-Rorm Works published by William White & Co.

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Arcelved a box of your Positive Powders last February, and have made them last till now, by jusing them during my Menstrum! days only; and they have saved me from many patafal bours, as I have been a great sufferer at those times for the last 5 years .- Miss M J. Leiter, Hodgemville,

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An old lady here/had been diseased with Pemate Wenktaken four boxes of the Positive Powders, and is now sound and well. She says stor don't feel like she was ever sick .-(Violetta Ingle, Sews, Ill.

A woman who had had four Minearringes got a box of the Positive Powders from me, and they took her through her next Pregnancy all right - O. Henry, S and Spring, I wa)

I sent a box of Positive Powders to a lady living 100 miles from here. She had been the greatest sufferer every month from Painful Menstruction that I ever knew. She informs me by letter, received last evening, that they acted like a charm .- (Sarah Howland, Danaville, N. Y.)

I have used your Positive Powders in Femule Diseases, Catarrh, and Cholera Morbus, with entire success -Mrs. M. M. Thornburgh, Dexter, Iowa.) Those Positive Powders cured a case of Fulling of the

I have used your Positive Powders, or rather my wite has, for Child-bed Convulsions, and they acted like a charm. She suffered-almost death; and the Doctor, who used Morphine, gave up that he could do her no good .- (I. W. Tompking Anna III.)

I have tried your Powders in Typhold Fever, Billions Complaint and Threntened Miscarringe, with complete success. Our neighbor, who is now trying them for Fits, is getting better fast .- (L. G. P. Adams, Springville, Wis.) Your Positive Powders have cured the of Dropey of the Wombof one year's standing The tendency to Dropsy was inherited.—(Mrs. Emma Mist, Brooklyn, New York.)

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My wife is now all right in her monthly periods. As I said.

mathm, a case of Falling Sickness or Fits, and a case of Dys-entery.—(Powell Ballock, Yorkville, III) By the use of your Positive Powders I am now entirely rewed of the Womb Disease with which I was afflicted .-

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Invocation.

Infinite Spirit, looking through the already rifted clouds of our own ignorance, we behold the sunlight of thy wisdom; and as dowers pray for that which brings out their strength and their beauty, so do we pray for that which shall bring from the soul's deep fountains of wisdom, love and truth all those gems of excellence that should adorn, the human soul. We ask for thy wisdom; we ask to comprehend thy truths; we ask to be led in the way of righteousness forever and forevermore; and although the crosses which thou hast / imposed upon us be many and heavy, may we find strength to bear them, and a clear understanding as to wherefore they are given. Lead us, Holy Spirit, into thy truth. Be with us consciously in all our deeds, and finally redeem us from the darkness of error, that we may rejoice in the kingdom of heaven. Amen. April 23.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I am ready to hear them.

Ques .- (From a correspondent.). In a communication from Dr. Stephen Ball, Jan. 9th, he says: "When you are done with this body, you will become possessed of one free from physical pain and suffering, and be ushered in upon one altogether lovely." Nellie L. Palmer says, at the celebration at Music Hall, April 1st: "When we leave this world for another, we retain the characteristies of this." Are they not contradictory?

ANS.-No, certainly not. The characteristics of the hody, and the body, are two separately distinct things. It is a well-understood fact that, intellectually and morally, we are the same after death as before that event. Intellectuality and morality are but characteristics of the individual; and just so far as you have blossomed out in those respects in this life, just so far you shall enter upon peace and happiness in the other life. The English language is so ambiguous, it is absolutely impossible to convey any correct idea to some minds concerning anything; you have so: many words or terms that mean so many different things. An attribute of the soul may be understood by one to be an attribute of the soul, and by another to be a piece of calico. And so it is; you go stumbling on through this life, building your towers of Babel, with a confusion of tougues.

Q.—Are there material bodies, sin and sickness, in the spirit-world?

A .- Yes, there are material bodies, sin and sickness in the spirit-world. Now, do not understand me to say that there are material bodies like these bodies, for there are not; that there is sin as it is understood here, for there is not; that there is sickness like the sickness you have here, for there is not; but what may be called a reflex action of all these conditions-that which you may properly term sin, sickness, material bodies. All bodies are constituted of matter, whether they are found in the third heavens, or in the lowest hell, or here on earth. This is the law, and you cannot escape it. So, if you have a spiritform, you have a form of matter; not the crude matter that these bodies are composed of, but matter, nevertheless.

Q.-For what purpose did the ancient Egyptians embalm their dead? and how did they believe that the spirit was affected by it?

A.—They believed that this process was pleasing to the departed spirit, and that, as long as the form remained on earth, so long the spirit would be attracted to the form, and consequently to those who loved the form; and so they embalmed their dead.

Q.-(From the Chairman.) I would ask, in connection with that last question, whether it is pleasing to the spirits to have the body embalmed? A .- No, it is not. They desire that the body,

when they have vacated it, should be left to the action of natural law-should be deposited in the soil. There is nothing more satisfactory to any spirit.

Q.-Much more agreeable than in a tomb, I presume?

A .- Yes, much more. Your President Lincoln told me, himself, he suffered the keenest agony in spirit-life through the process of embalming his body; and so intense was the action of his will against it, that it was impossible for those who had it in charge to do it properly; therefore it was not done properly.

Q.-I would inquire whether the word "substantial," used in speaking of the spirit-body, would not be quite as proper as "material"?

A .- That would hardly convey the idea we might desire to convey to your minds; and yet it is a very good term, and, to my mind, synonymous with the term "material."

Q .- Can you explain why the spirit suffers after it is detached from the body?

A.-Because it is a sentient being-because it is attached to every other being in God's universe, and if there is one that suffers, all the others suffer correspondingly, some in a greater, some in a lesser degree. You are all strings in the harp of life. When one is touched, all the April 23. others vibrate.

Nehemiah Wheeler.

I have a son in Chicago, that I wish to reach. My name was Nehemiah Wheeler, I wish to reach my son, John Wheeler. I suppose I died by accident, by the falling of a building. I was foolish enough to enter it too late; the roof fell in and I was killed. [Do you mean at the time of the fire? Yes; that was a terrible fire, but I. did n't stay here to see a great deal of it; I went quite early. I want my son John to be patient with reference to settling my affairs, for if he does not work too fast, he will gain information by-and-by that will be of the utmost importance to him in settling them up. Wait until Mr. Perkins turns up from California, then he will know better what to do. Good-day, sir. April 23.

John Wilkes Booth.

He who treads the boards of life without either praise or blame from his fellows, is a mere cipher, or worse than that, a supernumary in God's great

theatre. I am here, this afternoon, to answer as best I

hearts of some of my friends, as to my true conlead you in the way of truth. I will fling back the shadows that the past has thrown around you; I will smite the rocks of prejudice, and by my prayers to God I will give you clearer waters than any you have ever drank, which will quench your souls for eternity. John Wilkes Booth. April 23.

Minnie Allen.

I am Minnie Allen. I lived in Scarborough, Me. I was twelve years old. I want to send a message them. Tom Atchison is my name. of love to my grandmother. I want to tell her that there's a beautiful home in heaven waiting for her, and if it is possible, I shall be the first to meet her and welcome her to that home. She need have no fears of suffering in passing through know the change. Good-day, sir. April 23.

James Doran.

My name was James Doran. I lived in Boston, and I have been dead about a month. I come won't make any difference; I shall act agin him, and I thinks I'll be the first best.

You see it is like this: Dan's a-going to ask her to marry him. He aint able to take care of himself, and she'll be thinking she don't know how sho's going to get along, with herself and child, and maybe she'll be foolish-enough to take up with Dan. I want her to wait. Her brother's a-coming, and he'll take care of her. Dan had better mind his own business, and take care of his own concerns. [Are you sure he'll get-your message? Yes, sir: I feel pretty sure about it He won't get it in just the words I give it, but the priest will say to him: " Dan, do n't you have any thoughts that way, because it's all wrong." And he'll say to Mary: "You wait; there'll be something better for you than your husband's brother." That's all I want, you know-that's all I want. Good day, sir, and may the Lord bless you, and the saints defend you all the way along. [Thank

Scance conducted by John Plerpont; letters answered by "Vashti."

Thou Holy of Holies, to whom we build our altars and direct our prayers, we pray thee that in greatness to feel secure in thee. We pray thee that we may understand that although thou mayest seem afar off from us, thou art as nigh as the pulsations of our own being, and dost direct all the affairs of our lives, and wilt finally redeem us from all sin, and admit us into the kingdom of heaven. And now,

"While thee we seek, Protecting Power, Be all vain wishes stilled, And may this consecrated hour With holiest hopes be filled."

Amen. April 25. Questions and Answers.

QUES .- (From a correspondent.) Was the career of Joseph, as described in Genesis, actual, or was it merely an ancient Egyptian novel, as claimed by some modern professors?

Ans.-Allowing it to have been extracted from some Egyptian novel, that surely need not rob it of its authenticity, of its truth. Certainly not. I believe that the main facts recorded in biblical

listory, with reference to this individual, are true. Q .- The aqueducts of ancient Peru were carried along the mountains by winding courses, till they gradually descended to the plain. From this, some claim that the Peruvians did not have the arch, else they would have carried them across the narrow valleys upon bridges. Was that the case? Or did they avoid bridges because they were more liable to accidents, and more easily destroyed by enemies?

A.—The facilities for transportation in those countries, and at that time, were not equal to those of the present day; and therefore it is very possible that these people might have adopted the course they did in building their aqueducts, and in performing other mechanical service, in accordance with what they had to do with. Now we know that it is much easier to do as they did (considering they were obliged to transport the articles used in building these aqueducts in a very laborious, tedious way) than to build bridges, and conduct them over these bridges. In many respects these ancients were wiser than modern architects. April 25.

Henry J. Raymond.

Allow-me to make use of your columns in sending a message of congratulation to my newly married daughter. Say to her that she has my blessing, and that a father's love will follow her through this life, and welcome her to the other life. Henry J. Raymond, of New York. April 25.

Tom Atchison.

I died in New Orleans, on the eighteenth of the present month. The friends who watched with me the night before I was called in the morning, said to me: "Tom, when you get to the new country, send us a telegram announcing your arrival, and informing us how you are satisfied." Now since we are obliged to take advantage of as yet but poorly understood conditions, many of us are obliged to wait longer than we desire to, longer than we expected to, ere we can transmit the inmay the queries that I see have arisen in the | telligence desired to the friends left here.

So you see, I have been waiting several days at dition as a spirit. I have reference to that group least. I arrived safe, and felt that I was on solid of friends who have recently become interested in ground, that I had entered no mythical regionmodern Spiritualism. When I first entered the I had entered a land real and substantial, one new life I experienced a baptism of fire, which that would afford me more happiness than this was lit by the torch of remorse and dissatisfac- earth ever had. Here, I was forced into a way tion with myself, and this fire burned on with in- of living that was not exactly suited to my taste, tense force, until it consumed the dross of my be- but as I failed in all other directions I felt ing, until the scales fell from my eyes, and I was obliged to put up with it, because here the law of enabled to see my surroundings clearly, and to might is supreme, and if I had said to my credunderstand my duty toward the world, myself, itors, "I cannot pay my bills because I do not and my God. Then I turned to life-life, fully like to engage in a certain business that would freighted with all its divine uses and purposes, to afford me the wherewithal-my conscience obknow which way I should look for strength; and jects"-would that have gone down? Oh, no, the behold the strength came from this lower life. I money must be forthcoming; so I must be a gathered it as flowers gather their strength from gambler in order to get it; and so I was, and the soil, and I put forth all the powers of my soul was generally quite fortunate. But in looking to ascend the ladder of progress, that I might be around through the clear light of this new life, come satisfied with myself, the world, and my I am enabled to see that this earth is one vast God. And now, a soul never set out in earnest to gambling shop, from base to apex, and you are do anything that it did not accomplish that all actors in it, every one of you. He who shakes thing, and as I was deeply in earnest, I have ac- the dice and handles the cards is no worse than complished the feat. I have overcome the dark- his fellow who traffics in religious thoughts for a ness that surrounded me in this earth-life. I living. The minister throws out his ideas one have learned the way of truth, and I stand out | day in seven. He hopes to win hearers, to gain a to day as a representative of truth, and as a large audience-hopes to become popular; he guide-board showing where the breakers lay, preaches for Mammon. I shook the dice and and pointing to a condition of peace and harmo- shufiled the cards for the same purpose. What's ny. And now, in conclusion-to those friends; the difference? Well, society makes a difference who ask, "Will I become the guardian spirit of -brands me and honors him, but there's a day their already inaugurated spiritual circle?" I an- of reckoning coming, when each one shall see swer, yes; and so far as I may be able, I will themselves, as Bobbie Burns has it, "as ithers see them." Yet I would recommend my friends, so far as they may be able, to obey their consciences; to be true to the God within; never mind the God outside, he'll take care of himself. Just render obedience to the God inside; that's your thirst for spiritual knowledge, and nourish all you need to do; and he or she who does that will be safe here and hereafter, no matter whether they are gamblers in one degree or another. It matters not, if they do just the best they know how, live up to the highest light they have, there is no God here or anywhere that'll turn against April 25.

Eliza Dow.

I am Eliza Dow. I lived in Newington, N. H. I come back to warn my people against the love death; she will go in her sleep, and will never of money; for I know that a terrible hell awaits them unless they change their course. They'll have no home in the spirit-life, nothing but a wilderness of thorns and brambles. They 've never made any. They never have done good enough here in the earth-life to entitle them to a shelter back to send a message to my wife, and my bro- in the spirit-land. They ought to know this. ther Daulel. My wife need n't be at all troubled | They ought to begin to do different. Going to about how she will get along. Her brother is church won't do it. It is clothing the naked, and coming from the West, very soon, and he'll in- feeding the poor, and distressing nobody, that 'll vite her to go out there with him, and she 'd bet- do it. I should be sorry to see them as unhappiter go; and my brother Dan had better not have ly situated as I know they will be if they don't anything to say about it, because if he does, it change their course, so by the will of God I have come here to-day to warn them. April 25.

Thomas Bradley.

I want to say to my folks who have called for me to come and give them some information which they think I am possessed of; and know they are not, that I have no interest in the matter whatever, and I do not believe it would be for their advantage to give them the information, provided I could, therefore I shall not. Thomas Bradley, of Boston. April 25.

Eddie Jarvis.

I am well, now, but I was sick-so sick I had to die. My name was Eldie Jarvis. I was seven years old. I lived in Detroit. My mother believes in the Second Advent religion; my father is a Universalist; my aunt Lucy aint anything, and she wants me to come back. Tell mother not to cry any more, because I'll be a good boy. I will see her by-and-by, and I'll come to her real often if she don't cry; but if she cries, I don't know. She's mistaken about father. She thinks he's gone away and left her, and aint ever coming back. He's had some trouble, and he wants to get it fixed, and when he does, he'll come home, and he do n't want to write about it because he do n't our littleness we may understand enough of thy want to trouble her. She need n't be worried, he'll come home all right. He's in Texas. Good by, mister. April 25.

> Séance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, April 28.—Invocation; Questions and Answers; Thomas Goddard, of Boston; Annie Cameron, of New Bed ford, Mass., to Capt, William Cameron; Nellie Adams, of Nashua, N. II.; Refrey Edson.

Tucsday, April 30.—Invocation; Questions and Answers; Charlotte Steinway, of New York; Lida Davis, of Baltimore; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Thursday, May 2.—Invocation; Questions and Answers; Lola Montez, Gountess of Landsfelt, to friends on the Pacific Coast; Johnnie Halthaway, of Boston, to his father; Elizabeth Hall, of Roxbury, Mass., to her husband; Samuel Meredith, of Boston.

Hall, of Roxbury, Mass., to her husband; Samuel Merediti, of Boston.

Monday, May & —Invocation; Questions and Answers; Em ma T. Shaw, of Boston, to her parents; Samuel Hahneman Wadleigh, to his lather; Abou, an Esquimaux Indian, to Capt. Neal; Patrick Henry; Michael Finney, of South Boston. Tuesday, May 1.—Invocation; Questions and Answers; Dr. Emmons; Hilda; Joe Argus; Nancy Tucker, of Boston, to her children.

Thursday, May 9.—Invocation; Questions and Answers; Mary Finerley, of South Boston Annetta Page, of New York City, to her mother: Baron Schleswig, of Germany; "White Antelope." to Col. Chivington.

Monday, May 13.—Invocation; Questions and Answers; Lucy Ann Pettis, of Auburn, N. Y., to her mother; Addison Chesswell, to Daniel and Whilam Chesswell; Edwin M. Stanton; Annie Curis, of Anderson street, Boston, to her mother.

Tuesday, May 11.—Invocation; Questions and Answers; Elizabeth Stone, of Bluchill, Me., to her children; Capt. Wilmot Neidsis, to his sisters; Teddy, to Miss Lucy Smith; Abel Smith, of Woodstock, Vt.

Tuersday, May 16.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Grier, of Germantown, Penn., to her mother; Col. Thomas Chickering.

Monday, May 20.—Invocation; Questions and Answers; Monday, May 20.—Invocation; Questions and Answers;

Grior, of Germantown, Penn., to her mother; Col. Thomas Chickering.

Monday, May 20.—Invocation: Questions and Answers; Clarence Walters, of Nathyllia, Tenn.; Frances Faroll, to the Gray Nuns of Montreal; "Mammie," to Mrs. Elizabeth Carter, of Brunswick, Ga.: Dr. Sydney Doane, to Mrs. William Bennett, of New York City,

Tacsday, May 21.—Invocation; Questions and Answers; Minnie Garcia, to her father; David, McGllyray; Join Clark, to his family; Tom Ebley, of Galveston, Texas; to his brother and partner.

Thursday, May 23.—Invocation; Questions and Answers:

and partner.

Thursday, May 23.—Invocation; Questions and Answers;
Deborah Wiley, of Elliot, Mo.: Mary Jane Phillips, of Roston; Susie Alexander, of Fall River, Mass, to her mother.

Monday, May 27.—Invocation; Questions and Answers;
Margaret Burke, of Yarmouth, N. S., to her so James; Jo
seph Westcott, of Littleton, N. H.; Lucy Harris, of Boston,
to her mother: William Sparark, of Sing Bing, to his mother;
Capt, John Eldredge, to, Capt, Harvey Thomas.

Tuesday, May 2.—Invocation; Questions and Answers;
Johnnie Wilkins, of Trenton, N. J., to his mother; L. Judd
Pardee; Daniel Staples, of Exeter, N. H., to his tamily; Annel Henderson, to her mother.

Passed to Spirit-Life:

From East Boston, Mass., on Wednesday, July 24, the spirit f Mrs. Susan Kendrick took its departure from its earthly asket to the blessed summer-land.

casket to the blessed summer-land.

For more than two years our sister has been a great sufferer in the body, but yet never complained. I have often visited her with my companion, and I must say that I have never seen a person who, to the last, bore up with such holy trust in the divine power of God and his ministering spirits, as our beloved sister. I do not think she ever had a moment's far to die, or ever had a desire to live, unless it was to be a kind and loving wile to one of the best of husbands. That seemed to be her only wish to recover. Sister Kendick was a me dium of great power, and will be long remembered by many to whom through her the path to immortality has been made plain; and all she has done for others by her meditumship has ever been a free gift, she never feeling it right to do good for pecuniary aid. Her only reward has been in the consclousness of doing good and making every one happy around her. At the funeral, as I looked upon her face for the last time, I thought I never beheld one that had so heavenly, so angelic a look as hers. Truly the spiritual philosophy is not only good to live by, but all who knew our beloved sister, and visited her in her last days, will agree with me that it is the best of all religious to die by.

June 30th, Mr. Abraham Durall, aged 68 years and some He was a firm Spiritualist, an exemplary man, and a friend

(Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-

ceeding twenty. Notices not exceeding twenty lines published

LIST OF LEGTURERS

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in

a lecturer should by mistake appear, we desire to be so informed.]

James Madison Allen, Greenfield, Mass.
Many A. Ampulett, Inspirational, care Dr. C. Bunkley, Dayton, O.
Mrs. N. K. Andross, trance speaker, Delton, Wis.
C. Fannie Allyn will speak in Brattleboro, Vt., the four last Sundays in August and September 1; in Lynn, October 12, 20 and 27; in Springfield, during November 1; in Lynn, October 12, 20 and 27; in Springfield, during November; in Lynn, October 12, 20 and 27; in Springfield, during November; in Lowell, during December; in Washington, D. C., during March; in Philadelphia, during April. Address as above, or box 29, 8tonohan, Mass.

Mrs. Mass.
Mrs. Handder Bayter Brattleboro, Vt.
Miss. Emma Handder Bratten lectures in Ogdensburgh, Waterlown, N. Y., &c., during, Angust; Worcester, during September. Applications for the ensuing fall and winter to be addressed care Mr. Thomas flanney, 251 Washington street, Boston, Mass. Mrs. Britten can only take engagements in the Eastern States at present

Rev. J. O. Barrett, Gleibeulah, Wis.
Rev. J. Olin B. Brach, Bricksburg, N. J.
Ell F. Brown, Richmond, Ind.
Mrs. Harts, M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 225
West Randolph street, Chicago, 111.
Mrs. Sarah A. Brakes will speak at Peconic, N. Y., August 25; in North Scituate Mass., September 8 and 29; in 17 lieg, N. Y., September 15; in Lowell, Mass., during October, Would like to make further engagements for the winter. Address Wollaston Hielents, Mass., box 57.
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
Rev. William Breyton will speak in Albany, N. Y., during September, November and December. Permanent address, Mrs. Albry N. Burnham, Inspirational speaker, No. 52 Tremont street, Charlestowii, Mass.
Mrs. E. Burn, Inspirational speaker, Chicago, Ill., care R. P. Journal.
WM. Bryan, box 53, Camden P. O., Mich.
Mrs. Priscollad Dorth Bradberts, 151 West 2th st., Now York, Warren Chark, Sheboygan Falls, Wis., care Dr. A. Clark.
A. B. Churb, West Fairlee,

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the lanner of Light.

Lewis F. Cummings, inspirational, Chicago, Ill., care Religio-Philosophical Journal.

JECTURE V. CARPENDER, clairvoyant and inspirational speaker, Kendallville, Ind.

Mas. Lucia II. Cowless, Clyde, O.

J. P. Gowless, M. D., will lecture on "Human Temperaments." Address, Camden, Me.

Mr. M. C. Connelly, Louisville, Ky., inspirational speaker, will answer calls to lecture.

Mrs. Marketta F. Cross, tranco speaker, West Hampstead, N. II.

MRS. MARINTTA F. CROSS, tranco speaker, West Hampstead, N. II.

MRS. BELLE A. CHAMBERLAIN, Eurcka, Cal.

MRS. BELLE A. CHAMBERLAIN, Eurcka, Cal.

MRS. J. F. COLES, trancospeaker, 737 Broadway, New York.

DR. THOMAS C. CONSTANTIRE, lecturer, Thornton, N. II.

MRS. D. CHADWIGK, trancespeaker, Vineland, N. J., DOX 272.

DR. H. H. CRADALL, P. O. box 1338, Bridgeport, Conn.,

MRS. AMELIA H. COLEY, trance speaker, Penville, Ind.

Fina H. CURTIS, Hartford, Conn.

MRS. E. L. DANIELS, 10 Chapman street, Boston, Mass.

A. H. DARROW, Waynesville, III.

HENRY R. DOANE, Vineland, N. J.

A. BRIGGS DAVIS will answer calls to speak on Spiritual
sam, the Woman Question and Health Reform. P. O. address,
Clinton, Mass.

lam, the Woman Question and Health Reform. P. O. address. Clinton, Mass. Dr. D. D. Dayts, inspirational, 56 Loverett st., Boston, Ms. Dr. D. D. Dayts, inspirational, 56 Loverett st., Boston, Ms. Mr. A. E. Doty will attend funerals in Herkimer County, N. Y., and vicinity. Address, Illon, Herkimer Co., N: Y. Dr. J. R. Doty, Covington, La. Henry J. Durch, inspirational speaker. Cardington, O. GEORGE DUTTON, M. D., West Randolph, Vt. Mrs. Address, Dayts, White hall, Greene Co., Ill. Miss S. E. Dickson, inspirational, Vineland, N. J., box 25. Frank Dwight, Montana, Iowa. Proy. Ww. Denton, Wellesly, Mass. Miss Lizzis Dotran, Pavillo 57 Tremontstreet, Boston. Dr. E. C. Dunn, Troy. N. Y. Miss. Aches M. Dayts, Rock Bottom, Mass. J. Hamlin Drwer, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address, 200 Eliot street, Boston, Mass. Miss Nellie L. Davis, box 323, care A. P. Lake, Lowell, Mass.

MISS NELLIE L. DAVIS, box 323, care A. P. Lake, Lowell, Mass.

MRS. M. A. ELLIS, inspirational speaker, will answer calls to lecture in Illinois, Michigan, Indiana and Ohio. Address, Indianapolls. Ind.

REV. R. G. ECCLES, KERSAS City, Mo.

MRS. EMILY DEARBORN EWER, inspirational speaker, 769

Broadway, New York.

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ANDREW T. FOSS, Manchester, N. H.

J. G. FISH. Avon Springs. N. Y.

THOMAS GALES FORSTER, 1919 Walnut, street, Philadelphia, Mrs. GLARA A. FISLD, 111 Middlessex street, Lowell, Mass. Mrs. GLARA A. FISLD, 111 Middlessex street, Lowell, Mass. Mrs. GLARA A. FISLD, 111 Middlessex street, Lowell, Mass. Mrs. M. LOUISE FERNOH, trance and inspirational speaker, 8 Dexter street, Washington Village, South Boston. CHARLES D. FARLIN, inspirational speaker, Deerfield, Miab. Gronger A. Fuller, inspirational, Natick, Mass. Miss Almedia B. Fowler, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

DR. R. P. FELLOWS, Vincland, N. J.

DR. H. P. FALHFIELD, Ancora, N. J.

J. WM. FLETCHER, Westford, Middlesex Co., Mass. Rev. J. Francis, Ogdensburg, N. Y.
Miss. M. H. Fuller, Elk River, Minn.

A. B. FREMOR, Cigdee, O. Kreser Graves, St. Joseph. Mo.

M.B. M. H. FERMON, Clyde, O KRESEY GRAVES, St. JOSEPH. Mo. Mrs. M. L. S. GLUIAMS, Inspirational speaker, Brighton, La Grange Co., Ind. 18AAO F. GREENLEAF, 27 Milford street, Boston, Mass. Miss HELEN GROVER, Inspirational speaker, Blooming

Isaac P. Gerrikaf, 27 Milford street, Boston, Mass.
Miss Herks Grover, inspirational speaker, Blooming
ton, Ill., drawer 28.
Dr. Gammage, lecturer, 134 Softin 7thst., Williamsburg, N.Y.
Dr. L. P. Griogs, inspirational box 409, Fort Wayne, Ind.
Sarah Graves, inspirational speaker, Berlin, Mich.
Miss. Laura De Force Gordon will respond to invitations to lecture for Lyccums, woman suffrage and other soclettes, in the Now England and Middle States, upon the following subjects: 1st. Our next Great Political Problem; 2d,
Idle Women and Working Men; 3d, A Crisis in Politics. Address, Washington, D. C.
Mr. J. G. Glers, Princeton, Mo.
N. B. Grerrikaf, Lowell, Mass.
Moses Hull, Vineland, N. J.
D. W. Hell, inspirational and normals speaker, Hobart, Ind.
Lyman C. Howa, box 59, Fredonia, N. Y.
Mrs. Elyira S. Hull, Vineland, N. J.
Mrs. Elyira S. Hull, Vineland, N. Y.
Mrs. M. S. Towskend Hoadler, Bridgewater, Vt.
Rev. J. H. Harter, Auburn, N. Y. Persons or societies,
desiring his services at funerals, weddings, or for lecturing,
in-doors or out, may address as above.
E. Annie Hinnan, West Winsted, Conn.
Charles Holt, Warren, Warren Co., Pa.
Mrs. A. Hull, trance and inspirational speaker, 1716 Park
avonue, Philadelphia, Pa.
Dr. M. Henry Houghton will speak one-half the time in
Stowe and one-half in Hyde Park, Vt., for one year. Address
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MRS. HETTIE CLARK-HARDING, trance speaker, 24 Dover

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S. S. Johns, Esq., Chicago, Ill.
Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
Abraham James, Pleasantville, Vonango Co., Pa., box 34.
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S. A. Jesper, lecturer, Bridgewater, Vt.
Alfred Kelley, normal speaker, Roby's Corner, N. H.
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George F. Kittendor, Buffalo, N. Y.
Mrs. M. J. Kutz, Bostwick Lake, Mich.
Mrs. Frances Kingman, New London, Conn.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. Frank Read Knowles, Inspirational speaker, Breeds
ville, Mich.

M. R. K. Kudage, East Trumbull, Ashtabula Co., O. Mes. R. G. Kudaall, Lebanon, N. H. Mes. Frank Reke Knowless, Inspirational speaker, Breeds ville, Mich. Dr. H. R. Knaggs, box 201, Traveise City, Mich. Join R. Kelso, Springfield, Mo. Joseph B. Lewis, inspirational speaker, Yellow Spring, O. Miss Jennie Levs, inspirational speaker, care Dr. B. H. Crandon. 4 Tremont Temple, Boston. Miss. F. A. Logan, Genesec, Wis. Crphas B. Lewis, Mich. Dr. George W. Lusk will answer calls to locture. Address, Eaton Rapids, Mich. Dr. George W. Lusk will answer calls to locture. Address, Eaton Rapids, Mich. Charles A. Loumueller, trance speaker, Butteville Or. Miss. Elle Howe Fuller McKinley, San Francisco, Cal. Prop. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, No. Conway, N. H. Mes. A. E. Mossop, inspirational Dayton, O. P. C. MILLS, North Waterbore' c. Mrs. Arah Helem Matthews, Quincy, Mass. Frank M. Aldress, Bowagiac, Mich, Mrs. Llzzee Manchester, Stoneham, Mass. A. E. Mossop, inspirational speaker, No. Gonway, N. H. Miss. Alexabeth Marquand, trance and inspirational speaker, 767 6th avenue, New York. Mrs. Llzzee Manchester, Stoneham, Mass. Mrs. Llzzee Manchester, Stoneham, Mass. Mrs. Mary A. Mitchell, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, Methenry Co., Ill. Mrs. Natoline Moobe, Needham Vineyards, Mass. Rev. A. K. Macsorley will answer calls to lecture on Spiritualism. Address, box 91, Huntley, Methenry Co., Ill. Mrs. Tanozines Moobe, Needham Vineyards, Mass. Rev. A. K. Macsorley will answer calls to lecture on Spiritualism. Address, Stoneham, Methenry Co., Ill. Mrs. Tanozines Moobe, Needham Vineyards, Mass. Rev. A. K. Macsorley will answer calls to lecture on Spiritualism. Address, box 91, Huntley, Methenry Co., Ill. J. W. Stoneham, Address, Stoneham, White Pialns, N. Y. Mrs. Tanozines Moobe, New Huntley, Methenry Co., Ill. J. W. Lynn, Y. Y. P. O. address, box 91, Now York, Norma, Y. J. L. Poltra Marguand, J. M. Polen, Ill. R. J. M. Polen, Ill. R. J. M. Polen, Ill. R.

WILLIAM C. PIKE, Boston, Mass.

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DR. P. B. Randolph, 89 Court street, Room 20, Boston, Ms.
DR. H. REED, Chicopee, Misss.
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Ms.

Me. WM. ROSE, M. D., inspirational speaker, 340 West Jefferson street. Louisville, Ky. Rev. A. B. Randall, Appleton, Wis. MRS. M. C. Rundlert will answer calls to lecture and attend funerals. Address Bellows Falls, Vt., care Dr. M. A. Davis.

Davis.

MRS. Hattie E. Robinson, 46 Carver street, Boston.

MRS. Jennir S. Rudd, 4 Myrtic street, Providence, R. I.

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MRS. C. A. Robbins, Beaver Falls, Pa.

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MRS. FANNE DAVIS SMITH, Brandon, Vt.

MRS. H. T. Streams, trance speaker, Corry, Pa., box 742.

AUSTEN E. STANLEY, Leicester, Vt.

Junn Brown Smith, 812 North Tenth street, Philadelphia.

Pa.

ALBERT E. STANLEY Leicester, V.

John Brown Smith, 512 North Tenth street, Philadelphia,

13.

James Sholl, Inspirational speaker, 241 North 11th street,

Philadelphia, Pa.

O. L. Sutliff, Ravenna, Portage Co., O.

Mrs. G. A. Sherwin, Townsend Center, Mass.

Mrs. Addie M. Strynns, Inspirational, Claremont, N. H.

Mrs. Carrier, Scott, Inspirational, Claremont, N. H.

Mrs. Carrier, Scott, Inspirational, Union Lakes, Minn.

Setet, Boston, Mass.

Mrs. L. A. F. Swain, Inspirational, Union Lakes, Minn.

Selah Van Sickle, Greenbush, Mich.

Mrs. J. H. Stillman Severance, M. D., Milwaukec, Wis,

Mrs. Nellie Smith, Impressional speaker, Burcis, Mich.

J. W. Sraver, Inspirational speaker, Byren, N. Y.

Mrs. M. E. B. Sawyer, Manchester, N. H.

Abram Smith, Esq., Inspirational speaker, Sturgis, Mich.

J. Russkil Stepfers will answer calls to lecture on temperance—list theoretical and practical establishment—and on inheral subjects. Address Boston, Ms., care Banner of Light.

Joseph D. Stiles, Montpeller, Vt., care of Geo. W. Ripley,

Elijah R. Swackmamer, Iccturer, 767 6th avenue, N. Y.

Dr. O. Clark Byrracue, Rochester, N. Y.

Mrs. O. M. Stowe, San José, Cal.

Miss. S. J. Swasky, normal speaker, Noank, Conn.

Dr. J. D. Seeli will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Eagle streets, Buffalo, N. Y.

Mrs. H. M. Shaw, trance speaker, Joliet, Will Co., Ill.

Dames H. An Shaw, trance speaker, Joliet, Will Co., Ill.

James H. Buelfald Will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Eagle streets, Buffalo, N. Y.

Mrs. C. Wilmington, N. Y.

Mrs. H. M. Shaw, trance speaker, Joliet, Will Co., Ill.

Dames H. An Sharkey, trance speaker, Joliet, Will Co., Ill.

Dames H. An Sharkey, trance speaker, Joliet, Willington, O.

Mrs. Address, South Acworth, N. Il.

Mrs. Julia A. Strarkey, trance speaker, ill worcester during November and December; in Albany, N. Y., during September, Johns, M. S.

Johnson Mark Lansto

January. Permanent address, 179 Temple street, New Haven, Conn.
Mrs. Mary Lanston Strong, 70 Jefferson st., Dayton, O. Mrs. Mary Lanston Strong, 70 Jefferson st., Dayton, O. Mrs. Almira W. Smith, 55 Cumberland st., Portland, Me. Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass. Mrs. Cora L. V. Tappan, care Messis. Redpath & Fall, No. 36 Bromfield street, Boston, Mass., or 138 Sth st., New York.
Thomas B. Taylor, Inspirational, Providence, R. I.
J. H. W. Toolbey, Providence, R. I.
Hudson Tuttle, Berlin Heights, O.
Mrs. Asbie W. Tanner, Portland, Me., care Jos. B. Hall, S. A. Thomas, M. D., Pennville, Ind.
Mrs. Robert Timmons, Mexico, Audrian Co., Mo. Brayamin Todd, San Francisco, Cal.
Mrs. Robert Timmons, Mexico, Audrian Co., Mo. Brayamin Todd, San Francisco, Cal.
Mrs. Rahan M. Thompson, inspirational speaker, 161 St.
Claurstreet, Cleveland, O.
F. L. H. Willing, M. D. Willimantic, Conn., box 362.
R. Frank Whitz's address during August and September,
Boston, care Banner of Light.
E. V. Wilson, Lombard, Ill.
E. S. Wherler, Inspirational speaker, Rock Grove City
Floyd Co., Iowa.
Miss R. Augusta Whiting, inspirational. Address during

16 Co., Iowa.
16 Co., Iowa.
18 R. Augusta Whiting, inspirational. Address during Floyd Co., Iowa.

Miss B., Augusta Whiting, inspirational. Address during August. 86 Lincoln street, Boston.

Miss. E. A. Williams, Oriskany Falls. N. Y.
S. H. Wortman, Buffaio, N. Y., box 1454.

Miss. B. E. Warner, Appleton, Wis., box II.

Lois Waisbrooker, box 188, Baitle Creek, Mich.

Pace, E. Whipple, Clyde, O.

E. Wheeler, semi-trainee and inspirational, Utica, N. Y.

Dr. E. B. Wheeloge, Fleasanton, Cann.

William H. Willahian, Albion, Origans Co., N. Y.

Wainer Woodworth, Inspirational speaker, Lesilo, Mich.

A. C. and Miss. Eliza C. Woodburf, Eagle Harbor, N. Y.

Wainer Woodson, trance speaker, Hastings, N. Y.

Mass. Mary J. Willooxson, Millord, Conn.

Miss Susie A. Willis will speak in Gloucester, August 25; in Middleboro'. September 22; in Scabrook, September 29.

Address 249 Broadway, Lawrence, Mass.

Many J. Wentworth, Newport, Me., box 40.

Warren Wight, Inspirational speaker, Waterloo, N. Y.

Ms. N. M. Wright, Inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

Miss. Victoria C. Woodblull, 44 Broad street, New York, Daniel White, M. D., Virden, III.

Mss. Many E. Wither, Marlboro', Mass., P. O. box 532.

Mss. Morhia Woods, trance speaker, Burlington, Vi., care Col S. S. Brown.

Mas M. J. Willis, 34 Windsorstreet, Cambridgoport, Mass.

MES. MARY E. WITHER, MATIDOTO', MASS., P. O. box 522.
MES. ROPHIA WOODS, trance speaker, Burlington, V., care
Col S. S. Brown.
MRS. N. J. WILLIS, 94 Windsorstreet, Cambridgoport, Mass.
A. A. WHERLOOK, Cleveland, O., care American Spiritualist,
MES. JULIETTE YEAW Will speak in North Scituate, Oct. 22.
Address Northboro'. Mass.
MED. FANNIS T. YOUNG Will answer calls to lecture; also
Will perform the marriage rite and attend funerals. Address,
Centre Strafford, N. H., care Dr. H. C. Coburn.
MES. MES. WALL Y COUNG. Boise City, IdahoTerritory,
REV. JOHN S. ZELLER, Burlington, N. J.

CONVENTION NOTICES.

Ninth National Convention - The American

Association of Spiritualists.

To the Spiritualists of the World: The Ninth Annual Meeting of the American Association of Spiritualists will be held at Island Grove, Abington, Mass., commencing on Friday, the 13th day of September, 1872, at ten

o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional for invited to send one delegate for each fractional fifty members of such organization, and of each working Local Society, and each Progressive Lyceum within the boundaries of such State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

clation within all hints, and the control of the clegates.

Each active Local Society, and each Progressive Lycoum of any State, Territory or Province, which has no General Assosiciation, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting and participate in the business which comes before it.

VICTORIA C. WOODHULL, President.

HENRY T. CHILD, M. D., 634 Racc street, Philadelphia, Secretary.

The Board of Trustees will meet at 645 Washington street, 30ston, on Thursday, the 12th of September, at 8 P. M.

The Annual Convention of the Vermont State Spiritualist Association, for the election of officers and transaction of other business, will be held in Chester, at the Hall of Cole's Central Hotel, commencing on Friday, the 6th day of September, 1872, at half past ten o'clock in the forencon, and continuing three days.

The proprietor of Cole's Central Hotel will furnish a free carriage from the depot and return, a free hall, and board for \$1.25 per day.

81.25 per day.

Yer cruim certificates over the several divisions of the Vermont Central Ruitzond can be had by those who pay full fare one way, on application to the Secretary of the Convention. fare one way, on application to the occurrent of the convention.

Able speakers will be in attendance, and a good time may be confidently expected. A cordial invitation is extended to all, of whatever faith, or of no faith, to come up and join with us in our social reunion and search after truth. Spiritualists, materialists, friends of free thought and free speech, let us come togother to this "feast of reason and flow of soal" that is preparing 1" us, and in the true spirit of brotherhood and sisterhood inke "sweet counsel together."

Per order of Executive Committee,

E. B. Holden, Secretary.

D. P. Wilden, President.

The New Jorsey State Association of Spiritualists and Friends of Progress

Will hold the Third Quarterly Convention in Bartlett's
Hall (near the depot), in "Atlantic City, Friday, August 23d,
holding two sessions, one at 11 A.M., second at 2 P.M. H. T.
Child, M. D., of Philadelphia, A. Higgins of Jorsey City,
and other prominent speakers, will address the Convention.
A combination excursion will leave Vine-street wharf, Philadelphia, at 6 A.M.; stopping at Winslow Junction, will take
the children of Progressive Lyceum and a large body of others from Vineland, returning the same evening. Tickets from
Philadelphia 31,50, to be obtained of Dr. II, T. Child, 631 Race
street; from the Junction and Hammonton 31:00. Tickets
can be obtained at Winslow Junction of Committee, in the
cars; in Hammonton at depot. This will be a grand Convention, and the great excursion of the season.

ELLEN DICKINSON, Secretary. The New Jersey State Association of Spiritual-

The Seventeenth Annual Meeting

Of the friends of human progress, of North Collins, will be held at Hemlock Hall, in Brant, Eric Co. N. Y., commencing on Friday the 30th of August, and continuing three days. The following eminent speakers have been invited: E. V. Wilson, G. B. Stebbins, Mrs. Hyzer, Mrs. Watson, Mrs. Chapdler. Geo. W. Taylon. Chairman of the Committee. North Collins, Eric Co., N. Y. Annual Meeting. Annual Meeting.

The New York State Spiritualist Association will hold its Annual Meeting at Hemlock Hall, North Collins, Eric County, on Saturday, August 31st. at 10 ° colock A. M. As the Yearly Three Days' Meeting of the Friends of Human Progress convenes at the same time and place, an unusually interesting and largely attended convention is anticipated.

J. W. SEAVER, President.

Lucia C. Miller, Secretary.

Quarterly Meeting. The Spiritualists of Rockford, Mich., will hold their next Quarterly Meeting at their hall at Reckford, Sept. 14th and 15th, commencing Saturday at 20 'clock. The Rev. Mr. Stow-ard, of Rendallville, Ind., is engaged as speaker. A couldal invitation is given to all. Friends from a distance will be pro-vided for.

R. SKINNER, President. ided for. E. R. Young, Secretary.

Three Days' Meeting. The Spiritualists will hold a three days' meeting in Stockton Village, Me., commencing Fricay, the 13th of September, and ending on Sunday, the 18th. A general invitation is given throughout the State. Provision will be, made for the entertainment of all.

SEBRA CROOKER, Chairman Committee.

Two ships sail on the ocean;
Two watchers walk the shore;
One wrings wild hands, and cries "Farewell!
Farewell forevermore!" One sees, with face uplifted, (Soft homes of dreams her eyes,) Her sail, beyond the horizon, Reflected in the skies!

Mediums in Boston.

OFFICE OF DR. H. B. STORER, 137 Harrison avenue, Boston.

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Cancers are Curable.

MIR. A. F. CUTTER. Electro-Magnetic Physician and Healing Medium, 72 Essex street, Boston, Mass., removes Cancers or Tumors from acy part of the system without drawing blood, and with very little pain. Persons at a distance afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case. All letters for advice must contain one dollar and stamp Office hours from 10 A. M. till 4 P. M. 3m*—July 27.

MRS. E. ELLIOTT.

M.EDICAL CLAIRVOYANT and Magnetic Healer. Mrs. Elliott is eminently successful in healing all Humors, Rheumatism, Disease of the Lungs, Kulneys, and all Billous Complaints. 314 Harrison Avenue, Boston. 48-Aug 3. DR. MAIN'S HEALTH INSTITUTE,

AT NO. 342 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.

5m*-July 6.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
193 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lunga, Kidneya, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. Aug. 21.

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No. 231 Tremont Street,
A8 had over 25 years' experience in the treatment of discources. Satisfaction assumed. MRS. THOMAS, one of the BEST CLAIRVOTANTS IN BOSTON, can be consulted at his office.
Aug. 3.—4w* G. W. MUSSO, M. D.,

OFFICE HOURS in Boston, 9 to 5.2 Lynn, 6 to 8 in the evening.

MRS. HARDY,
NO.4 Concord Square, Boston. Hours from 9 to 4. Public scances discontinued until further notice.

Aug. 17.—If

Office 46 Beach Street, Boston.

MISS S. F. NICKERSON, Business and Test and The Medium; also examines for disease. Circles Sunday and Thursday evenings, at 8 o'clock. 82 Dover street, Boston. Aug. 17.—13.**

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday eyenings at 72 o'clock.

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. MRS. M. A. PORTER, Medical and Business colarvoyant, No. 21 Lagrange street, Boston. Rooms not open Wednesday and Saturday. 13w*-July 6.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. tf-July 6. SAMUEL GROVER, HEALING MEDIUM, NO 33 Dix Place (opposite Harvard street). Dr. 6. will at tend funerals if requested.

Miscellaneous.

DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn.

OWING to ill health, Dr. WILLIS has been compelled to give up his New York practice, and go to a place where the wear of professional life is not as great, and takes this method of informing his numerous patients about the country that for the present he may be addressed as above.

From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairwoyance.

All diseases of the blood and nervous system, Cancers, Scrotula hi all its forms, Epilepsy, Paraylssi, and all delicate complicated nervous diseases the Doctor claims especial skill in treating, and is permitted to refer inquirers to patients who save how under treatment, and to numerous parties who have been curred by his system of practice.

Dr. Willis's address through August will be Glenora, Yates Co., N. Y.

Address by mail as above. Co.. N. Y. Address by mail as above.

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JUDGE J. W. EDMONDS,
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July 6—1f White Water, Walworth Co., Wis.

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July 27.—3m.

DR. J. R. NEWTON

WILL close his office at the Kennard House, Cleveland, Volido, August 16th, and resume healing September 1st at the same place, where he will remain till further notice.

DR. NEWTON will heal the sick at the Spiritualists' Hall. Troy, N. Y., for one week, commencing Saturday, August 24th, 25th, 25th, 25th, 28th, 28th, 29th, and closing at noon 30th. Those persons who cannot well afford to pay are cardially invited to come and be cured "Without Money and Without Price."

Aug. 17.

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June 1.-13#

Miscellaneous.

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This institution has been in successful operation for six years, and will be reopened under the most favorable auspices. Improvements have been made the past year in the Literary and Scientific Departments, and the facilities for acquiring a practical knowledge of Chemistry and other physical sciences have been increased by the addition of new apparatus, (including one of Becker's Analytical Balances,) and the adoption of a new system of instruction. The accommodation for students will be increased this fall by the opening of another boarding department, to be under the supervision of Mrs. Geo. Ewell, of Boston. Pupils can also find pleasant boarding places at moderate rates in private families. Students are here offered every opportunity for obtaining a liberal education, and a moral and apiritual growth in harmony with the laws of Nature. Thoy can pursue a full collegiate course, or take special courses preparatory to entering the Counting-toom, institutes of Technology, or Universities.

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June 1.—tf W. PERSONS, D. M. DUMONT C. DAKE, M. D., A NALYTICAL PHYSICIAN, No. 15 Ellis Park, Chicago, Alli. The Doctor's Health Journal mailed free to any tf-July 6.

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ET all liberal people who have children to educate, send for a Catalogue of the Belvidere Reminary, and they will learn something which may be to their advantage.

Aug. 17.—2w

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June II.—11

Please of the Gospel, which ye of the Gospel, which ye is under heaven; whereof I, Paul, am made a minister."—

Ool, 1: 23

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"AN INVALID'S CASKET" is the result of nearly seven years' poetic musings, the majority being composed in America. The object of the present issue is to secure (if possible) means, from its sale; to enable the Author to support his family. He has now for affect months been growing daily less able to perform any kind of lubor, owing to a disease which keeps him in continual pain. His medical attendant snys that his case is one not to be met with in a lifetime.

The Author feels that he has little chance even for an hour or two? seesation from pain this side the grave. Thus at the age of 41 he is by the hand of adliction rendered almost helpless.

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May 7th, 1872. HUGH KER, M.D. Intending subscribers will confer a favor by forwardin their names, addresses, and subscriptions at once to J. HPOWELL, 179 Copenhagen st., Caledonian Road, London, N "Victor racors wear Fame's Crown Royally and grand, Who to the racers fallen down Lend a holping hand!" 4teow—July 27.

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ugh
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To grace a regal bower;
A common, vulgar, wayside weed,
That few would over pause to heed, Yet deep within its heart of gold The sunbeams love to play. And from its petals purely white Comes the unbroken ray Which gives the colors all in one, Reflecting all, retaining none."

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Gerda.

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Hepe for the Sorrowing,
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Mistress Glenare, [by "Marian,"]
Little Johnny,
"Birdle's "Spirit-Song,
My Spirit-Home, [A. W.
Sprague,]
I Still Live, [A. W. Sprague,]]

FART II.

Liftle, [Shakspeare,]
For a "That, [Burns,]
Words O' Cheer, [Burns,]
Words O' Cheer, [Burns,]
The Kingdom, [Poe,]
The Gradic or Coffin, [Poe,]
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[Coe,]
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[A Lecture,]
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SAPPING AND MINING.

The Roman Catholics are sapping and mining St. Louis and New York, and with the large immigration of Jesuits driven from foreign countries and to which our rational arms are ever open, they will soon begin, or rather extend, the work of ruining our whole country by subverting its free religious institutions in the name of Jesus who was the Christ of early believers, and is the God of almost all the sects in our country.

They are, through officials whom they can elect in our city, getting control of all the children, as far as possible, who have to be cared for publicly, either as objects of charity or correction, and try to break up every other institution except those they control. They also make open war upon our free schools, and are building and opening a system of schools under their central, for which they ask now, and will soon demand, a share of public money; and no man will get their votes who does not assist them either publicly or privately, and as they are a secret political power, bound by a stronger tie than the political party tie, they can whip over on either party and secure their caudidates, if once nominated. The priests have suffclent influence, in most of the wards of St. Louis, to carry the election in the ward for either party, and hence each party is pandering to the Church and seeking Catholic votes; and our press is (with a few slight exceptions) so muzzled it dare not bark and cannot bite even in defense of the most sacred institutions of the country, viz, the

Our philosophy has also been repeatedly crushed out of public exhibition, by Catholic influence from both worlds. The truth is, this insidious foe to human liberty, which has dragged down Ireland, Portugal, Spain, Italy and Greece, in the-Old World, has already its grasp on our vitals with the design of rule or ruin, as it ever has done where tolerated. Slavery was once a dangerous power in our nation, and it was a costly enemy to expel after it had been once riveted and rooted into our institutions; and if we are not mistaken we have a still more dangerous and subtle foe in the Roman Catholic Church, and its Jesuit Society of Jesus, who poison the minds of all they get iniluence over against our people and their " God less schools."

We have eyer noticed that Catholics never converse on religious subjects, except with Cathol c believers, hence they have little opportunity to learn; and the priests are careful to make themkeep their mouths closed on that subject so that they shall be ignorant, and thus led by their confessors into any fanatical movement, on which they, of course, will be ignorant and honest. Protestants foolishly attempt to enlighten them with the Bible, which of course cannot help them out of the darkness of superstition; Reason is the only weapon, and it cuts as keenly into Protestant creeds as into Catholic; and our free schools are fast educating the children out of the control of both, and this the Catholics see, and boldly attack the schools, for the defense of which we may yet have to fight some severe, battles. The pen is already in the conflict, and the tongue will soon be also rattling on both sides, and we hope may settle it without resort to deadly weapons; but if worst come to worst, the people will sustain the schools with the blood of martyrs, as they did the cause of liberty, and the old Church will go where slavery went, out of existence, in this country, through a terrible war.

IS MAN PROPERTY 2.

The editor of the Universalist discourses in this wise: One of the relations we bear to God is that of

property; he owns us. We are the Lord's, and not our own, because he made us. He molded and fashioned us. He quickened us, and endowed and fashioned us. He quickened us, and endowed us with wonderful gifts. He gave us responsibility and conscience. He subjected us to the conditions of earthly being, and inspired within us, the anticipation of immortality. He imparted to us a freedom, bounded by his own mighty will, and restrained and limited by the tether of law. The more he has done for us, the more he demonstrates his ownership. The more kindness he does us, the more firmly it may be believed that we are the Lord's. The claim of ownership by right of discovery may be questioned; obtained by conquest, it may be by mere robbery; founded upon creation, it is impregnable. As the skill and labor of the creator are more and more beand labor of the creator are more and more be-stowed upon its refinement and beauty, the right of property is intensified. And so more and more deeply must the truth be impressed upon us that we are the Lord's, the more we recognize the gifts of the Divine Providence. 'All souls are mine,' saith the Lord. And our hearts respond with unutterable Amens.

We supposed the abolition of slavery had forever settled the question of property in man in the negative, but it seems our Christian brethren have not yet given it up, since this writer uses it as an argument against endless misery, or the loss of any soul by the owner of us all. To us, as well as to the Orthodox, it is a slim and silly argument. If we are personal property, of course God is a personal owner, and we shall run away from that slavery as soon as we can, as we once did from a New England bondage into which we had been sold in childhood and poverty. If our brother could establish his points of title, we should assure him there would be a rebellion, or at least runaway slaves, for we could see only slavery for us if we were the property of any being, even if we were made by such being, which of course we deny. However much this brother may "Amen" his theory we do not accept it, nor are we likely to be saved by any such idea.

FOR VALUE RECEIVED.

Ordinarily the law requires a value received for money paid, but we notice in the social evil reports for St. Louis for the hottest week in July, the officers collected nearly one thousand dollars from that small part of the population engaged in the business who happen to be females, and classed as abandoned women. In this case they are not abandoned, as they are taxed without heing allowed to vote, while the men who are the the cause of their debased condition are allowed to vote, and are not taxed at all for the same practices and conduct._To us this whole system seems outrageous and unjust. We cannot see why the law should sanction the conduct in either sex, nor why it should discriminate in favor of men against women. If the law required a register kept at each licensed house, and every man's name registered, with a sharp penalty for giving a false name, and a suitable tax for each visit, even if the names were not published, it might be partially a cure of the evil, but the present law is neither a restraint upon men, nor a reformatory measure for women. It is simply a shield for

The great femedy lies in prohibition of the manprincipal inciting cause of the degrading evil.

"BE YE ALSO READY."

A writer for an Advent paper, after a string of numbers and meaningless sentences about the fulfillment of prophecy finally comes to the conclusion that the day of the Lord is near, and finds evidence in the late European war, as they usually do in earthquakes and storms. He says:

"Now, if these conclusions are correct, we can readily see and understand our whereabouts in the great prophetic stream of time and of events of this world's history, and are justified in believing that the recent struggle between France and Pru-sia may be the beginning of the gathering of the nations, preparatory to the haftle of that great day of God Almighty; and hence the promised deliverance of the saints is at hand. (Rov. xvi: 12-16)"

Fortunately for us all, the if is in the sentence, and saves us from the terrible catastrophe; for the conclusions are not correct, and if they were, it would be evidence that there was no intelligent and just governing power over the universe of which we are a part. It is strange to us that such pertinacity exists in the human mind on the ridiculous theory of the Adventists, when their mathematical calculations have so often failed. Christians who count themselves "vile worms of the dust," and the Bible a perfect and holy Word of God, can ever find an excuse for any failure in themselves, and not see it where it really is, in the Bible, where the chronology and history cannot be relied on at all, but which is valuable only for the moral sayings in it.

WISCONSIN PEBBLES.

BY J. O. BARRETT.

From the "Glen Home" to Berlin-the beautiful, refined village of the North, noted for sand, trees, flowers, cranberries, and a fine agricultural country to sustain it. A home at Bro. Hamilton's. Rev. Stone, the good Unitarian brother, who has lived here many years, invited me to occupy his pulpit both morning and evening. So his congregation heard the gospel of angels as delivered unto ancient and modern saints-the mediumistic reformers of the ages. Bro. Stone is very much beloved. There are many in Berlin favorably disposed to Spiritualism/ but the families of committed Spiritualists can be counted.

Dr. J. C. Phillips, a clairvoyant physician, who has been in the field several years, is located here. He is very faithful, trustworthy and successful. No greater pleasure can I find than to recommend to public patronage a modest and horest healer. The magnetisms of such are the leaves of the tree of life for the healing of the nations.

Here met Bro. Westover and his sister, Mrs. Maitland. They have been traveling together, he lecturing on our gospels and she giving spirit tests and psychometric readings. He is a ready speaker, influenced by scientific minds, and has an excellent reputation. Mrs. Maitland, though but recently in the field, is one of the most brilliant mediums in the country—the most analytical. She is a sweet writer of poetry, an artist and secress, and Spiritualists should encourage her more faithfully. How many sensitive palms of inspiration the angels are blooming in the Gethsemanes of mediumistic life! When will Spiritnalists defend them as they require? When will they fortify around, them and give them the chances they need to bless the starving millions with the elixir of spiritual life?

Made a flying visit to Eureka; lectured here in the Union Church. Thence to Waukan, Omro, Neenah, Appleton, &c. Everywhere are Spiritunlists, and almost everywhere scattered and unworking, save in isolated relations. What a grand circuit of labor might be organized and developed in this region; but the field mainly lies cold and uncultivated. What is the matter? Do we love our high calling? I tell you, dear reader, a solemn fact, that we Spiritualists, as a body, have scarce. ly commenced the organic work in our souls When we shall affectionally delight to overcome self, to be orderly, affiliative, constructive, educative, regenerative, we shall live, and the deserts so dreary now, will blossom as the rose.

PRINCETON. On swift car-wing, alighted here in this cosy village beside the serpentine Fox River. Spiritualists are here, too, waiting, as all around, for some angel to stir the Bethesda pools for a liealing. Oh, this everlasting waiting! Scovils, Holleys, Hopkinses, Radways, &c., are among the faithful. Lectured in the school-house. Warm hearts, responded. It was our Bethel.

Southward ho! and now in Burnett, where lahors with usual success our indefatigable brother, E. W. Stevens. A home at Rev. J. C. Pattee's. (Universalist.) a compatriot in ministerial arms of long ago. We discussed the question, and left off world. It was established by a land grant from where we begun, conscious that two resitive heads better consult hearts. He is a good man, now a unsectarian. But the sectarians have stolen it, farmer. May the angels bless him, and shed upon his mind the beavenly light.

Beaver Dam is coming to life under the minisrations of Sister Parry. The friends at Fox Lake have a prayer-" Come down and help us.". Shot down next in Cambria-the ecclesiastic Egeria of the Welch Lutherans. Only a few Spiritualists. It is silurian stratum. A home at Peter Houston's, out on a farm. Bro. and Sister Houston are Scotch Spiritualists of mental solidity. .

Over the sand, through the heat, to Pardeeville, and "held forth" in an upper chamber of a hotel to a good house, and the Lord was on our side. The friends here are hungering and thirsting after the truth of righteonsness as our angels tell it. On the 28th and 29th of September a great mass meeting of Spiritualists will be held here in a grove. Mrs. J. H. Severance, of Milwaukee, will assist the missionary.

THE DARIEN MEETING.

Already reported, but not too often, for it was a success - thoughtful, inspirational, practical. Bros. Peebles, Lynn, Stevens and Barrett made the battery strong, and the rain that fell was electric and healthful. How worthy of note is the example of the Darien friends in constructing a beautiful hall. It was dedicated by Bro, l'eebles on Sunday, the 21st of July, 1872-an event long

SHEBOYGAN FALLS.

Swinging north are the Pilgrim, Olive and the Missionary; rested a few hours in Milwaukee at the endeared home of Dr. Severance. This brother and his Juliette are continuous in their work of psychometry and healing, with increasing success.

On the 27th and 28th of July, we flocked together from all quarters, into that little church on a hill, built years agone, mainly through the instrumentality of the now departed and revered that occasion, as were all the rest. The meeting was a continuous feast of rational-truth; the harnony well nigh perfect, the inspiration cogent;

of looseness and dissipation and petty robbery. earnest spirit. I love his inner life; it is clear and honest. He must not be allowed to wait. Let ufacture and importation of alcohol, which is the | the Spiritualists of Wisconsin set him at work. He can be reached at Sheboygan Falls. Sister J. H. Severance gave the people a feast of truth rightly served, as a lofty-minded woman can do it-with a view to radical reform. She is the western Boadicea of Social Freedom. I never heard Bro. Peebles speak with more fervor of soul. As the fountains of spirit-love gushed forth in inspiring waves, how eagerly did the thirsty multitude quaff of the healing waters! The missionary was in the kingdom come; the singers were happy; the poetic readers inspirational, and all the people happy.

So the great angels have gained another victory, and the spring of flowers is dawning in the winter of our hopes. Ho! ye weary laborers, look up and rejoice! There are no retrogressions. Let us be above anxiety for the truth; and be calmly faithful in our trusts.

MICHIGAN.

Heterodoxy Among the Clergy-Orthodox Darwinism.

A MINISTERIAL CHANGE IN DETROIT. Several weeks ago Rev. William E. McLaren, pastor of the Westminster (Presbyterian) Church n this city, announced to his congregation that he could no longer in good conscience represent all of the vital doctrines of the Church, and asked to be relieved from his charge. This action of Mr. McLaren is worthy of the highest commendation. He was at the head of a wealthy congregation, to whom his ministrations were eminently satisfactory, and was comfortably settled in his labors on an annual salary of \$3000. Dependent for support upon his profession, the depth of his conviction must have been equal to his moral courage, to have led him to take the step which he has taken. - His resignation having been accepted, he has become a communicant of the Episcopal Church. While, of course, we have no sympathy with his belief either as a Presbyterian or an Episcopalian, the living up to one's highest convictions is accepted as evidence of the noblest ype of manhood with all honcrable minds. While viewing the case in this light, it also suggests another thought.

The frequent changes of base-to use a convenient term-among the ministry, show the fermentive state of the times in which we live. The line of division between the old theology and the spiritual dispensation, is plainly visible. The clergy see it, and read from it. Occasionally one goes clear over into the field of rationalism, but as a rule they reach toward dogmatism as far or further than they had previously inclined toward liberalism. Unitarianism is the "last ditch" of the old Church.

Thousands of Spiritualists give their support to the Unitarian Church either because they have no societies of their own, or because Unitarianism is more "respectable." Yet when the crisis comes, nineteen-twentieths of the Unitarian clergy will be found side by side with Rome. Under the guise of Liberalism, Unitarianism is either a Christian" Church, as that term represents a well defined theological system, or it is a fraud and a cheat. No man can serve two masters, nor can a Church be "liberal" and "Christian" at the same time.

It is but a few weeks since the Rev. Mr. Bradley receded from the Episcopal to the Romish Church. A few weeks ago, the Rev. Mr. Hepworth went from Unitarianism to Congregationalism. Here, then, is the order: Mr. Hepworth goes from Unitarianism to Congregationalism; Mr. McLaren goes from Presbyterianism to Episcopacy; Mr. Bradley goes from Episcopacy to Romanism.

ORTHODOX DARWINISM.

Another Daniel has come to judgment, in the person of Rev. Dr. G. O. Haven, President of the near Chicago. Dr. Haven is a representative man among the Methodists, and although not a great man, he has much industry, a good degree of literary culture, and a readiness of speech that enables him to appear to the best advantage. He held a professor's chair in the University of Michigan about 1854, which he resigned, and went to Boston as editor of Zion's Herald. On the removal of Dr. Tappan from the Presidency of the University, some years after, Dr. Haven was elected to that position, and accepted it with a readiness hardly compatible with the kindliest courtesy toward an old colleague in academic lahors, stimulated, perhaps, by personal or denominational ambition, the deposed President being a Presbyterian. He continued in the position until some three or four years ago, when he resigned to accept the one which he now holds.

The University of Michigan, it is needless to say, is one of the first in the country and in the the United States, and was intended to be wholly and it is peculiarly a "Christian" institution. Still, among its large number of students there is a bold liberalism which is alarming to the bigots who control it.

The students have read Darwin's theory of organic evolution, and rather prefer it to Calvin's substitutes. Something must be done to checkmate this devil of Darwinism, or he will ride rough-shod, over this very Orthodox university. So the saints import Dr. Haven, who gives a lecture on "The Relation of Christianity to Darwinism." The lecturer held that the theory of development was not necessarily antagonistic to the truths of Christianity. The following digest of the lecture is given in a newspaper report:

"Dr. Haven disclaimed all intention of ridiculing the theory of Darwin, and thought the fact that some of its supporters were men of profound intellects should command respect for their doctrines and require a careful attention to the argunents brought forward in its behalf; but he claimments brought forward in its behalf; but he claimed that, even though the arguments advanced in support of this theory could never be disproved, if it could never be satisfactorily demonstrated that all the higher types of organized being are not simply the result of evolution, and that all life has a common source in the lowest form of organized evitance, this will not effect Christianity or ized existence, this will not affect Christianity or the teachings of the Bible. Darwinism does not cannot prove that the soul or moral nature of on Sunday, the 21st of July, 1872—an event long to be remembered; and long will Bro. P.'s sweet, words be cherished.

SHEBOYGAN FALLS. man how he has attained his present physical condition and form, but of the greatest importance how he became imbued with a spirit which in itself is Godlike; and this spiritual nature has but one source—God. If Darwinism be true, then, when, in the course of development, man became in form what he is, an infinite Being, the cause of the development, breathed into this form the soul principle, thus separating him by a wide and im-passable gulf from the highest order of mere animal form."

Most lame and impotent conclusion for a learned doctor Most disgusting and sickening specta-Charles Cole. How gladdened was his soul on cle for a representative man of a great and powerful denomination. Does Darwin teach that God made Adam with his own hands from the dust of the earth, and then stole a rib from him as a founthe sentiments practical, inductive to work. Dean | dation to build Eve upon? What account does men, and a justification for women to keep houses | Clark assisted us with his rhetorical research and | Darwin give of the origin of Satan-or does he

have any Satan in his system at all? How many days did it take God to make the world, according to Darwin? What does Darwin say about the ark, and the animals going into it? What is his opinion about the sharp practice between Laban and Jacob, and of the fraud by which Esau cheated his old blind father? How is Darwin on the resurrection of the body? Does Darwin believe that black is white, and white black? Dr. Haven, with his intimate acquaintance with the works of the great naturalist, should have enlightened his hearers on these points, Had he done so, he might not have appeared so much in the attitude of a hen who runs her head under the straw in blissful security, while the hawk flies S. B. MCCRACKEN. away with her hody. Detroit, Michigan.

WESTERN LOCALS, Etc.

· REPORTED FOR THE BANNER OF LIGHT.

INDIANA.

Evansville is not so well known as the majority of Western cities of not half its importance. Why this is so, we are unable to state. On our way to Mt. Vernon, Ind., to attend the trial of the Barnes Will case, we tarried in Evansville, and enjoyed the generous ho pitality of Dr. Allen C. Hallock and family.

Evansville boasts of a population of 25 000. is in the extreme southern part of the State, on the Ohio river. It abounds in manufactories of all kinds. Its commerce is very extensive-the number of regular packets leaving the port being large. The press is able, the Courier taking the lead. The Holly Water Works system is in operation. Several railway lines already centre in the city, and others are in process of construction. Parties desirous of gaining more complete and detailed information relative to the city, can have their wants supplied by addressing Capt. John Graham, Attorney-at-Law, Evansville, Ind.

The Spiritualists here occasionally have lec tures. Dr. Hallock for many years has been an intelligent defender of the New Gospel. He has been sustained in his labors by Mr. Tinney and others. God bless the workers!

We visited the Evansville library. Miss Tillie Gorlee, the librarian, gave us a cordial welcome. The collection of books is quite large. The Ban ner of Light and the Religio Philosophical Jour nal are to be found on the newspaper racks.

TERRE HAUTE.

This city is on the western border of the State. It is situated on a beautiful prairie. The population is estimated at 20 000. Spiritualism has long had a footing in this city. Physical phenomena of the most convincing nature have been witnessed through the instrumentality of media at home and from abroad. There are many free thinkers in the city.

In 1867 Dr. Allen Pence erected a fine hall The Doctor has an elegant office room. He keeps on hand, for sale, a large supply of books from the press of Wm. White & Co., of Boston. He informs us that" Flashes of Light from Spirit-Land" sell remarkably well. Parties in Indiana desiring liberal and spiritual works should address Dr. Pence.

THE LEASE. The following is the lease of Dr. Pence's hall to the Spiritual Society. Can't some of our wealthy Spiritualists follow Mr. Pence's most excellent

example? "For and in consideration of my desire to pro-mote the welfare and interest of the First Shiritu al Society of Terre Haute, Ind., an organized legal body, I. Allen Pence, do hereby grant to said society, for Sabbath meetings, the use of my hall, known as Pence's Hall; the donation to include

lights, fuel and janitor, the same to continue in force from date up to March 1st, 1873.

Witness my hand and the seal of the said Society, this 11th day of February, 1872.

(Signed) ... Witness, JAMES HOOK." ALLEN PENCE.

THE COMING SEASON.

Terre Haute intend to support lectures on Spirit-ualism. They are now corresponding with some training in the some way of securing individual happiness likewise." During the coming season the Spiritualists of of our most eminent speakers. And so the good work goes on.

NOTES.

flourishing. There are two Lyceums in the city. Louisville is a grand centre of Spiritualism. We cherish memories of happy hours and days passed with the Spiritualists there.

James M. Choate has been lecturing in Bay City, Mich. He has also been holding scances in that place and in East Saginaw. Bro. C. is a good medium. Societies should call him out. His present address is 5 Poplar street, Boston, Mass.

Annual Meeting of the Connecticut State. Association of Spiritualists.

The Connecticut State Association of Spiritualists will hold their Annual Meeting at the Spiritualist Church in Williamantic, on Saturday, Sept. 7th, at 2 o'clock P. M., to elect of ideas to the vaccional Convention, to consider the proposition of several speakers to act as missionaries, and do any other business proper to be done at said meeting. Speaking Sunday by E. S. Wheeler, at 2 and 7 o'clock P. M. As a speaker, Mr. Wheeler stands among the direct normals. Local Seelettes are requested to send delegates, and all friends of progress are invited to attend. Free entertainment durnished to flends from abroad.

D. B. ISHAM, President. 3. W. Bubnhau, Secretary.

Passed to Spirit-Life:

From the residence of his father, Black River, O., Aug. 3d. Charles Perkpile, in the 17th year of his age.

He was deeply interested in Spiritualism, which supported him in his last fearful sickness. The Methodist church was kindly tendered, and filled with a sympathizing audience. The juneral discourse was delivered by Hudson Tuttle.

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Writer."

[Boston Journal.]

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