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Written for the Banner of Light. THE MEDIUM, OR SIX SEANCES. BY ALEXANDER M'LACHLAN.

SEANCE FIVE.

Again unto the sacred spot With joyful heart I sped, When without word or warning note; A spirit came and said: I was a skeptic on the earth, With no faith in the second birth. A valued friend of long ago
Has called me here that he may know If I am really living still, And if with me 't is well or ill. And how I fared upon my path

In passing through the Realm of Death. When the Death-Angel came to me, And set my troubled spirit free, 'T was far into the midnight deep, The busy world was all asleep. With feelings undefined, impressed, I sought my couch, but could not rest. I rose and looked out on the night, The moon was forth in beauty bright, But suddenly there came a change, And everything grew vast and strange; The heavens rolled like a mighty flood, The moon herself was changed to blood, And spun round like a mighty wheel. I felt my very being reel . Beneath a weight I could not bear, And sank all helpless in my chair. My earthly frame seemed to decay, My mortal garments fade away, And with a trembling fear and awe My very inmost soul I saw. And everything that I had done. While breathing underneath the sun, Like living things, the false, the true, Before me passed in long review ; And all the meannesses I did, That from my inmost self I hid, The little petty party spites With frauds that hovered round like kites, And malices with cancerous lips, Lusts burning to the finger-tips; Murders, adultries to me ran, All crying, "Thou 'rt the very man,

Anon, I was a boy again, Joy bounding through my heart and brain, With limbs all fetterless and free, 'T was joy enough to live and be. A rapture filled the very air, Sunshine and glory everywhere! I drank them in at every pore, Until my heart was running o'er. I could not—oh a happy boy! Contain myself for very joy; And in the maddest, wildest dream I bounded by my native stream. How green the banks! how well I knew The nooks where all the gowans grew; And there the blackbird on the tree Sang all his sweetest songs for me; I started at the cuckoo's cry, And mimicked him in glad reply; And as of old, untouched with care, My young companions all were there: And how we chased the foggy bee, And gamboled on the gowany lea, Or swung from the o'erhanging tree.

Anon, I stood beside my chair,

For though in deed we were not done,

In heart you did us every one."

A-watching by my body there. I saw my wife rise from her bed-She shook me, and exclaimed, "He 's dead !" "Dead!" I replied ; "my own dear wife, I never was more full of life-With every bounding pulse a-joy, And happy as a little boy; I am, indeed! whate'er I seem-But thou art surely in a dream." But silent, and unconscious all, She seemed to hear me not at all. I gazed upon her face so fair. And tried to stroke her auburn hair-'T was all impalpable as air! A feeling undefined, a dread, A consciousness some one was dead Came o'er me, then upon my chair I saw my body sitting there. When suddenly this little strain Came bounding through my heart and brain Ho! for the deathless realms sublime, Where sorrow cannot be: The realins beyond the arch of time,

The kingdoms o'er the sea. Anon! 't was with a glad surprise, I saw the glorious sun uprise. "This must be our own world," I said; " See the blue vault hangs overhead, The torrent down the mountain pours, And ocean chafes her sounding shores; There 's beauty in the earth and air, And all seems natural and fair; 'T is not the heaven of which men dreamed-That to the raptured fancy seemed So full of music and of joy And happiness without alloy; No mighty throne bursts on my sight, No Elders in their robes of white, No shining choir, no shouting host, No Father, Son and Holy Ghost-But everything is homelike here, And all beyond expression dear.' And yet, in everything I saw There was a touch of holy awe. There at my feet a valley lay

That stretched, as in a dream, away

To hills that mingled with the sky, ....

Like great thoughts towering up on high, Till lost in the immensity! A temple, on a rising ground, With green lawns sloping all around, Of solemnly majestic mein, Was towering in the vale between. 'T was of a darkly colored stone, And yet it clear as crystal shone; Its name is on the earth unknown. And groups of spirits could be seen Among the bowers and glades of green; Group after group spread o'er the lawn, By sympathy together drawn. What was on earth the ruling love, Is still so in the realms above; For there 't is just as on the earth, Like draws to like, worth draws to worth, Sadness to sadness, mirth to mirth.,

And there, there can be no disguise, No subterfuges, schemes or lies; No passing off the wrong for right, No calling of the darkness bright. There can be no pretension there, For every bosom is laid bare; And, all unlike the ways of earth, Each soul is valued at its worth, And finds its fit and proper sphere, As water finds its level here. Kings, if they have not kingly minds, Cannot be known from serfs and hinds; And hinds, who knew not coward fear, And dared to vindicate truth here, Are kings in the celestial sphere.

In joy and wonder I was lost, But that of all which struck me most, Was the exceeding love and grace, The beauty of the human face, Round which a halo bright doth shine, Truly "the human face divine." And every thought, as it has birth, Leaps in a living image forth; No shadows they, but living things Which hover upon radiant wings. Such tender thoughts as joy and love Are imaged like the gentle dove; And they can fly both fast and far, To earth or the remotest star. And often they alight, I ween, On human hearts, though all unseen. They are the influences which still Warn you on earth of coming ill, And oft your thoughless bosoms move To deeds of charity and love.

At last I said, "This is the place-The destined home of all our race, Where there is neither care nor woe:' But somehow I was led to know That souls that still retain earth's slime, Are sent into that region fair, Freed from earth's trouble, toil and care, Where they may, if they only wal, Wash out the stains of earthly ill, And, on good works and love sincere, Soar upward to the higher sphere, And join the great immortal band. High in the sunny Summer-Land. But my control is wavering fast,

The time allotted 's run at last. Much yet remains for me to say, But stern law hurries me away. But I'll return, strange things to tell; Then for the present fare thee well.

## Man and Wife.

Thomas Jefferson wrote the following excellent advice. There is much human nature and

"Harmony in the married state is the very first thing to be aimed at. Nothing can preserve affection uninterrupted but a firm resolution never to differ in will, and a determination in each to consider the love of the other of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affection of one with whom we are to pass our whole life! And though opposition in a single instance will hardly of itself produce alienation, yet every one has their pouch into which all these little oppositions are put; while that is filling, the allenation is insensibly going on, and when filled it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he finds his affection wearied out by a constant stream of little checks and obstacles. Other sources of discontent, very com-mon indeed, are the little cross purposes of husband and wife in common conversation, a dispo-sition in either to criticise and question whatever the other says, a desire always to demonstrate and make himself feel in the wrong, especially in company: Nothing is so goading. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his views. What is the use of rectifying him if the thing be unimportant; let it pass for the present, and wait a softer moment and more conciliatory occasion of reviving the subject together. It is wonderful how many persons are rendered unhappy by inattention to these little rules of prudence.

AN UNHAPPY SELECTION.—A Vermont marble dealer received an invoice of grave-stones, upon some of which were inscribed touching sentiments of sympathy and eulogy ready made. Among them was one with an index finger pointing heavenward, and under, the motto, "No graves there." This dealer received an order for a gravestone, the style and decoration of which were left pretty much to his own judgment, and he hurriedly selected the stone bearing-the above motto. The indignation of the surviving relatives of Mr. Graves, for whose cemetery lot this was intended, "when it was received," can be better imagined than described.

Foreign Correspondence. LETTERS OF TRAVEL.

NUMBER EIGHT.

Written expressly for the Banner of Light. BY J. M. PEEBLES.

EDITOR BANNER OF LIGHT-March in New Zealand corresponds to September in England; accordingly, it is now approaching autumn time, and the leaves are falling from the elm and the oak, and other trees imported from the northern latitudes of Europe. The indigenous trees, whether ornamental, or valuable for building purposes, retain their native verdure throughout the year. When these islands were discovered by the Dutch navigator, Tasman, 1642, they were inhabited by a bold, athletic, dark-skinned race, supposed, while closely related to the Hawaiians, to have descended from the Malays; others say from the Central Americans. They are called Maoristhe word meaning, original inhabitants. In Capt. Cook's time, and after, some of the tribes were cannibals. These natives, though superior on the whole to most aborigines, are rapidly fading away. They understand their destiny. Wellington, though not as large as Dunedin, Auckland or Christchurch, is the seat of Government.
There are four of these Magris in the General Assembly. Britain has set America a good example in this matter. May we not hope to see, at no distant day, both Indians and women in Congress?

CITIZENS AND CLIMATE. The whole population of these islands is about two hundred and seventy thousand, of which some seventy thousand are the residents of Otago province. The gold fields are the source of its permanent wealth. Dunedin, a slim settlement twenty years ago, is now a thriving city of nearly twenty thousand. The magnetic element is cold and stolid, substantial and solid. The climate, one of the finest in the world; is far warmer and more genial on the West than on the East coast. The average rain fall is twenty-nine inches. The atmosphere is light and buoyant, while the winds are continually freshened by traversing an immense expanse of ocean. Not a flake of snow is seen in the northern island of this group, save the highlands. At an elevation of six thousand feet, however, the snow is perpetual. These islands, unlike many in the South Pacific, are eminently adapted for agricultural and pastoral pursuits. The sunny valley of the fields in the rural districts, with millions of choice yet unoccupied acres, incline one to ask: Why drink my blood, there is no life in you." 'Mid starve? England has colonies and provinces enough to supply multitudes with homes, thus feeding her over-crowded population. Why do they not emigrate? Cities are festering wens, some one has said, upon the body politic.

BOTANIZING. Dr. Dunn and self accompanied the Dunedin 'Botanical Club' the other day, on an excursion to gather ferns in the gullies and up on the mountain sides. Though fatiguing, it was thrillingly interesting, and the more so because—as in Ireland-there are neither frogs, toads, nor serpents. How is this, since no St. Patrick banished them? Fuchsia was a German botanist, and the small yet beautiful flowering plant in America, named after him, is a native tree in these islands, with a trunk eighteen inches in diameter. Tramping over the hills, one is continually reminded of extinct volcanoes and the carbonaceons period. Some of the tree-ferns are over one foot in diameter. They grow straight and erect as chiseled pillars, while their long arching, thick-ribbed leaves spread out like roofs of daintiest beauty, through which sun rays can scarce ly gleam. The birds we saw were few, but exceedingly tame. These natives, the Maoris, neither shoot nor otherwise harm them. What a lesson to Christian sportsmen! The Kiwi is the last living representative of the New Zealand wingless birds. These wild birds, so called, will sometime take crumbs from the hand, and peck at the nails in your boot heels when sitting down to rest in a thicket. The Moa, a gigantic, wingless bird, corresponding to the giraffe in the animal kingdom, has long been extinct. The bones are valuable to naturalists. Several skeletons of this bird may be seen in the Christchurch Museum, nine, ten, and even twelve feet high. The flesh was eaten by the Maoris, the feathers were used as ornaments, and their skulls for holding tattooing powders.

CANNIBALISM. As one stimulus leads to the use of another, why should not meat-eating open the way to cannibalism? If, according to the unphilosophical epicure, flesh is a better food than vegetables. grains and fruits, and higher, too, in the scale of sustenance, why not subsist upon it altogether? And so, if human flesh is still higher-more readily assimilating with the juices and forces of the system-become magnetically humanized, why not eat that also? The Maori cannibals of New Zealand did this very thing. When the giant-like Moa-birds failed to supply the necessary meat the natives resorted to cannibalism. eating their enemies slain in battle. Animal food they must and would have.

The Rev. Mr. Baker said to me at a dinner party in the residence of the Rev. Dr. Lang, Sydney, "I have visited one hundred and ten of the South Sea Islands, and am perfectly acquainted with their manners, customs, regulations, and religious notions. They believe in one or more gods, and in an existe ce hereafter. Those on the Isle of Lifu, Loyalty Group, Western Polynesia, be- lies in the abovelist is only 20,000 copies.

lieve that the good spirits of their ancestorswhom they sometimes see as apparitions—dwell on the sunny side of the island, and the bad spirits among the lagoons on the other. They are dark complexioned, and capable of a high civilization. Some of these islanders yet continue their cannibal practices. He personally knew one old chief who, had helped to eat thirty human, beings. They generally bake them. It is considered an honor to drink the blood, and feast upon certain parts of the bodies of those slain on their battle-fields."

MAN-EATING UNNATURAL.

Animals only in exceptional cases devour-each other. It was not barbarity nor monstrous heathenism that drove the South Sea Islanders to eat their fellows. It may be accounted for in the extermination of the Moas-the native rats-depriving them of flesh food, and upon the cannibal practices of civilized Europeans, who, when shipwrecked and at the point of starvation, have laid hold of and devoured their companions. Is not this cannibalism one of the manifold forms of the "struggle of life?" And before we cast too many stones at these "vile savages," let us glance at history. Donovan, in Lardner's Cyclopedia, assures us that "our own ancestors were of the number of these cannibal epicures." Diodorus Siculus charges the Britons with being anthropophagi; and Saint Jerome, living in the fifth century of the Christian era, accuses the British tribes not only with a partiality for human flesh, but a "fastidious taste for certain delicate parts of it." Gibbon brings the same accusation against the Caledonians. Allied by a common bond of sympathy, war in Christian nations, and cannibalism among native islanders of the Pacific, must perish together.

CANNIBALISM IN CHURCHES. Did you ever attend the Sunday services of the Ritualists? What a display of millinery - the alb, girdle, stole, maniple and chasuble, referring, it is said, to the trial and death-se ne of Jesus! After the waving of the incense comes the administration of the eucharist, which eucharistic elements are declared to be the "veritable flesh and blood of Jesus Christ."

The Rev. Mr. Bailey says that the "priests of certain order offer the sacrifice; and such mysterious authority do they wield that the real body and blood become infused into the bread and wine upon the altar." These are the teachings of the little Prayer Book." At the words "This is MY BODY, This is MY BLOOD," you must believe that the bread and wine become the real body Taleri, the undulating plains, the neatly tilled and blood, with the soul and the godhead of Jesus. Christ. \* \* \* Except "ye eat my flesh and do tens of thousands remain in Britain to beg or gorgeous vestments, bursts of music, and clouds of incense carling above the altar, the priest asks the members of the church present to ent the miracle-made flesh, and drink the blood of Jesus the son of Joseph. Is not this Christian cannibalism? These little private Sunday parties, called the "Lord's Supper," are not in accordance with the genius of the age.

DUNEDIN PRESBYTERIANISM. "They that have turned the world upside down have come lither also," was the tearful complaint of pious pharisees in apostolic times. The theological waters in Dunedin have been fearfully troubled since the arrival of Dr. Dunn and myself. They had been agitated before-now the waves roll mountain high. The devil, they say, seems to have been let loose. The lectures delivered by both of us have been so well attended, the interest has so deepgned, and the daily journals have been so filled with correspondence pro and cone that the churches and clergy are truly alarmed. Action has already been taken in the case of Mr. John Logan, a highly respectable gentleman and deacon in the Presbyterian Church. The following is ominous:

DUNEDIN, March 19th, 1873. Mr. John Logan—Dear Sir: I am directed to summon you to appear before the session at a meeting to be held in the front vestry of the church on Monday, the foth instant, at half-past seven (7:30) in the evening, to answer the following charges made against you, viz., That you appeared on the platform of the Theatre at a public lecture delivered by Mr. Peebles on the evening of the Lord's day, 2d February last, when certain doctrines were propounded, as reported in the Tangers, contrary to the dectrines of this the papers, contrary to the doctrines of this That being waited on by a committee appoint-

ed by the session to remonstrate with you and express its strong disapproval of your conduct, 

Mr. Logan is one of the most exemplary men in the city, and his family occupies a high social position. Will the church dare excommunicate him?-"that's the question!" On Sunday even: ing Dr. Dunn is to review several elergymen who have recently-attacked Spiritualism. Their puny efforts took me back nearly twenty years in the history of American Spiritualism.

[Concluded in our next.]

Journalism is somewhat confused in the City of Constantinople. Of its thirty-three newspapers seven are European, viz. : three French dailies, two English-and-French dailies, one Frenchand-Italian weekly, and one medical monthly. A weekly official commercial paper is printed in French and Turkish. Of the twenty-five others, seven are Turkish, three being dailies; six are Greek, of which four are dailies; one is Turkish, printed in Armenian letters. Besides these there are one Armenian daily, four Armenian biweeklies, one Bulgarian and one Hebro-Spanish weekly. The total circulation of the sixteen dai-

## Spiritual Phenomena.

(From the New York Day-Book of June 21,) IS SPIRITUALISM A SCIENCE?

Another Scance with the Spiritualistic Seer, C. H. Foster He Calls into the Clicle the Spirita of N. R. S. and R. G. H. He Apprises once of the Circle of the Presence of the Spirit of his Moth-er Singular Effect of a Tremendous Thunder Storm upon Spiritual Media.

Howatio. Oh, day and hight! but this is wondrous strange! Hombel. And therefore as a stranger give it welcome. There are more things in heaven and earth, Irosalio, Than are dreamt of in our philosophy. ophy.
Handel, Art 1, Serne 1.

By-special appointment, the "interviewing orps" of The Day-Book proceeded to the headquarters of the great spiritualistic seer, Foster, on the atternoon of Friday last, for another on the arternoon of Friday last, for another scance, with certain tests prepared beforehand, that not the slightest chance should be given skepticism to build up a platform of explanations, whose main timbers would be, "Foster's keen and practiced eyes detect, by the very motions of your pencil, what you write. He unfolds with the lightning-like celerity of a Signor Illitz

the slips of paper upon which your questions have been propounded, while you do not discover his legerdemain."

We had determined to give "Spiritualism"—if
that is the principle by which human vision is
enabled to look through thicknesses of heavy... envelope paper, or human manipulation become so wonderfully dexterous as to escape notice—a fair chance. Prior to leaving for the headquarhair chance. Prior to leaving for the headquar-ters of the seer, on this occasion as on the pro-vious one, we had the tests thoroughly prepared. On a slip of paper was written, "I wish to com-municate with the spirit of N. R. S. and R. G. H." Mr. S. died in 1857, and Mr. H. in 1867. The slip of paper was placed within a small scaled envelope, and this envelope was then put within a larger one, and that one also closed as effectual-ly as uncellang could do it. Now it will be now y as mucilage could do it. Now it will be perceived, inasmuch as no writing and no talking were to be done by the "interviewing corps" of The Day-Book, at this scance, whatever the seco should respond to the inquiry within the double envelope, ought to be received as a test of his re-lation to the "supernatural." He may be able to catch the reflex of the mind of the sitter at the to catch the reflex of the mind of the sitter; at the table, who carried in his memory the purport of the communication, or, he may, with powers, equally supernaman, read the communication itself through the two envelopes; but, as will be seen, no sharp vision could, in this case, eatch the meaning of the writing through the movements of the hand of the writing through the movements of the hand of the writer, or sly manipulation open and peep into the folded slip, which he masses across his forehead, as is his wont on those not open and perp more as a self-is wont on these pecasions. And here let us take the opportunity of protesting against the "revelations," of a class occasions. And nere let us take the opportunity of protesting against the "revelations," of a class of investigators who profess to deal intelligently with these subjects, but whose very "explana-tions" demonstrate the sheer stupidity of these very shrewd (!) intellects who pretend to have liscovered "the trick" by which so-called *media*. are enabled to frame all their answers. One of these very clever "detectives," attached to the reportorial body of the New York World, who had been "investigating," tells the readers of that journal that "Foster's writing paper was of a transparent character, and everything writing the character is a second control of the character of the charac upon it, though Tolded carefully by the writer, could be read by Foster, in consequence of the peculiar preparation, the material had gone through." Now, the secker after truth, whose through." Now, the seeker after fruth, whose labors have brought him into one of the "circles" at the rooms of the spiritualistic seer, in offering so ridiculous an explanation of the source of Foster's powers, simply writes himself down a blockhead, and insults the commonest intelligence ever brought to bear upon the mystery, to say nothing of the insult to Foster. So poor a device by which to gain potoricty would disgrace the parties dimensible acceptable to the device the production of the by which to gain hotoricty would disgrate the vertest dunce who ever took to charlatanry for a living. But we are not the defender of Foster, or any other "professor" of what is called "Spirltualism." We are not the champion of that "mystery," by any means. We are sniply groping in the dark for "more light," and for the little light we do get, albeit it appears to indigate a principle never before heralded; we are not disposed to doubt our own powers if reasoning upon, and deciding as to its reality or falsity : and we therefore deny that because we do not at once penetrates the "how and why" of the new light, that it must be the device of fraud and mountebankism. This World man settles that it Now will be please to tell us how Foster by ternreted the meaning of what was written and placed within the two buff, heavy-papered envelopes, one within the other, which we assure him had not been rendered transparent "by oiling" or any other means? In the midst of a heavy shower we took the cars for Foster's headquarters, as we have stated, and on our arrival there, the rain came down a perfect deluge. The air was very heavy and oppressive, and we re-membered that in such atmospherical conditions

communications, mental or physical, are rarely complete. There is some as yet unexplained reason-why "influences are generally unfavorable "during a moist, warm, murky atmosphere, but II was the reverse of this on that day." Foster was absent, and time was probably as valuable to was absent, and time was probably as valuable to him as to us. The appointment was inutually understood; we had ridden three or more miles to get this interview, and Foster was away—where, nobody seemed to know; and in the meantime it appeared as if the flood-gates of heaven had been opened, and that soon he must float to his residence, if he reached it at all; pediatric products in the content of the conten float to his residence, if he reached it at all; pedestrianism, or, a hack would not evidently be inside the agency. We noticed that one of the company present (for there were four of us in all seeking the scance) seemed to be in a brown study. His eyes were cast upon the carpet in Foster's parlor, and he gazed upon it as though the curves and angles of the pattern were to him a map of his futurity. We have a special reason for dwelling upon this incident. This gentleman had once before met Foster, and the latter was neguliarly impressed with him. He said that the peculiarly impressed with him. He said that the "influences" were stronger when O, was near him. He seemed to give the seer an increased degree of what he termed "spiritual power." As the rain continued to come down like an avalanche, we were surprised at the sudden determination of Mr. O. to seek the seer. "Where are you going, O.?" said one of the company. "I hardly know, but I think I can find Mr. Foster," said O. "I am impressed with the idea that he is in the reading room of one of those hotels we saw on our way here, but I do not know what it is called, for I never was inside of the place in my life; but the impression is so very strong upon me: that I feel I can go right to the very spot where he sits, and, hard as it rains, I am going to try it." Seizing an umbrella. Or rushed out into

the storm. In fifteen minutes he returned with

the "great mysterious." "I somehow knew that I could find Mr. Foster," said O., "and yet for

special hotel, with the almost certainty that he was there, and not at either of the others in that "Perhaps I can explain it, gentle men," said the seer. "I saw the rain coming down in torrents, remembered my engagement with you, realized very strongly the value of your time, and my thoughts were fixed especially on Mr. O., whom I felt certain was in my room. In fact I was really an rapport with him, and evi-dently be with me, for, as I stood gazing out into the storm, I was not surprised to see that I had influenced him to start for me. He, you see, knew where I was by the close and strong men-tal affinity which evidently at this time controls us both. By that inner sight he was led to the hotel Lageidentally took shelter in to escape the rain." We simply give Foster's language, or the substance of it, and let the reader take it for

What he thinks it is worth.

The scance commenced. Four gentlemen, beside the seer, sat around the table, and the usual preliminaries were gone through with. Names were written, questions asked and replied to satsfactorily to the interested parties; but in this. like the other scance detailed in The Day-Boo, article week before last, we could not pass an opinion upon the correctness of anything the entire facts of which we were not personally cognizant, and therefore did not pay especial attention to the results of the majority of the tests. On our right, however, sat a gentleman who had been writing on slips of paper, and very carefully folding the same, to which he had received responses, evidently of a character to surprise and startle him whis look of astonishment at one revelation was so profound, that we will allude to it especially. Foster suddenly said to him, "There is the spirit of an elderly lady behind your chair, sir; have you called her here?"
"No, sir," said the gentleman, "I have not asked
for the spirit of any hady to appear."
"There is the spirit of Some one interested in you, present, and if you have lost your mother, I think it is her spirit. Write several names on several slips of paper—as many as your please, and I will see to which of these names this female spirit will re-The gentleman wrote four names, folded them carefully, and threw them on the table. We watched the result. Mr. Foster passed them one by ongacross his brow, and the third or fourth slip he threw across to the gentleman who was intently awaiting the test, and said, "There is the name of the spirit behind your chair." The gentleman opened it and read the maiden name of his mother. He had written four female names on slips, among them the name of his mother. But our object in this interview was to test the powers of the seer touching his knowledge of N. R.S. and R. G. H., with whom we knew he had -no acquaintance, when alive, and whose deaths (the particulars of which he knew nothing) took place, one near six, and the other near sixteen, We have already stated that not the slightest

intimation of the contents of the double envelope could have been given Foster. In fact, what was written was simply known to the one parfy at the table who introduced the envelope. Foster took this envelope and pressed it to his forehead, and then said—"Are The spirits asked for present?" After a pause he continued, "I see they are, and will make themselves known. are behind your chair, sir," said Foster to The Day-Book representative. "One of them, who appears especially friendly to you, is a tall, thin man, and the other a short, thick-set man. Ah: I am impressed by them to say that they will send their names." Foster here wrote the names of the parties in full, N. R. S. and R. G. H. How did he see inside the double envelope? or if he could look into the mind of the party present who handed him the envelope, and discover there vhat was hidden in it, what is this new prin-

#### PHYSICAL MANIFESTATIONS---MATE-RIALIZATIONS.

DEAR BANNER-In the town of Chittenden, Vt., about six miles from Rutland, in a beautiful valley among the hills, where Nature revels in grandeur and beauty, where flow magnetic waters for the healing of the afflicted, where still remain, untouched by civilization, traces of campfires built by red-men, ere selfishness and despot ism hurried them toward the setting sun, amid the warblings of forest songsters, the fragrance of wild flowers, and the inspiration which flows } to them from the Summer-Land, dwell William river has been bridged by the loves and sympathies of human souls, intensified and made purer by the change called death.

A few weeks since, in company with Mrs. B. Cleveland, of Middlebury, Vt., I visited this mountain home to gather gleams of sunlight from the sphere of angels. Quite a number of friends and some investigators from Rutland assembled in the evening to witness manifestations. O. T. Cross, of Rutland, was chosen investigating committee. Before being tied, Horatio said: "In opening their doors to the thousands who visited them, their object was not to accumulate wealth, but to present facts to the world, and those assembled could call the manifestations electricity, magnetism, or whatever they pleased; they had a right to form their own opinions: he had his own private opinion, and if not produced by spirits, he would like to have any one explain the phenomena."

The doors were sealed with paper, each member of the family sitting between two skepties; Horatio was then securely fied by Mr. Cross, and the circle joined hands: As soon as the lights were extinguished the invisibles commenced their work. Spirit voices were distinctly heard calling the names of several in the circle. Beautiful spirit lights were presented. The spirit band gave a concert; several musical instruments and bells were carried about in the air, all keeping time\_in\_perfect harmony, as they played the "Mocking Bird." "May Flower," one of the band, played "Home, Sweet Home," upon an accordion, carrying the instrument about the room while playing.

Occasionally, during the dark scance, a light was called for, to show the investigators that the medium remained tied as Mr. Cross left,him. At the close of the dark scance he was untied by the invisibles.

A light circle was then given. A few persons sat at a table, a guitar was placed in Mr. C.'s To One of Horatio's hands was muffled and placed beneath the table upon the guitar, his other hands resting upon the table. The guitar was then played upon. Some saw the spirit fingers as they touched the strings. The medium then gave some excellent tests of clairvoyance, blindfolded. A will was handed to him; some facts connected with the will were recalled, dating back several years. A hair bracelet was handed him: he told to whom the hair belonged. A watch was placed upon his forehead, face to the audience, and the

time was told correctly. The committee man was then seated in the cabinet, holding Horatio's hands. Quite a number of spirit-hands were seen: "Thomas D. Lane" showing his hand, and "George Dix" holding up his, the peculiarity being the absence of the little finger. A guitar was held up by a spirithand. A spirit then requested me to hand it an iron ring lying upon the table, and reached out mestic-duties Society."

the life of me I cannot tell why I went to that of the cabinet to take it. This ring was held up so that all could see both it and the spirit-hand holding it. The ring was soon af er-placed.upon the right arm of Mr. Cross, although he had grasped both hands of the medium and, as he affirmed, held them securely.

是一个人,我们们也没有一个人的人,我们也没有一个人的人,我们就是一个人的人,我们就是一个人的人,也不是一个人的人,也不是一个人的人,也不是一个人的人,也是一个人

After the company had left, with the exception of a gentieman from Pittsford, Mrs. Cleveland, the family, and myself, William Eddy was securely tied in a cabinet, and another phase of spirit power was presented. Several spirits materialized themselves, walking about the room, &c., and were fully recognized by their friends, a light being in the room at the time. I would here remark that Horatio has the same gift for as it fell, and covering everything that it touched producing this phase of manifestation. A colored woman, "Black Abba," formerly of Middlebury, was recognized, and manifested great pleasure in being able to return.

"Persis," my immediate spirit-guide, next appeared. He had promised me, as a test, that if I would visit the Eddys he would manifest himself, desiring me not to mention his name or promise to them. He was dressed as I have often as John was ordering his second pint of beer seen him in an oriental costume needing to his very bones were rattling and shaking as I seen him, in an oriental costume peculiar to his people. As he came forth to greet me, he raised both hands upward, then bowed his head to the floor. After he stepped within the cabinet he permitted me to touch his hands,

Bro. Wm. White then appeared, holding the Banbadge. The rattling of paper was distinctly heard by all present.\* Ann Robinson came out dancing, and was recognized by Mrs. C-Achsa W. Sprague next appeared, and, as I spoke her name, she pointed upward. Henry C. Wright walked out several feet from the cabinet, approaching very near us, looking noble and

William Eddy then stepped forth from the cabinet, and, while entranced, gave us words of encouragement and cheer,

The next evening William held another seance, with lights in the room. As soon as he entered the cabinet, before the company were seated. several spirits looked out from the cabinet. Soon a tall lady stepped out, closed a door near, then lifted a large table with her hands, moving it two feet or more. Mrs. C.'s mother next came out, dancing about the room; she then grasped Mrs. C.'s hand in hers, laid her face upon it, while tears dropped from her eyes as she did so. She then moved a few feet toward the cabinet, knell down and disappeared through the floor, to prove that there was no deception.

Horatio, seated outside the cabinet, was entranced, and said a spirit, calling himself Charles Poor, would soon appear in company with Mr. William White, if the song-"A Light in the Window for Thee," could be sung, as he could only appear through the magnetism of the song, and wished this reported in the Banner of Light, as a test to some who might rend it. As there was no one to sing the song, Mr. White came out bearing the Banner of Light in his hand, waved it in the form of a circle several times above his head, pressed it to his heart, then waved it again, as at first.\* Charles Poor stood beside him, but not clearly as Mr. White, only a dim shadow appearing. Mrs. C.'s daughter came and grasped her mother's hand. My infant daughter (twentyone years in spirit-life) came out and danced upon the table. Five Indian spirits then appeared. One calling Himself "Santum," a powerful spirit, stepped into the pantry several feet from the cabinet, and brought out a large tin pan, and handed it to Mrs. C.: he then walked to the window, some twelve feet from the cabinet, raised the curtain and pointed toward the hills; as he stepped toward the window a faint shadow of the spirit could be seen upon the wall; as he stepped back, he seemed to throw a fur garment over his shoulders, making himself appear much and Horatio Eddy, well, known to the world as larger than before, showing that spirits have the remarkable physical mediums, and through power to increase or diminish their size. He then are enabled to materialize their spirit forms, to she said, "What power is given to Indians in the topic of his discourse was anything but pleasant tell us they "still live," and that the mystic spirit-life! How they have been abused on when he was a little helpless fool he had had whose magnetic sphere multitudes of immortals came to Mrs. C., patted her head; as he did so, earth!" As she said this, the Indian bowed his head to the floor toward the west. "Elecki," one of the spirit-band controlling the Eddys-an Indian-came from the cabinet, folded her arms as an emblem of peace, then pointed to the hills. She calls herself "Queen of the Mountains." 'Utos," a giant purporting to be a guide of D D. Oliver, of Alpena, Mich., next appeared. His head reached the ceiling.

Thus ended two of the most tangible spirit seances I have ever witnessed, and as my soul knelt in worship at that shrine of immortality, I could say as Peter did, when Moses and Elias talked with Jesus, "Lord, it is good for us to be here." Investigators, believers and skeptics throng the home of these mediums, circles being held almost every night. Five of the family, three sons and two daughters, reside upon the homestead, their father and mother having entered the realm of spirits. As they are all mediums, and talk about and with spirits, as people do about earthly friends, there seems to be no barrier to the full and free communion of angels with mortals. Skeptics, would you learn something of the beautiful life beyond the river, visit the home of these mediums, and drink in the living truths of a blissful immortality as presented through their mediumship. Yours for the truth,

MARY L. JEWETT, M. D. No. 2 East street, Rutland, Vt.

• Wishing to test the correctness of the above statements, we read them in presence of Mrs. Conant while under control of the spirit known as Vashit, who said, "Mr, White is here, and he says every word is true; that he was there, and did materialize himself, and was seen and recognized as stated above, "—E.B. B. OF L."

## Pennsylvania.

CLEARFIELD, June 4th, 1873.—Pursuant to notice, the friends of free thought met at their rooms, in Clearfield, Pa., at 7 o'clock P. M. On motion of Geo. Thorn, Esq., Dr. A. T. Schryver was called to the Chair, and H. Hoover elected Secretary.

By request of the President, the Secretary stated the object of the meeting. Messrs. Widemire, Schryver, Hoover, Vanscovoc, Pentz, Kirk and Kendall discussed the question of efective organization.

Mr. Thorn moved that a committee of three be appointed on permanent organization, and the President named Geo. Thorn, H. Hoover, and Samuel Widemire as such committee.

On motion, it was ordered that a copy of these minutes be sent to the Banner of Light, the Boston Investigator and Index, with a request for publication, that the patrons of those papers in Hearfield Co. and elsewhere may be informed of our action.

After various discussions, conducted with the best of feeling, the meeting adjourned to meet again Monday evening, Sept. 22d, 1873. Ap-

A. T. SCHRYVER, Pres. H. HOOVER, See'y.

A NEW Society.—An American paper says a society has been formed in New York—not be-fore it is wanted—called the "Ladies' Anti-ambitious to-figure-in-the-newspapers-with-nouseful-result-and-to-the-neglect-of-your-own-do-

## Children's Department.

JOHN FLINT'S DREAM.

BY JOHN ADAMS, M. A., VICAR OF STOCKCROSS, BERKS, ENG.

One cold evening in December John Flint was returning home, with his donkey and cart, from the town of Oldbury, where he had been all day hawking firewood; and, according to his custon he dropped in at the Fox and Hounds to drink and gossip, leaving his donkey outside the door. There was a keen east wind blowing right against the front of the house, and a scud of rain dashed now and then upon the rough pavement, freezing with a transparent coat of ice. The poor animal had been in harness for eight heurs, and had not eaten a morsel of food since the morning, so he moved anxiously from side to side in search of something to satisfy his hunger; but, finding nothing, he turned his tail to the wind, dropped his ears almost to a level with his eyes, and be-

gan to groun and shiver. "Your donkey's got the ague, John," said an acquaintance of his, who entered the house just passed him just now, and the poor brute groaned

as if he'd got some heavy trouble on his mind."
"'T is bruises on his body, instead of troubles
on his mind, that makes him groan," replied John, with a savage grin. "Look at that sting-er!" and he held up a thick ashen stick, tipped Bro. Wm. White then appeared, holding the Ban- with a Sharp iron point. "He's had a touch oner of Light in his hand, and wearing the Lyceum | two to-day that he won't forget—the lazy brute!"

Thereupon John drained his unug, refilled his pipe, and left the house. Presently heavy blows from the aforesaid "stinger" were heard above the noise of the wheels as John drove off from the door of the Fox and Hounds, belaboring his jaded beast at almost every step. Then there was silence suddenly, and the donkey stood still in the road. John had fallen as he was attempting to take his seat in the cart, and fractured his leg, so it was now his turn to group. Whether the donkey kicked - him down in return for an application of the "stinger," or whether the slippery condition of the road was the cause of his fall, or whether, as he himself afterwards asserted, a blow from an unseen hand smote him to the ground, no one Anyhow, he was found lying in the road about a hundred yards from the public house, groaning in chorus with the donkey, the one bemoaning his pruises, and the other his broken leg. He was lifted into his carf and con-veyed to his own cottage as quickly as possible, where a surgeon was soon in attendance upon After his leg had been set, he fell asleep and dreamed the following dream:

rete was on his way to Oldbury with a heavy load of firewood, and in the act of smiting his donkey because he stopped to take breath half way up a steep hill, when the animal raised his nose toward the sky; and brayed three times. Thereupon two hideous gorillas, one red and the other black, stood before him. John was terrorstricken at the strange apparitions; for he saw by their looks that they meant mischief, and that flight or resistance would be impossible; so h began to shout "Murder!" with all his might Regardless of his cries, however, the black gorilla snatched the stick from his hand, and gave his back a bitter taste of the "stinger," whilst the red monster unharmessed the donkey; then, tying one end of the halter round John's neck, and holding the other in his hand, he set off at a swinging trot. The black gorilla followed close behind, now and then quickening John's pace by a prod with the point of the "stinger;" and behind all came the dollary, capering with delight, and now and then, at the sight of his master's contortions, giving a whinny which sounded very like a titter. The road which they took led them into a forest which grew thicker and darker as they advanced; but they held on a straight course through it, regardless of all obstructions; and whenever John relaxed his pace in dashing through a swamp or a thicket, the black gorilla used the "stinger" with a wonderfully stimulat-

: After a run of four, hours, they reached a wide river; and without a moment's hesitation plunged cadlong into it. Poor John, who had never in his life attempted to swim, thought this end was certainly come, and howled with fright; but his leader kept firm hold of the halter, and dragged him safely across to the opposite bank. A number of horses, dogs and donkeys galloped up to meet them; and, to John's consternation, he found that they were all gifted with the fac-ulty of speech whilst he himself had become dumb. Even his own donkey, once so patient and silent; could talk as glibly as the rest; and nothing but excessive work, scanty food, kicks and curses; and, moreover, he called attention to the iron-pointed stick which had been the instrument of his daily, torture, and to the sears which covered his body. This produced such a sensation among the assembled animals that the pathetic narrative was stopped by a nurmur of indignation. So great was the rage of the dogs, that they made a rush toward John, and would have torn him to pieces if the gorillas had not

When his companions had sufficiently rested and refreshed themselves, the rapid march was resumed; and the crowd of animals accompanied some to show their sympathy for the injured donkey, and others to exult at the pitiable sight of his contemptible master. From the remarks which John overheard, he fancied he was being led to the gallows, and that his donkey was to be the executioner. It was a great relief, there-fore, when they stopped at the entrance gate of a spacious court, that the attendant crowd fell back, and that no preparations were visible for any such tragic event as he had been anticipating. The most conspicuous object in sight was an enormous white elephant, pacing to and fro on a grass-plot in the centre of the court; and when the gate was thrown open, the gorillas advanced with their captive to the edge of the grassolot, and the elephant came forward to receive

"We have brought a human brute from the other side of the river," exclaimed the red gorilla, that your majesty may pass sentence upon him treated a faithful servant, who is here to give evidence against him."

Let the servant state his complaint," said the elephant. Thereupon the donkey again told his tale of woe, exhibited his bruises; and bade the gorilla hold up the terrible weapon which had

Then the elephant, lifting his trunk erect in the air, to signify his anger, thus addressed the wretched prisoner:

"Thou, to whom lordship has been given over all the beasts of the field, hast shown thyself ut-terly unworthy of the power intrusted to thee. Thou hast made the life of this animal, who served thee faithfully, a dreary bondage of slavery and suffering. The same Divine Being who creand stutering. The same Divine Being who created thee created him also, and gave him feelings and affections as tender as thine own. He is as much a member of God's family, and an object of God's care, as thou art: and the sun shine and the grass grows as much for him as for the He had as much right as thou to the pleasures of existence; but thou hast deprived him of all enjoyment. Thou hast treated him as though he had no place nor portion assigned to him by Provi-dence, except to do thy bidding. Moreover, thou hast compelled him to minister to thy selfish advantage beyond his strength; and, instead of kindness, thou hast given him, in return for his labor, stinted provender and labor, stinted provender and savage blows. Wherefore my sentence is that henceforth he shall be thy master, and thou shalt be his slave. He shall have the power to command, and thou shalt be compelled in silence to obey. So shalt thou be punished for thy wickedness, and be taught, by actual experience, that dumb animals suffer from unkindness, hunger and cold, just as those do who have the faculty of speech.

Then, turning to the gorillas, he bade them lead their prisoner to an adjoining field, and there compel him, with his own weapon, to obey the commands of his former servant.

Away started the monsters again, grinning with delight, the one dragging and the other driving their victim; and, on their arrival at the field, John shuddered more than he had yet done at the prospect of his misery, for there were hundreds of his fellow-creatures in that field working as speechless slaves for the animals they had ill-All sorts of agricultural work was going on, but the drudgery was all being done by hi-man beings. Teams of them were harnessed to heavy plows, harrows and carts. Here and there a pair of them might be seen drawing in a low chicle some aged horse or donkey; and in a distant part of the field a group of them were just starting for a steeple-chase, with monkeys on their backs armed with sharp spurs. Gorillas marched about everywhere like policemen, to keep order and to drive the teams; and their heavy whips were incessantly cracking on the bare shoulders of the poor slaves. The sight was so terrible that John could not endure it, even in his sleep. He awoke—a sadder, and, we hope, a better man .- Animal World.

#### A Correction-Re-incarnation-Maine General Hospital Fair-Gambling.

DEAR BANNER-In my last letter, which, as printed, is dated "Portland," I alluded to a sermon delivered by Rev. Mr. Hinds " of this city." This is an error, and it should read "of Lewis-

I have received an anonymous letter, dated at North Reading, Mass., and mailed at Lowell, which was evidently designed by the writer as a burlesque upon the doctrine of reincarnation. He pretends to have had a "vision for my especial benefit forced upon his sensitive nature," and he relates what a "voice, musical and grand, uttered," after alluding to something from me which appeared in the Banner of May 31st upon this subject. He does not state that he saw the voice, and it is the first time I have heard of hearing a vision. My unknown friend says, "I suppose you get your deas of it mostly through the returning spirits at the Banner of Light Free Circles, where, quite recently, the controlling spirit announced, in answer to a question, that the average life of the disembodied, before returning, is about five thousand years." And then "the voice musical and grand" goes on to say, "I have lived beforelived when this old earth was younger than today by thrice five times five thousand years. \* \* thrice before his day." This ancient voice then commanded the hearer of the vision "to write the words I tell thee to him who penned the words thou readest on re incarnation." It then proceeds to tell me that my wife lived on the banks of the Nile, before the Sphinx was built, where she was wood and won by "a daring Arab chief, who even now impatiently awaits her coming, and who will claim her as his own beautiful spirit-bride through all the coming ages," and then pathetically adds, "And on her form you'll gaze no more, when once she's gone to the other shore. Oh, the joys of re-incarnation!"

And I add, Oh! the beauties of poetic vision my oldest boy was "grandson to Nimrod the to earth for a little extra schooling and a slight knowledge of the ways of the world, 4500 years after they had chased the antelope over the plain without ever hearing the shrill whistle of a modern locomotive." Whether this Ancient of Days means the grandson or Nimrod himself who was thus helped back. I am unable to determine. The voice closed the vision by saying that, after his present pilgrimage is ended, they will claim their boy again, "and away over the land of 'jerico' they will find their home in a region thy feet will never tread, for when the full light of the other life breaks 'ore' thee, thou wilt find that thy wife thou hast not a shadow of a claim-and alone, greet thee (for those thou calledst such were only loaned thee), thou wilt have an endless eternity in which to write the full beauties and blessings of re-incarnation, until, tired of thy loneliness, thou 'doest' impose thyself on some young wife as her own darling cherub child."

There, is n't that a pleasant picture? I am, however, very grateful for the "loan" of a few friends, and will endeavor to enjoy them while they are mine. If they were and are "somebody's else," when the proper time arrives I think I may perhaps palliate my "loneliness" by endeavoring to ascertain whether I am indeed the only one in the universe who is "alone," and to discover, if possible, as my "father, mother." etc., were somebody's else loaned to me. whether I did n't have some of my own once, who have been loaned to somebody else. The terrible gloom of my lonely doom is, however, brightened at the close, and the idea of becoming a "cherub" for "some young wife" is rather

pleasant than otherwise. To be serious, however, my unknown correspondent and imaginative hearer of a vision does not seem to comprehend the laws underlying the doctrine of re-incarnation, or that this is only one tian's plan of salvation," we are expected to believe that Jesus was a conscious living spirit, who voluntarily incarnated himself in human form for the accomplishment of certain results, and that the purposes for which he was to come were understood by him and others before he made his humble advent into this mortal existence. We thus discover that re-incarnation, or the fact that a conscious spirit, for the accomplishment of its own destiny, may incarnate itself in material form, is the foundation rock of Christianity; and it is pertinent to ask, If one spiritual identity has done this, why not all, as their development may require?

The Maine General Hospital Fair is in full ide of successful operation in this city, although think the attendance thus far has not been so large and antreipated, and at the close a large amount and variety of merchandize, generously contributed to aid the enterprise, will probably remain on hand to be disposed of in lotteries, or at auction. The idea of raising money in aid of churches and benevolent societies by raffles, lot teries, games of chance and other gambling devices forbidden by law, is popular, and indicates that those concerned realize that such are the best and easiest modes of raising money. Hence these forms of gambling are always resorted to at fairs, and this is no exception. To raise money to build a hospital where the sick boy can receive medical treatment, the managers of a great fair sell a piano in a lottery or rafile, which is the same thing, and it is all right. But if a poor man wants to raise money to keep that boy from starving at home, and sells his old violin in the same way, he must be arrested and thrown into prison for violating the law. If it is wrong for one to do, will the numbers engaged in it make that wrong a right?" Our young men and maid ens are tempted to their first experience in gambling at these fairs, which are countenanced by our churches and clergymen Oh, consistency, thou art a jewel!

Portland, June 16th, 1873.

#### "Robbing the Indians."

As time rolls on, what the Banner has againand again said concerning the wicked and ruthless mode of treating the Indians is corroborated by testimony far and near, from quarters that once would not have thought our assertions worthy of credit. We are glad to see the truth about this matter come out in a journal like the Boston Traveller, which confesses by its act that it is useless to think of disguising it any longer. It says it is certain there are two sides to the Indian question, and that frequently the public hears too little of the causes which send the red warriors upon the war path. Wherever the reinnant of an Indian tribe is settled, there are white men hanging about striving to rob them of the property they may possess or the bounty the Government may bestow, and often persons having influence in Washington are in league with these plunderers. We have more than once called attention to the efforts to despoil the Menomonee and Stockbridge Indians on Wolf River, in Wisconsin-the last-named of these tribes being what is left of one of the native tribes of this State, all of whose adult members were more than a hundred years ago converted to Christianity—a better Christianity, we hope, than is possessed by some of their neighbors of to-day.

These Indians five poon and own a reservation which was but a few years ago of little value, but the land is covered with pine trees, and the lumber is now very valuable. The land-sharks of the neighborhood are aware of this, and have from time to time endeavored to secure possession of this lumber for a trifle. Once or twice they have, through Congressmen, secured authority for the sale of the lumber in lots and on terms that would have satisfied them and impoverished the Indians, but they have been foiled by the watchful vigilance of a few men who are determined to frustrate their schemes. The agent for these Indians, Rev. Wm. P. Richardson, has been faithful to his trust, and for this reason one of the Senators and one of the Representatives from Wisconsin, are hostile to him. Something over a year ago a company of men, using money which Congressman Sawyer admits was furnished by himself, bargained with leading men of the tribe for the lumber on a certain tract for Have been re-incarnated twice since Noah, and \$4300, subject to the approval of authorities at Washington. As this lumber was worth \$5 per thousand as it stood, and the estimated amount was 7,000,000, the agent protested against the sale at that price. The Wisconsin Congressmen secured the appointment of an appraiser, evidently an agent of the lumber ring, and on his appraisal the lumber was sold for \$6000 -about one-sixth of its value.

Last winter Senator Howe and Congressman Sawyer made an attempt to secure the removal of Mr. Richardson, the faithful agent, and made charges against him, which were heard by the Secretary of the Interior early in February. The agent had been employing the Indians in cutting can almost hear the old voice tremble as it ut their own lumber, paying them for their labor, tered this wail. It—that is, this voice which the and depositing the net proceeds of sales to their seer of the vison heard-goes on to tell me that credit; and one of the charges was that this work was not economically done, and that the agent brave, whose father and mother helped-him back. had not kept his accounts properly. Another charge was the advice of the agent to sell lumber on the Oconto River at \$3 per thousand, as it stood. Messrs. Howe and Sawyer were on hand to prosecute their charges, and so were Mr. Whipple, of New York, Chairman of the Christian Commission-to whom the appointment of Indian agents is entrusted—and a Boston friend of the Indians. It was shown that the lumber on the Oconto River was exposed to theft, and that parties had been stealing it for years, and that its sale would be a good one for that reason, and that three dollars was a good price for lumber on that stream, it being worth not, more than twoand children were somebody's else, on whom thirds as much as on the Wolf River. In answer to the other charge it was shown that the work had without father, mother, sister, wife or child to been economically done; that the Indians had received needed employment at good wages, which made them more comfortable than they had been in any former winter; the vouchers of the agent were found on file in the department, all correct, and they afforded evidence that about \$10,000 had been deposited to the credit of the Indians. Secretary Delano appeared to be satisfied with.

the explanations given, and the friends of the Indians hoped the honest and faithful agent would be allowed to remain, though Messrs. Howe and Sawyer insisted that an agent satisfactory to them should be appointed. Soon after Mr. Whipple received letters from Secretary Delano, saying that before the hearing he had promised Senator Howe and Representative Sawver that Mr. Richardson should be removed, and asked as a personal favor to himself that another agent might be appointed. Mr. Whipple was unable to stand the pressure, and asked Mr. Richardson to resign, intending to appoint him to a better position, and one where no Congressman will stand in the way of the faithful discharge of his duty. The agent did resign, and Rev. Mr. Hutchings, of this State, who was appointed to succeed doctrine of re-incarnation, or that this is only one bin, went out to Wisconsin, looked over the field condition of spirit-life. If we believe the "Christiand sent in his resignation, having come to the conclusion that he will not touch the agency while there are so many politicians and "ring" men seeking to impair its usefulness. He was so well satisfied with the course of Mr. Richardson that he could not consent to adopt any other, and believing that he would not be sustained in that he leaves the old agent still at his post, awaiting that relief which the appointment of a less scrupulous man will afford. As the tract of lumber land is a large one, worth more than twelve hundred thousand dollars, the land-sharks will not readily abandon the hope of obtaining the rich prize, and with the political influence they control, we fear they will succeed.

The Traveller further says: We have called attention to this matter none the less readily because members of the Republican party are active agents in the scheme of robbery. This party has had the confidence of the country because of its promises to do justice to the oppressed, and it will deserve that confidence so long only as it seeks to fulfill its promises. The party is strong enough to put down the men who engag in plots like this, but it cannot survive the toleration of their acts or the control of their influence. President Grant has promised that the Indians shall be fairly treated and honestly dealt with, and the men who engage in or countenance the acts we have exposed, are the encmies alike of the President, the Republican party and the country, and no party considerations should shield them from the condemnation they deserve. As the facts we have stated can be easily proved, and by no means constitute all the acts of robbery perpetrated and contemplated by the Wisconsin "lumber ring," we trust the Presi-dent will see to it that those attempts to frustrate his well-meant endeavors to help the Indians shall not succeed.

## Free Chought.

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND BIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER SEVEN.

BY W. F. JAMIESON.

One of the ablest documents in favor of the Movement was written by Rev. Jonathan Edwards, and published in 1866. It was widely distributed, and is still circulated by the friends of the Cause. As it is destined to exercise a powerful influence, I will give it in full:

"TO THE

VOTING CITIZENS OF THE UNITED STATES, AND TO ALL THOUGHTFUL PERSONS

WHO LOVE THEIR COUNTRY.

"The following memorial to Congress has been carefully prepared, and is commended to your serious consideration. Read it, and read what follows it:

Read it, and read what follows it:

'To the Honorable the Senate and Horse of Representatives in Congress Assembled:

'We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States, so as to read by substance as follows:

'We, the people of the United States, thembly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christa is the Ruler among the nations, and illis revealed will as of supreme authority, in order to constitute a Christian government, and in order to form a more perfect minon, establish justice, history domestic tranquility, provide for the common defense, promote the general welfare, (and secure the hadlenable rights and blessings of life, liberty and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land,)—Do ordain and establish this constitution for the United States of America.

'And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble.

"The chauses and words within the brackets are the amend-

The clauses and words within the brackets are the amendments to the Constitution which are asked for. "In making up your judgment upon these proposed amend

ments
"Consider "That the Constitution of the United States is our charter

as a nation. It contains all the forms under which our national life shall appear, all the powers which our national government may ever exercise. If this Constitution be sound, we may expect our national life to be healthful and vigorous. If anything goes wrong with the nation, it may fairly be asked whether something be not wrong in the Constitution. "Consider

"That the Constitution is as the people make it. Its wisdom is their wisdom. Its goodness is their goodness. It is their creature and mouthpiece and image. Whatever describes it, describes the people that made it, and that live under it contentedly. They are responsible for all its contents and all the absorptor. and all its character. Consider

"That Civil Society and Government is not man's invention, any more than the Family is. Both are natural, both are necessary, and both are the appointments of Him who made man. The state is God's ordinance.\* The people may choose what sort of a state they will have. And it is in this sense and to this extent true that, as our Declaration of Independence has it, 'Governments derive their just powers from the consent of the governed.' But some sort of a state, some sort of a general agency to make, to apply, and to enforce laws of order, right, and peace, men must have. A nation is a kind of public person, which God has created as really as a, kind of public person, which God has created as really as He has created private persons; and government has God appointed to be that public agency for the honor and welfare of the nation. So the Bible teaches us. There is no power (government) but of God. The powers that be are ordained of God. It is the will of God, no less than the interest of man, that government be honored and obeyed. Whoso resisteth the power resisteth, the ordinance of God, and they that resist shall receive to themselves damnation —that is, condemnation and punishment. God will see to it that bad elizenship, that treason and rebellion shall be requited as they deserve.

they deserve. "But if Civil Government be God's ordinance and creature, should not Government acknowledge God? If God upholds Government, should not Government confess its dependence upon God? Both these things are plainly just and right. Both should be done by every state and nation. The government that neglects or refuses to do these things does God a great wrong and dishonor, and shows itself to be both un-

grateful, rebellious, and proud. Now the place where our nation should make these acknowledgments, and the only place where we can adequately do it, is in the Preamble and the body of the Constitution. And this is what the foregoing memorial asks should be done And since the Constitution is as the people make it, since the people are represented in the Constitution and are responsible for it, if the people refuse these amendments, they incurgreat public guilt.

"That at the beginning of our national history God was formally acknowledged. The charters of all the colonies acknowledged Him. The Articles of the old Confederation acknowledged Him. All the earliest Constitutions of the States acknowledged Him. But when the present Constitution of the United States, came to be formed the acknowledgement was United States came to be formed the acknowledgment was retched infidelity of France was then abroac on all the air of the world?" everything was more or less infected with it; and our statesmen mistook its teachings for the voice of true philosophy and real progress. In their reaction against state churches, state creeds, and priestcraft, they went

of the dangerous extreme of ignoring God.

"The amendment which is now proposed is no new thing.

If it should be made, it will only be the adopting again of what was one of our earliest and most becoming national

CONSIDER "That God is not once named in our National Constitution There is nothing in it which requires an 'oath of God,' as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and worship or which respects its sauctity. If we do not have the mails carried and the post offices open on Sunday, it is because we happen to have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom and not law that makes it so. Nothing in the Constitution gives Sunday quiet to the Custom House, the Navy Yard, the Barracks, or any of the Departments of Government. The only allusion which it makes to Sunday is a single provision leaving it out of the count of the ten days which the President may have for the consideration a Bill; but that is not because the day is sacred, but because the President may happen to be a Christian and may wish to keep the Sabbath. So also the prayers in our Houses of Congress and the appointment of days for national humiliaor Congress and the appointment of days of national diffinition or thanksgiving are merely religious customs, warranted by the religious sentiments of the people, but not by the letter of the Constitution. How soon and how sadly might all this be changed were an Infidel administration to ride into power!

"But besides the Constitution we have treaties with for-eign nations in which our religious position is defined, and which are to be held as of the same dignity and binding force as the Constitution itself. In one of these, which was made by our Government with Tripoli as early as 1797, it is solemnly declared that 'the Government of the United States is not in any sense founded on the Christian religion. If we were not the most thoroughly Christian people in the world, and if ours were not a strictly popular government, we should long since have been demoralized and ruined by such principles as these.

"That the Amendments proposed are true, right and proper in themselves considered.
"Almighty God is the source of all authority and power in

civil government—is He not? If not, Who is?
"The Lord Jesus Christ (aside from all questions as to his divinity, his humanity, or his mission on earth) is the Ruler among the nations—is He not? If not, Who is?
"The revealed will of God is of supreme authority—is it

If not, What is of higher authority

"The government of the United States, a Christian peo-ple, † should be a Christian government—should it not?

"The blessings of such a government should be secured to all the inhabitants of the land, black as well as white-sh

"Think calmly, wisely, justly, and your answer to each of these questions can only be Av. "Consider

"That they fairly express the mind of the great body of the A mat they harry express the mind of the great body of the American people. This is a Christian people. These Amendaments agree with the faith, the feelings and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to

\*This is the reason that patriotism and all good citizenship is a part of eligion. It is a daty to Good as well as to ourselves, our neighbors and our hildren. And this is the reason why war may be lawfully undertaken on eliaif of one's country. Such a war is as righteous as it is necessary. See the mian by the 'Remember the Lord which is great and terrible, and gut for your brethren, your sons, and your daughters, your wives, and

+ A Christian people. They show it by their general demand and respect for the institutions of Christianity. They have of their own means provided a church and a minister of religion for every one thousand of the population on an average.—Consult the returns of the last census.

suit and to represent a constituency so overwhelmingly in the majority? And let two things more be taken into account. That no manner of injustice is done to the small minority whose views are opposed to these Amendments. No religious test is to be set up. No establishment of any church is to be attempted. No lessening of the privileges or the immunities of American citizenship is contemplated. And 2d. This great majority is becoming daily more conscious not only of their rights, but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity, until it has at least be-quietly, steadily opposed infidelity, until it has at least be-come politically unpopular. They have asserted the rights of man and the rights of the Government until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution that it may clearly and fully rep-resent the mind of the propher these points, they feel that resent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence! And is it anything but the merest propriety, the simplest and cheapest gratitude, to acknowledge that great God who has brought us so wondrously through the war? He is, the author of our generalship, our statesmanship, and all that pure and holy purpose that marked "the uprising of a great people." Our soldiers confessed His presence on the battle-field. Our Senate bowed before His inscrutable wisdom and His gracious sovereignty. Our President and all our people in their distress called for Hiaid, and in their thanksgivings declared 'He hath not dealt so with any nation.' Let the Constitution say forever what with equal carnestness, truth and sincerity, we have all beer saying during the war.

"Much more might be said, but these considerations may suffice to show that the Amendments to our National Constitution proposed in the foregoing Memorial are right, are timely and becoming. An association has been formed for the purpose of bringing them before the people, and in due time securing their adoption. Men of high standing, in every walk of life, of every section of the country and of every shade of political sentiment and religious belief, have concurred in the measure.

WILL YOU COOPERATE? "Observe, you are not committed to any precise words of amendment by subscribing this Memorial. You only ask that in substance the Constitution be so amended. words may be left to the wisdom of a committee of Congress. Will you cooperate in bringing about any such amendment— that is, any amendment which recognizes God, and which intimates that our Government is as much Christian as our people are:

"Johns Alexander, Corresponding Secretary of the Na-tional Association, No. 1935 Arch street, Philadelphia, will furnish you copies of this address and other documents bearng on this measure. Circulate such documents among your neighbors and acquaintances. Attend conventions which may be held for discussing the subject. Join in forming auxiliary associations in your county or district; sign the memorial of that association, or any that is near you, that in due time it may be forwarded to Congress through your Representative." sentative.

Rev. T. P. Stevenson, Corresponding Secretary of the National Association, terms the foregoing document "admirable." Were I a Christian I do not see how I could escape its logic.

#### CONSISTENCY A JEWEL.

A belief in infallibility, whether avoyed or secretly indulged in, puts an end to progress in the individual holding it. A fear of candid investigation upon any or all subjects. In whatever direction or to whatever extent it may be carried, is proof positive, of which there can be no successful contradiction that the individual so fearing to investigate instinctively feels that there is truth concealed in the subject, which reason which instantly recognizes truth, will compel him to assent to and endorse.

o and endorse. Truth is divine, and as such can, if allowed its full course bring forth only good or divine results. Those, therefore, who fear to face truth, in whatever form, do not believe, however much they may profess to, in its divinity. Now let us ipply the test.

Over twenty years ago our departed friends concluded to demonstrate to the world that they still lived. This same world had received, eighteen hundred years ago, as it sink posed, the Alpha and Omega, the beginning and end of revelation, from which nothing could be taken and to which nothing could be added.

A tiny rap, showing intelligence in the rapper, was the first to shake the faith in infallible revelation. From tiny raps to moving ponderable objects, controlling hands to write, tongues to talk, inspiring brains to think and proclaim, and, lastly, taking up the cast-off magnetism of bodies in the form to rehabilitate the enfranchised spirit, to convince the world that the doors and windows of inspiration and revelation were not only not closed, but wide and continuously open, and death, supposed to be a curse imposed because of disobedience and sin, was but a natural event incident to growth of the spirit, and a blessed transition.

They demonstrated not only the naturalness of death, and the constant presence of spirit friends, but they exploded the doctrine of total depravity, and the existence of a devil; proved, beyond the shadow of contradiction, the absolute divinity of everything in the universe, and the immutable laws

This new philosophy of life and death called Spiritualism accumulated millions of believers, who avowed not only a belief in but a knowledge of an immortal existence, and an expectation of constant and ever new revelation, because in the march of progress new truths must be eternally evolved; there can be no finality. The soul, like truth, is divine; evil, being only temporary and fleeting, the result of undevelopment. This is the firm belief of Spiritualists.

Entertaining such a belief, who could consistently arrive at n standstill point, or be led to manifest astonishment or dislike at any development or revelation? But let us see if we have not such an exhibition of inconsistency in the ranks of Spirit ualists.

Misery caused by ignorance and undevelopment fills the Women virtually enslaved, children unlovingly thrust earth.  $^{\bullet}$ into existence, prostitution, adultery, and crime abounding, who shall be the Savior to lift humanity to a higher plane, by withdrawing the curtain that hides the real evil, and pointing out the true remedy? Hundreds attempt it. Brave, noole-hearted Emma Hardinge Britten plies the body politic in vain to legislate for her so-called fallen sisters. Strong and able hands unite their strength to lift the incubus of evil from off the shoulders of down-trodden and suffering humanity, but the weight remains. But behold! the star appears again in the East. Wise men and women watching the signs of the times see it from afar. It moves up the horizon, and rests over Steinway Hall. There the babe, who is to be the modern Savior, is born. It is named not Jesus, but Freedom-freedom in its absolute sense, freedom for every function of the soul, in every relation of life; freedom sexual, freedom social, freedom political, freedom religious.

But-strange sight-the old drama reënacted of seeking the young child's life to destroy it. It is captured and confined with its mother in Ludlow-street Jail. The millions professing to expect ever new revelations, divide. The Savior has not come from the right quarter, is not respectably parented nor decently clad. The good and loving Emma Hardinge Britten frowns on it, the wise and tender A. E. Newton wants it "restricted," and hundreds of others turn a cold shoulder on the tender babe. Don't, they cry, ask us, who have borne the heat and burden of the day, who have fought old theology, labored with the anathemas of church and press, priest and laymen upon us, to demonstrate the fact of spirit return, and to overthrow the old dogma of the fall, and the plan of salvation; don't ask us, now we have gained for Spiritualism a tolerably respectable position, and, weary with our efforts, are resting comparatively quiet beside our Orthodox and respectable neighbors—do n't, we say, now ask us to shoulder this bas. tard babe, sexual and social freedom. Now let us examine the obnoxious thing.

But first, the soul, we say, is divine in all its organs of manifestation in the body, all necessary to its growth and development. To grow properly and symmetrically, it must be free to operate all of its functions in its own orbit; to seek out and appropriate that which it individually needs.

All souls, though intrinsically divine, are varied in their

composition, and, consequently, in their needs. How, then, s one soul capable of choosing or legislating for another?

Freedom! let the word stand out large, and let us contemplate it. From the gradle this has been the thrilling word to every American child, and the aspiration of every soul born under the sun. What has altered its complexion so suddenly, and made it so hateful? Ah, it was freedom to worship whom and in whatever manner we would, and to vote for whoever we would (that is, the male part of we!) This is the freedon we gloried in ; but freedom of the affections, freedom to own one's own body; and to say when it shall be used for purposes sexual or paternal, without legislative interference-that was never dreamed of; such freedom is cursed.

The reasoning, the worshiping faculties of the soul, say you, are divine, capable of self-regulation and self-government, but the affectional and passional—the basis of our earthly existence—are deprayed, and must be subject to bonds! Or, in other words, the root and trunk of the tree are base, but the branches and fruit sublime and glorious. What a paradox! A small, very small improvement on total depravity, and not so logical or consistent, for we are told that a bitter fountain cannot send forth sweet waters.

Again I say the soul will never grow round and symmetrical until free fully and entirely to expand itself in all directions. If freedom, in such dim outline as we now possess it, is so glorious, why should not its full dawn be most devoutly to be prayed for? Friends, timid and frowning, this is the millennium day to which we are hastening. Just so sure as there is freedomin the spheres for every soul, just so sure is it its destiny while habiting the mortal form. Progress is the divine watchword, and its mandate will be carried out successfully, whether we help or hinder. Blood may be shed, but the fiat of divinity will be accomplished. Under the banner of old theology the hosts are gathering for a final grapple with this new born freedom. Even now, with "God in the Constitution," they have their fingers on its throat. Will you, because of prejudice, stand idly by and see this precious thing strangled, or will you lay all differences, bickerings, petty jealousies and fears of popular opinion aside, and unite as one vast organized body of Spiritualists/to overthrow this host who would either shackle us with creeds, or incarcerate us in prison, and hasten be dawn of complete individual freedom, the noontide glow which will lighten every dark place, and warm and rean take every crushed and sorrowing soul? MRS. EMMA TAYLOR.

## Banner Correspondence.

Progress of Spiritualism in Texas.

DEAR BANNER—I have intended for some time to give you some idea of the progress made in this State by our beautiful philosophy. There are a number of medium developing among us for physical manifestations, this phase generally appearing first. The friends are beginning to organize, soci-cties have already been formed at Galveston, Houston, Brenham, Bryan and Waco. Mrs. Annic Torrey has been recently developed as a semi-trance speaker, and was lecturing in Waco—judging by the accounts in their local papers meeting with large and appreciative audiences. From thence she

goes to Dalias.

Mrs. Richard Talbot has been lecturing at Galveston, Houson and Independence. In both cases the audiences select the subjects for discourse and improvisation of poems. The pure and lovely thoughts, and sound reasoning and elegant language with which she expresses them, hold her audience spell-bound to the end. Her inission is one of love. She often sallies forth from her rural and picturesque home ad-joining the Orphans' Asylum at Bayland, on the beautiful nay of Galveston, on her errands of love.

I notice accounts from various parts of the country of haunted houses. Houston has also been visited in this way. Several houses have been disturbed of late by these visitants, one of whom manifests regularly at 12 M. and 12 P. M. raps, and throws things about the room in a sportive way Mrs. Dr. Breed, clairyoyant healing medium, is located permanently on Congress avenue. As her time is fully occupabled in relieving suffering humanity, she is instrumental in doing much good. This lady was invited to call at one of the haunted houses. Remaining several hours, no manifestations occurred, since which time the occupants, three in number all assort they have heard, no noises seen, no pulling of per, all assert they have heard no noises, seen no pulling of of their bed-clothes or moving of the furniture—in fact, the manifestations have ceased with them entirely; while Dr. Breed informs me, at his house, after his family have retired, spirits walk around his room, touch them, baptize them with water and sprinkle them with flour. It seems to me there is no fun in the latter manifestations—can't see the motive

ing in session , when it was known he was to leave, five hunfred dollars was offered him to remain another day, but his arrangement and appointment being made ahead, he declined to break his engagement. When I first met this gentleman in Boston, in 1865, on entering lis room—I never had seen him until that moment—he said, "There were two beautiful an unti-that moment—ne said, "There were two headthful angels came in with you; one says she is your wife Mary, the other says she is your daughter Maggie." The gentleman who accompanied me was her husband. He replied, "If Maggie is present, give me some test," whereupon Mr. Foster said, "She will give you the initials of her name in blood-red letters upon my arm." He took off his coat, and the letters C. M. R. (Clara Margaret-Rice) appeared. Many other tests were given at the time -I feel very anxious to meet him again, and hope to do so soon, as I learn he will take up his quarters

in Boston in July. While at Galveston, Mrs. L. M. Hitchcock baving had a diamond cross stolen, remarked in the presence of her serv ant if it was not returned to her in twenty-four hours should go, to Mr. Foster. The 'prestige of his name had the desired effect, as she was surprised next morning in having the cross returned, mutilated; the diamonds had been taken out, and all safely returned but two, valued at about eighty dol lars, which the thief had dropped or disposed of. This circumstance being noised about, a policeman of the Island City had the good fortune to find his gold watch hanging on his gate post a few days after. This was the second case of a troubled conscience brought about by this wonderful man's

troubled conscience brought about by this wonderful man's presence in the city.

Mr Frank Bailey having heard of these feats at Galveston, called on Mr. Foster and stated that his wife had a valuable ring stolen. Mr. Foster replied, "Susan Ellis stole that ring, and had better return it; she gave it to a negro preacher by the name of Brown, then in San Antonio, and if you will write to the Chief of Police at San Antonio, you will get it." Mr. Bailey wrote, and sure enough, has recovered the ring.

Mr. Bailey wrote, and sure enough, has recovered the ring.

Capt Christian called, and after seating himself, Mr. F. said. spirit of Mr. Murphy, an engineer, desires me to say to you the loss by fire of the steamer Jones was the act of an incen-diary." The Captain expressed much satisfaction, it being the first sitting he ever had with a medium, and as he handed five dollars, said he spent that money more cheerfully than he had ever spent a cent in his life, being fully convinced in his own mind of its truth, and said he should investigate the subject thoroughly when opportunity offered.

Mr, F,'s powers exceed those of any medium'I have ever

met during the last twenty-one years. Any one within his reach should not lose the opportunity of seeing him, if they have any lingering doubts that life is not continuous. What we term death is only to the just a pleasant change, like throwing

off an old garment and putting on a new one.

C. Fannie Allyn lectured during May for the New Orleans Society, and made us a flying visit, lecturing once at Galves-ton, and twice here to appreciative audiences. She promised the friends to spend next winter South, and make a tour of the State, which visit all look forward to with interest. Thousands are flocking to this State, our railroads are building rapidly, and we can reach you direct by rail in four days. Fraternally yours, P. BREMOND.

Houston, Texas.

## Illinois.

LAFAYETTE.—M. Sc Barnett writes as follows: In all my reading of spiritualistic literature, nothing, of late, has Banner of Light of the date of June 7th, under the head of "Shall we Organize?" I have been an ayowed Spiritualist for the last eighteen years; but it has been my fortune to reside in communities where but very few had any sympa-thy with the movement, and where organization seemed to be out of the question. Still I have not remained an uninterest-ed observer of what was passing in the realm of Spiritualism, and have long deprecated the absence of proper concert of action among our friends in the promulgation of the facts, phenomena and philosophy of our religion. Our strength seems to a very great extent to be frittered away in discussions upon impracticable theories, and very little accomplish-

ed in the way of building up and establishing our philosophy

in the popular mind.

There is as wide a divergence of thought and action among as among those who claim to be the representatives of the Man of Nazareth, with this difference: they are or sauzed and we are not. Is it not high time for us to fall back upon the basic principles of our philosophy, ignoring all side issues and organize thoroughly for the work that is before us, in which I have the fullest assurance of the cooperation of the

#### Indiana.

FORT WAYNE.-W. C. Babcock writes, June 22d: Thave for a long time felt as though this the Summit City of Indiana was in the background entirely, as far as our beautiful philosophy is concerned. There are many here who would embrace this glorious religion had they an opportunity. I have been a constant reader of the Banner for years; and my dear old mother, who passed over to the shining shore some nine years since, preached the gospel of Spiritualism for years be-fore she left the form -my father being an Orthodox minister notwithstanding. As he has entered the land of souls, I have no doubt but he has, ere this, seen wherein he was wrong in his theological teachings.

This place has about twenty five thousand inhabitants, and s situated one hundred and forty-eight miles east of Chicago. Here is where General Anthony Wayne made his army sweep lown the red men, to the disgrace of the place. There is noth-

ing left to mark the spot but a vacant lot.

I have sometimes thought that the Orthodox element was I have sometimes thought that the Orthodox element was so great here that our eminent mediums were afraid to come to the place; but last week, two from Chicago ventured to come and speak, and now that they have put the ball in motion, we will try to keep it moving. I hope that the time will come when we can say our souls are our own! A German paper of this place came out with an article asserting that the whole party of us could to be arrived.

party of us ought to be arrested!

Now I will yenture to say that there is not one subscriber Now I will venture to say that there is not one subscriber to your paper in this city that gets it by mail, (myself not accepted,) but through a book agent, Mr. S., and pays eight cents per copy, which is at the rate of \$1,16 per year. Now I will tell you why it is so: each one can get the paper without its becoming publicty known? I think by the 1st of January, 1874, some of them will be proud to be called Spiritualists. 1, for one have about some to the appearance of them. for one, have about come to the conclusion to hang my Banner "on the outer wall" and "paddle my own canoe,

#### Vermont.

SPRINGFIELD.—S. H. Matthews writes, June 23d, as follows: As wellsten to the voice of Mother Nature this beautiful June morning, and our brow is fanned by its soft breath which is laden with sweet perfuinc from woodland and bower, our soul is filled with tender recollection of loying friends who walked with us in the green fields in summers which are passed; and, while tears flow because we shall we again greet them through the mortal, we rejoice that we are able to recognize their spirit presence, and ever and anon eatch glimpses of their bright faces. Even now we feel cool hands gently pressing our brow, while we recognize father, mother, husband, and other cherished friends. Among the group stands our highly esteemed friend and brother, William White. The shade and pallor of illness has passed from the face, while the old familiar smile, half pensive, half mirthful, which greeted us through the mortal, still lingers; blended with a light of mortal beauty.

blended with a light of mortal beauty.

Bro. White has visited us once before, since his sudden departure, through the agency of a lady who does not claim any mediumship, and was not acquainted with Mr. White. She grasped my band warmly, tears fell upon the cheek, speaking by pantonline, as Mr. White was wont to do when inspired by his invisible guides. He (Mr. White) requested me to inform you of his visit among us, and also wished me to inform his wife, thereby strengthening other testinony that he has a bloos for each is vitil a worker many in that he lives to bless her and is still a worker among u

The writer extends heartfelt sympathy to Mrs. White in this hour of sad bereavement. We know the tender husband will do all in his power to comfort and cheer her through the remaining years of her earthly life, and will seek to comfort all who mourn his departure from the mortal, at the same time lending his willing hand to strengthen the dear old Ban-ner of Light in its glorious mission of truth and love.

#### Michigan.

STURGIS.—C. B. Lynn writes, June 15th: Christian bigotry annihilates human, sympathy. Not long ago, in Detroit, a fair young giff passed to the spirit-world. Her mother, a lone widow, wanted the funeral ceremonies over the sacred clay that had been the casement of her loved daughter's cred clay that had been the casement of her loved daughter's spirit, to take place in the room where her daughter died. But the landlady—a sainted Methodist—said, "No; for the honor of my children there shall not be a Spiritualist funcatisement delivered in my house." And so she spirined the dead body, and, to all intents, turned it into the street. But the world is not a desert. There are warm and sympathetic hearts on every side. Dr. Lasselle, a new comer in Detroit, said, "My parlors are open; bring the body there." And we did so. The mother's heart was refreshed. We pity the poor Methodist woman; she is not to blame. Where does, the blame he? With the Evangelical clergy; they are the sinners; they have taught their picople that Spiritualists have no right to claim decent treatment, either in life or death. decent treatment, either in life or death.

Dr. G. P. Lasselle (the same kind-hearted gentleman above that prompts them.

Since the visit of Mr. Charles H. Foster to our State, much interest and inquiry has been elicited. Hundreds now regret they had not the opportunity of meeting him. He confined his labors to Galveston, Houston, the capital, the Legislature hes give them both a call.

## PREDICTION OF A. J. DAVIS, VERIFIED.

EDITOR BANNER OF LIGHT-We have at fast a verification of the prediction made by A.J. Davis in 1846 that a ninth planet would eventually be discovered in the solar system; The following is from the Boston Journal of Monday, June

"The Smithsonian Institute at Washington received at one o'clock on Saturday a telegram from Prof. Watson, of Ann. Arbor, Mich., announcing the discovery of a new planet in 17 hours 16 minutes of right ascension south, and 21 degrees 3 minutes of declination, rapid motion north; 11th magni-

When Mr. Davis, by a method which professed to transcend he limitations of science, assumed the existence of both anighth and a winth planet (see Revelations, p. 160), Neptune had not been discovered. Mr. Davis's declaration was in manuscript in March, 1846. In September following, the planet was discovered. It is true that Le Verrier had already predieted the existence of an eighth planet, but that prediction did not reach this country until the summer following Mr. Davis's declarations. Still, critics insisted that Davis might have had access to Le Verrier's calculations, and so would not admit the validity of his claim.

But no one will assume that the existence of a ninth planes was even suspected by astronomers in 1816. Yet by clairvoyance and spiritual insight, Mr. Davis anticipated scientific discovery Keenty-seven years. Will our scientific sixuans acknowledge this simple fact, and credit clairvoyance with at east one well-established claim?

It is well known that a furious attack was made upon, Mr. Dayis through the New York Tribune of August 15; 1817, by Prof. Taylor Lewis, in which he styled the "Revelations". beginning to end a shameless and wicked imposture;" and all concerned in the production of the work as "engaged In a netarious juggle to obtain money by false and impious pretences." The Professor also complained that "he denies the possibility of prophecy, yet claims to have predicted discovering in actions." overies in astronom

I wonder If the Professor cannot be induced to rise and explain the coincidence of Davis's blasphemous prediction and the recent discovery of a *ninth* planet? Or, failing to do this, will be not exhibit the "Christian graces?" sufficient to confess his libelous charge of imposture?

And yet in a still, more important matter has Mr. Davis anticipated scientific discovery. He declared, twenty-seven ars ago, that the outermost planets of the Solar System enjoy inherent light several hundred degrees greater than what our earth receives from the sun. And this description of ce-lestial phenomena has been verified through the revelations of the spectroscope within the last year.
In No.-Three of the Popular Science Monthly Mr. Proctor

In No. Three of the Popular Science Monthly Mr. Proctor publishes the results of recent investigation. The luminosity of Jupiter is so great that his satellites appear like dark bodies when they pass across his disc. When Mr. Davis dictated the "Revelations," the self-luminous peculiarity of the large planets was not suspected. It is nonsense to regard his description of facts as a coincidence without a cause. Yet I do not suspect there is anything transcending the normal appropriation of intelligence in Mr. Davists accusation. expression of intelligence in Mr. Davis's revelations. No claim of supernatural intervention is set up, nor is the possession of exceptional faculties assumed. Nature and law include all that has been given to the world through this chanclude all that has been given to the world through this channel. But here is suggested powers and agencies in the mortal and immortal realms which have escaped the cognizance of scientists and theologians. Human nature is continually breaking out in unexpected places and giving us new surprises. Spiritualism embraces a factor which so sensibly qualifies the problem of life and being, that we must recognize if if we would avoid citiating our results. nize it if we would avoid vitiating our results.

E. WHIPPLE

#### Banner Contents.

The Board of the pro-residence of the second of the second

First Page: Poem-"The Medium, or Six Scances," Pirit Pape: Form—"The Mentania of Seconds of Alexander M'Lachlant: "Letters of Travel," by J.-M. Peebles; "Is Spiritualisma scheneer." Second of Physical Manifestations: Materializations." by Mary L. Jewett, M. D.; "John Fiint's Dream," by John Adams, M. A.; "A Correction Resincarnation Matne, General Hospital Fah - Gambling;" = Rotolong the Induans.;" Third: Origin and Progress of the Movement for the Recognition of the Christian God, Jeses Christ and Bible in the United States Constitution, " by W. F. Jamieson; "Consistency a Jewel, "by Mrs. Emma Taylor: Banner Correspondence, "Prediction of A. J., Davis Verified," by E. Whippie. Fourth and Fifth: Miscelianeous collocials, items, etc., etc., Soith: Missage Dipartment: Pretry per The Angels' Love," by Wittiam Brunton, and "Mothet's Day," by Ceellia Devyr; "Magnetism?" "Our Own Pablications?" List of Spirimalist Meetings; Octuarles; Prospectus, Seconth: Book and other advertisements, Eighth: "Pearls;" Western Correspondence, by Warren Chase and Cephas B. Lynn; "The Bescher-Tilton Scandal," etc.

In quoting from the BANNER OF LIGHT, care should a taken to also normal between editorial articles and the ree thought; but we cannot uncertake noticely sin-shades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, JULY 5, 1873.

Office 14 Hanover Street, Up Stairs.

AGENTS PORTHE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST

> COLBY & RICH, (Late Win, White & Co.,) PUBLISHERS AND PROPRIETORS.

LUTHER COLBY EDITOR BUSINESS MANAGER

Letters and communications appertaining to the ditorial Department of this paper should be addressed to CTHER COLARY, and all BUSINESS LETTERS to "SISAAC RICH, BANNER OF TROUT PUBLISHING HOUSE, BOS-MASS, MASS,"

#### Legal Strangulation.

There is no denying that there are more murders to day, in the face of the law of capital punishment, than there ever were before. Then by what sort of reasoning can it be shown that the death penalty is as efficacions in preventing murder as its defenders chim? We are to judge a statute, as we do everything else, by its visible fruits; if it bears bitter fruit, it is to be hewn down and east away; if it bears no fruit at all why should it longer cumber the ground of the statute book? Though the reasons for the growing opposition to hanging cannot be given with anything like the force with which they are felt, it does not follow that they do not deserve to be seriously heeded by legislators. Public sentiment, on a humanitarian question like this, isnot likely to voice itself as a law can do. It is will necessarily confront the old-time difficulty stlent because so sympathetic. And it grounds of sewing new cloth upon an old garment-of Itself on the drepest instincts of humanity, one pouring new wine into old bottles. The highest of which constantly proclaims that the mysterious and sacred principle of life, which man cannot give, man has no right whatever to take away. There is no formula of reasoning upon a conviction or a belief like that. It is an element of the human heart. It is a sentiment that vibrates to every touch of humanity. No criminal is so criminal as to be able to effect its eradica.

What makes it plain that the old Mosaic "eye for an eye, and tooth for a tooth " doctrine is not to stand among the statutes of a professed Christian civilization, is the irresistible fact which may be observed by every one who chooses, that in spite of the lond clamors of assumed justice, in from the Scriptures, and in spite of the unbroken small voice of humanity is nowhere suppressed or wholly silenced, but its soft and winning syllables are heard as distinctly as ever after the whirlwind of revengeful and timid shouts has for its views of protection, punishment and reciety has taken counsel of its fears, just as the 1

The very statistics of the matter will convince legislators, in time, that it is not the thing to the little Day-Book out of its wits. It flies round hang one man by the neck in order to stop the in its issue of June 21st, like a hen with her head rest from doing as he has done. For murders, cut off. Instead of denying outright what we actually grow more plentiful, instead of dimin- quoted it as saying, it quibbles upon a wholly ishing; and sensible law makers are bound to unimportant phrase used in our comments, calls study the results, in order to make up a sound us the "Banner of Darkness," says it is no Spiropinion. When a certain law produces just the itualist, and in general goes into those minuter opposite effect from the one intended, it has got hysteries known as "conniption fits." It seeks to be abandoned, especially if it is one that puts to prove prevarication upon us for saying that so priceless a gift as human life at stake. That it was to deal with the spiritual investigations is the practical and plain sense of it. Besides "editorially," and wants the public to understand this, the power of money to secure eventual ac that no heavier talent on that sheet goes into quittal is not without its deep impression on the the investigations than the "reportorial," or popular mind. If this is indeed stern and rigid justice that is demanded in urging the retention | understand that this is not the editorial force, | provision does not apply. United States courts of the death penalty, what reason in permitting after all? There certainly is nothing in the style have jurisdiction in cases of violation of the law it, under any conceivable circumstances, to be or intellectual force of the editorial columns of tice altogether, nor divine equity, nor anything like it, that lies at the foundation of gallows punishment. If it were, there would be no such at the desk of the Day-Book investigates. The scandalous escapes from its inflexible law as we fact stands out just as prominent, that the Daywitness every week in some fart of the country, Book managers have found it worth their while and particularly in our larger exies. And then, at last to pay a little attention to a matter which again, the pretended moral effect of hanging for they see is rapidly assuming such proportions in murder is entirely mullified by putting such in- social and religious opinion and belief. It is of tervals of time between the act of crime and the no sort of consequence whether the Day Book itact of punishment. The community often for- self subscribes its faith in the well-authenticated gets the one, and therefore fails to understand phenomena and widely accepted philosophy of the significance of the other. And in this way Spiritualism, if it finally consents, even from the cause of the gallows is losing ground continually, and we confidently expect, in a brief time, the truth, it is doing-good without knowing or to see its abolition as an instrument either of intending it. punishment or revenge.

## Mrs. Ada Hoyt Foye.

The celebrated test medium, though in independaent circumstances, has recommenced public ser- awake and in earnest in this State: vice in the cause of Spiritualism at San Francisco, Cal., being impelled by an interior call too strong to be resisted to thus cooperate with her spirit helpers in their work for humanity's good.

A correspondent writing from Fort Wayne, Ind., June 25, says: "Charles II, Read and Miss Ida Hart have just finished successful séances here, and gone West through the Valley of the Wabash. They caused considerable excitement

#### Revising the Bible.

was revisited a second parameter section (in

The uneasiness manifested about the text of the Scriptures runs a parallel course with that which is developed in the conduct of the churches. It is evident on all sides that something is the matter. For one reason and another, the doctrines do not seem to have any vitality in them. and the churches inevitably fall away. It has been laid to infidelity, and it has been laid to science; but it might about as well be laid to the people themselves, and have done with it. Why preached at them with such perseverance? There must surely be a good reason for it, and it behooves those chiefly anxious for it to institute a searching quest for it. They turn to the Bible, and think its text is faulty and needs revision; as if, being the Word of God, its truths were not from eternity to eternity, and they were capable of tinkering and patching them so as to make them more effective upon the human mind. Mr. Beecher shows his uneasiness, and Mr. Murray his, while each would fain cover up what chiefly troubles him. The "religious" papers become sufficiently secular and partisan to stop and discuss the situation, speculating likewise upon the chances. But they all miss the true point of the "the "flying hours" much after the usual fashion, terpretation of it. The fountain of divine truth is ever pure, but the vessels used to bring away its waters may become befouled and useless, The churches are finding out to their sorrow

what the Bible itself teaches them—that "the letter killeth." They have gone on worshiping the letter with little or no regard to the spirit, until they are become as hidebound in object. worship as the Romanists whom they assail. Protestantism has become a mere shell of a dogma, and it is defended and worshiped as such when the spirit has notoriously departed. The world needs not perhaps a new faith, but a better and broader belief. The ecclesiastics may get together and work over the Bible in an idolatrous spirit, but there their work is destined to end. It will refuse to yield fruit because of its lack of life. The proposed work of revision originated in Canterbury, England, in 1870, and it has been divided into two parts, each of which is given to acute and able scholars of different denominations. Two corresponding companies of biblical scholars are co-working with the English parties. Oney in each country takes the Old Testament. and one the New. The idea is to make as perfect a revision of the text as possible, and then to submit it to the acceptance of all English-speaking peoples. The Springfield Republican remarks of this new effort of the theologians, that "They possible results of biblical interpretation into English will probably never be reached, until the thoughts of the original Scriptures are thought out anew into unexceptionable English. Whatever difference of opinion, however, there may be on this point, there can be none whatever on this other, namely, that the word of God deserves the very cleanest and the very best dress in which it can be clothed."

#### The Crusty Day-Book.

The weekly journal of that name in New York proposed to go editorially into an exposition of Spiritualism, supposing it had suddenly stumbled on something that nobody else knew anyspite of the theories and precepts so freely drawn thing about, and expecting to make a sensation and some money. It gave public notice, with a practice of governments everywhere, this still, great flourish, that it was going to present a series of the detailed results of its "investigations." It amounced that it would publish "the results of an interview with 'Foster, the celebrated Spiritualistic seer,' which was obtained by a passed by, calling society up to higher ground member of the editorial corps of this journal," form, and suggesting to it that it will secure far seriousness that its readers would find "subject by the Procureur du Roi, of the District, who better guarantees of safety and order by putting for deep meditation "in these promised results alone has access to them, he can at once proceed its machinery in harmony with the higher and of its investigation. And it put on the bolder to inquire into all wrongs and abuses, with a pobler elements of human mature. Hitherto so | face to do all this, by informing its readers that | view to rectifying them. Their complaints are "Scribner's for June has devoted several pages ecclesiastics have kept it under by playing upon to the discussion of the principle." It assured chance for tyranny, which, in this country, is its superstitious alarm concerning death and the its readers that they would "be astounded at the calculated with an infernal certainty to drive great hereafter. But as the light from other facts disclosed in the next week's article, and spheres penetrates more and more into the minds their astonishment will increase when perusing motive and purpose inserged the management of men, and, the diviner influences should be no objection to steadily descend to create better views of man's with the observation on Spiritualism, that "it is introducing a simple device like this, and making relationship to man, both in the body and out, something clothed with marvelous power, whatthe general sentiment is visibly changing on this ever it is: "We alluded to this programme of subject of punishment for taking human life, and the Day-Book with satisfaction, as showing that plan, "In the United States, for a patient wrongit will soon organize itself firmly in opinion and the secular press were finding it for their interest fully confined in a private lunatic asylum there to notice Spiritualism.

> That simple allusion appears to have frightened "man about town." But how is the public to position. But it is of the slightest possible importance whether a "man about town," or a man sordid motives, to help in the work of spreading

## Spiritualism in Baltimore, Md.

It will be seen by the subjoined notice, that the believers in the Spiritual Philosophy are THE HARMONIAL SPIRITUALIST SOCIETY holds meetings in Lyceum Hall, No. 92 West Baltimore street. Levi Weaver, President; Daniel C. Strat-

ton, Vice President: Samuel T. Ewing, Secretary: George Broom, Treasurer.
Children's Progressive Lyceum, No. 1, meets every Sunday morning at nine o'clock. Levi, Weaver, Conductor; Miss Annie McClellan, Guardian : Preston Mathiot, Librarian ; George Broom, Musical Director.

Mr. Parker clearly defines his views upon the free love question on the sixth page.

#### Silver Lake-Island Grove.

On Thursday, June 26th, the first Spiritualist picnic of the season occurred, under management of Dr. H. F. Gardner, of Boston∠At about 9 o'clock A. M. a goodly company of pleasureseekers took the cars at the Old Colony Railroad dépôt, and reached in due season the new grounds at Silver Lake, which have been purchased and are to be at once fitted up by the corporation for the accommodation of pienics, camp-meetings, etc., etc. Here it was found that by some misunare the people so indifferent to the doctrines derstanding of the parties holding the papers, no deed had been given the railroad company unti that very morning, and consequently nothing whatever had been accomplished toward clearing off an avenue one hundred feet wide, which is planned to stretch from the track through the woods. The people made a pilgrimage, under the best circumstances which remained, to the shores of the lake, where they found a splendid sheet of water over seven miles in circumference, and were treated to a view of Nature unadorned by

Back to Abington-the old ground at Island Pond Grove-the party then journeyed for dinner; after which the dancers proceeded to chase trouble, after all." It is not the text, but their in and those desirous of hearing speeches assembled at the platform, Drs. A. H. Richardson and H. F. Gardner made some practical remarks concerning the mistake of the morning, and the intentions of the railroad company concerning improvements on the grounds, during which it was stated that a speakers' stand was to be erected one hundred feet long by eighty feet wide, and furnished with plank seats with backs, similar to those at Martha's Vineyard, said building being able to accommodate from twenty-five hundred to three thousand people: that an eating-house eighty by fifty feet would be erected, somewhat like the one at Abington, but much larger; that a dancing board one hundred feet in length, and width to correspond, with a ladies' retiring room at the end, would be prepared, together with bath-houses at the pond, wells for water, and all the appurtenances necessary for a well regulated camp; the same were expected to be completed before the convening of the Spiritualist Camp-Meeting, which was announced to take place on Tuesday, Aug. 5th, instead of Monday, 4th, as before advertised.

I. P. Greenleaf, C. Fannie Allyn, Dr. Gardner and others, then addressed the people on the necessity of liberal organization for self-protection, etc. All the speakers during the afternoon referred in their remarks with terms of high commendation to the Banner of Light, and urged those present and the Spiritualist public generally to give it their aid as a faithful exponent of the cause, for which we gratefully tender our thanks. At the usual hour of 6 P.M. the trains from Plymouth and Boston bore the crowd homeward in opposite directions, and another pleasant day was added to the record of the Doctor's plenics.

#### A Sane Suggestion.

In describing, some months since, the family system of management for the mildly insane which has been adopted as an experiment at the Worcester State Asylum, we remarked that that as well as several other humane and efficient ideas, was-borrowed from Belgium, where an entire town, or city, is devoted to the care of the insane, in the different stages of their malady, and they form a Jarge element in the population, going about as unrestrained as those considered perfectly sane. We have now to mention a very simple check which is provided in the Belgium asylums, upon any tendency of the keepers to abuse their authority: It is to provide securely locked letter-boxes for every asylum in the kingdom, both public and private, so that the inmates can at all times drop letters into viz, the Day-Book. It announced with assumed them. And when their communications are read considered at once, and thus there is no such persons, insane at last. Now if only a proper existing abuses impossible. The New York Sun, however, says of the adoption of the Belgian s but little opportunity for redress if his board bill is regularly paid."

#### The Act to Prevent Cruelty to Ani mals in Transit.

The State Department has promulgated, for the information of all concerned, the act of Congress to prevent cruelty to animals while transported by railroads or other means of transportation in the United States. The act does not take effect till October, after which all railroad companies are prohibited from keeping animals in continuous confinement for more than twenty eight hours without unloading for five hours and properly feeding and watering them. If they are supplied on the cars with food and water this and fines not exceeding \$500 are provided for bought off? People conclude that it is not just the Day-Book to contradict so charitable a supteach case. We hope the law will be enforced in every case.

#### American Association of Spiritual ists.

In accordance with the call, as published in the Banner of Light of June 21st, the Board of Trustees of this Association met at 48 Broad street, New York City, on Wednesday, June 25th. The principal business before the meeting was the question as to where the Tenth Annual Convention should be held. Four of the five mem bers present favored Chicago; the remaining one, New York. New York is, in our opinion, the proper place to hold the next National Conven-

## Letters of Travel.

On our first page may be found No. Eight of the series of Bro. Peebles's interesting letters of travel in foreign lands. Mr. Peebles informs us that he has passed through another fearful persecution (the first in Melbourne) in Dunedin, New Zealand-and adds: "But we must all suffer more or less. I do hope that God and the good angels will long preserve you to go on with your good work." Mr. P. will visit China, India and Egypt.

Read the article on our third page, enti-

#### Mrs. Mary M. Hardy.

The manifestations now taking place at the residence of this celebrated medium, 4 Concord square, Boston, such as the materialization of spirit-hands, slate writing, etc., etc., are of a striking character, and calculated to produce much interest in the minds of those who are witnesses thereto. On the evening of Friday, June 27th, it was the privilege of our reporter to form one of a small circle at her house. After the phenomenon of shutting off the gas at the burner, in the parlors and the hall-which has been fully lescribed in a previous report—had been repeat ed several times by "Aaron," the spirit who is represented as presiding over the physical phase of her mediumship, the company took seats at a black walnut extension table, in the basement, and received messages written on the slate a la Dr. Slade, but in this instance the spirits finding their own pencils. The messages were mostly of a private character, and interesting as tests to those present, rather than to the general public. All the writings were recognized as conveying facts to those to whom they were addressed.

Then came the most surprising portion of the scance. The people were formed in a semi-circle at the end of the table nearest the street. The table was then arranged so as to leave a narrow aperture between the boards in its centre, and over this aperture was placed a small box covered on three sides and at the top with cloth to exclude the light 4the bottom and the side next the people beng left open. Cloth was also disposed on both sides of the aperture which extended beyond the box, also beneath that half of the table which was furthest removed from those in attendance, to insure darkness. The room was then made dark for a few moments, fill the raps directed a small degree of light. Directly the materializations began, and all present were able to see hands of various sizes displayed at the aperture in the side of the box left open for the purpose. Conspicuous among them were the hands of little children; Aaron" also exhibited a black hand of considerable dimensions. The sitting was pleasant in the extreme to those present, and ended with a general perfuming of handkerchiefs, which were placed at the aperture by their owners, drawn down by the hands into the darkness beneath the table and returned, wet with some substance of an odor identical with Cologne. These materializations have recently occurred in the presence of Mrs. Hardy at the residences of others where she has gone upon invitation, and have uniformly created the most profound wonder and astonishment. The development of the medium in this new phase is rapid, and promises much for the

#### Spiritualism in Washington, D. C.

No. 1, Vol. 1, of "The Comet," a new liberal weekly, established in this city by John M. F. Hough, assisted by A. K. Weaver and J. W. Mitchell, has come to hand. The paper announces its objects to be " to promote harmony, advance the interest and advocate the 'Cause of Pro-

This initial number contains, among other things, an interesting letter from our friend, John Mayhew, and the following notices which prove that Spiritualism is alive as to its literary, elocutionary and phenomenal phases at the national capital:

"The First Society of Progressive Spiritualists have engaged the new and beautiful hall, No. 1108 E street, between Eleventh and Twelfth, where they hold their regular Sunday meeting at 11 A. M. This beautiful and convenient half will be rented for all suitable purposes. Apply to Dr. Mayhew, 1527 Fifth street, N. W., or to Mr. Williams, 407 Seventh street, N. W.''

"The First Society of Progressive Spiritualists in accordance with the requirements of Article of the Constitution, held its annual meeting on Tuesday evening, June 3, and the following of ficers were chosen: President, Dr. John Mayhew Vice Rresident, F. Burlingame; Secretary, O. R Whiting—which constitute the Executive Board; together with A. N. Meeker, Treasurer, and C. Hosmer, Chairman of the Finance Committee, which constitute the Board of Trustees."

We wish this new paper every success in its voyagings upon the hazardous sea of periodical

A correspondent writing from Witshington, June 24th, says that as the only resident public medium in the city is about to seek a rest from her arduous labors, there will be a fine field offered for some reliable person to take her place during the months of July and August. Any medium desirous of making the journey can address for particulars Dr. John Mayhew, as above. The entertainment given by the Spiritualists at the inauguration of their new hall (we are informed by the same correspondent) was fine and well attended, in spite of the warm weather.

## Spiritualist Picnic at Lake Walden.

By reference to announcement in another part of this issue, it will be seen that Messrs. Richardson and Dodge will commence the season at this favorite resort by a picnic on Wednesday, July 16th. The high reputation of these popular gatherings is already established, and the beautiful grounds need no word of recommendation. Those desiring a good time should attend.

By the way certain people in our ranks criticise the Banner, it would be presumed that they owned us body and soul. But such is not the fact. We endeavor-as we have since the first number was issued-to make a readable journal to carry out to the best of our ability the original design of the Banner, namely, to make it a first class Spiritualist paper as well as a desirable family paper. Carping critics, notwithstanding, are continually throwing out innuendoes-on the one hand, that we are too radical; on the other, that we are too conservative—and yet they all admit that the paper is "smart." Well, gentlemen, we shall edit our own paper in our own way, as heretofore, trusting that we shall have justice done us after we have passed "over the river," if we do not here.

Rev. Wm. R. Alger preached his farewell discourse to his Society in Music Hall, this city, last Sunday forenoon, to an audience of two thousand. It was the close of Mr. Alger's five years' engagement. Mr. Alger is engaged in a broader field, and will lecture free in various parts of the country. A talented liberal and outspoken preacher, he will do a vast amount of good in enlightening minds now groping in spiritual darkness.

We understand that a new instrument-has recently been invented by a gentleman of Boston. for the purpose of testing mediumship. We hope to give our readers a full description of it at an early day. Several prominent Spiritualists of tled "Prediction of A. J. Davis Verified," con- this city have examined it, and pronounced it to cerning the discovery of a ninth planet in the bea valuable auxiliary in proof of spirit comsolar system, from the pen of Prof. E. Whipple. | munion. It is on exhibition in Chambers street.

#### Dr. George Sexton-English Items.

The London Medium and Daybreak of June 13th, gives an extended report (six columns) of an address, reciting the manner and causes of this gentleman's conversion to a belief in the spiritual philosophy and phenomena-the same being delivered in Cavendish Rooms, Mortimer street, on Sunday evening, June 8th. The place of meeting is spoken of as being crowded, and the oration as being productive of marked effect upon the listeners.

The same journal gives publicity to the follow-

"The Psychological Society of Liverpool wish to make public as far as they can this announce-ment—that on the 5th, 6th and 7th of August, will be held the Annual National Conference of Spiritualists in the above-named town, the basis of which will be a broad free and open platform, where every grade of thought and opinion may be represented, whether of the Scientist, Religionist or Free-Thinker-all can meet upon the ground of universal brotherhood and fraternity. The open door will be wide to admit all who wish to make search of the truths of Spiritualism. It will recognize no head, but look upon all men as equal, and co-workers in the great field of truth, asking all true and carnest laborers to come and assist in carrying on this great and noble work of man's universal redemption. The Psychological Society of Liverpool wish also all true and earn-est investigators to sacrifice their own interests for a time and unite to carry out the end in view, programme of which will be laid before the

tee appointed for that purpose. Јонн Снарман, Пой. Sec. The Morning Star, for March 17th, published at Dunedin, New Zealand, devotes some three columns to an article headed "Dr. Dunn and the Clergy," in which this well-known magnetic healer makes use of the rostrum to treat the mental ills of the people by a searching review of the lectures on Spiritualism recently delivered there by the Right Rev. Bishop Nevill, Dr. Copland and the Rev. A. Reid.

ublic in due time by the secretary and commit-

#### Meeting of the Friends of the Indian.

An enthusiastic gathering took place at Cooper Union, New York City, on the evening of June 30th, under the auspices of the Indian Aid Society, at which D. W. Kilbourne of Iowa presided. Resolutions were adopted endorsing the President's peace policy, and also a memorial advocating the protection of the Indians on reservations and their education. Addresses were made by Father Beeson, D. W. Kilbourne, Rev. W. W. Williams of the New York Presbytery, and E. R. Swackhammer, setting forth that Indian wars generally resulted from the cupidity of agents and wholesale swindling by contractors. Committees were appointed to present a memorial tothe President and carry on the work of the society.

#### Passed On.

Mrs. Sarah A. Floyd, the well-known medium, who has so long labored gratuitously as a speaker at John A. Andrew Hall, Boston, has just been called to meet with a severe affliction in the decease of her only daughter Mabel, who left the physical at the residence of her mother, corner Washington and Ashmount streets (16th ward). Boston, on June 28th, after an earthly sojourn of 12 years, 9 months and 6 days. Our deepest sympathies go out to our sister in this trial hour.

#### Worth 85!

We will send through the mail, for THREE DOL-LARS, "The Orphans' Rescue," a steel plate engraving, copied from a splendid oil painting by Prof. John. This picture, replete with the lessons of the Spiritual Philosophy, should adorn the homes of all who treasure liberal thought as expressed in art as well as words.

## A Sterling Book.

A new edition is announced on our fifth page of a volume which is worthy the most extended perusal. It is entitled "Powell on Man," and aims, in various divisions, to give a treatise upon the race, intellectually, morally and socially conale by Colby & Rich, 14 Hanover sidered. For street, Boston, Mass.

## Brooklyn Lyceum.

By reference to another column it will-be-seen. that the Progressive Lyceum of Brooklyn, N. Y., will inaugurate its pienic season by a social gathering at Boulevard Grove, corner Debevoise and Morrell streets, near Broadway, on Tuesday afternoon and evening, July 8th. A good time may be expected. .

## D. D. Lum, the Spiritualist Judas.

Dyer D. Lum, for years one of our correspondents-a believer in Spiritualism-a medium himself - has lately written a book entitled The 'Spiritual" Delusion. In a future number of this paper we shall critically review Mr. Lum's

## Echo Grove, Lynn.

Don't forget the picnic of the Children's Progressive Lyceum No. 1, of Boston, to be held at this popular resort on Tuesday, July 8th.

In order to complete our files, we are in need of Vols. 3, 4, 7, 8, 16 and 23. Any of our patrons having odd numbers of the same, or complete volumes which they may be willing to spare, will confer a great favor by forwarding them to our address.

Read the advertisement on our fifth page

headed "Information Wanted," regarding "a sliding plate holder," for the photographic camera; which call is issued by J. H. Tompkins, photographer, Grand Rapids, Mich. Reader, bear in mind that the Cape Cod

Camp Meeting convenes at Nickerson Grove,. Harwich, July 25th. See particulars in the advertising columns.

ACKNOWLEDGMENTS .- We have received from the pubsher-J. Burns, of London-in pamphlet form, an oraion by Dr. Sexton, delivered in the Cavendish Rooms, ondon, May 18th, entitled "THE CLAIMS OF MODERN SPIRITUALISM UPON PUBLIC ATTENTION." epublish it in the Banner next week.

We have also received from the same—source a pamphlet,

title-paged as follows: "CLAIRYOYANT TRAVELS IN HADES," which would hardly do to print in this meridian, lthough we have no doubt of the truth of the statements contained within its pages. We may make extracts, howver, when our time permits.

The Shah of Persia has a live fowl killed in his bedroom every morning, because he is not allowed to sleep in any room where animal blood has not been shed. He wanted o have sheep thus slain in his apartments while at Berlin, as a sacrifice, but was induced to let the operation be performed in the kitchen. The magnificent apartments vided for him at Berlin will have to be completely refitted, owing to the Oriental practices indulged in by him.

I. E. Mahan, a newly-developed trance speaker, wishes to receive calls to lecture. He will lecture on given subjects if o' a progressive nature. Terms within the reach of all. All calls should be addressed to him, care M. F. Colton, Charlestown, Portage County, Ohio.

#### · Cornell University.

EDITOR BANNER OF LIGHT-Having just attended the commencement exercises of the Cornell University at Ithaca, N. Y., I think it my duty to call the attention of the liberal and progressive minds of this country to an institution in which they should be interested.

Cornell University is probably destined to be the foremost educational institution of this country. Its magnificent endowment of nine hundred and ninety thousand acres of land from the Federal Government, managed by the providential energy of Mr. Cornell, will probably realize several millions. Mr. Cornell himself has given half a million in the first instance, and continued giving since, and his example has been followed by McGraw, Sibley, Sage, and others. Two imposing edifices are already on the grounds, and others are being erected. The University grounds are on a commanding height, overlooking the village of Ithaca and Cayuga Lake—a site of remarkable beauty and salubrity, in the midst of a great variety of remarkable scenery. Taghanie Falls, within ten miles, are higher than Niagara, and Fall Creek, running close by the University buildings, through a deep and picturesque gorge, presents a remarkable series of cataracts, while Cascadilla, on the other side, hides in a deep gorge beneath its inaccessible overhanging cliff.

But these charming scenes are of little importance in comparison with the liberal and progressive spirit of the University. Founded by Mr. Cornell—who rose from the humble position of a laborer at one dollar and twenty-five cents per day-his aim being to establish an institution in which "any person can find instruction in any study," as is now expressed in the motto of the University, it offers to the student the privilege of learning just what he needs for success in life, instead of being forced through the fixed routine of classical, mathematical and metaphysical studies which have rendered universities heretofore of so little utility for the diffusion of useful knowledge or encouragement of free and vigorous thought. We find, accordingly, in a class of five hundred and thirty-seven students but thirty-four have taken the course in arts, which corresponds to the usual collegiate course of other institutions, the five hundred giving their attention, according to their own wishes, to courses in the various sciences, mechanic arts, agriculture, engineering and literature.

For admission to these courses of instruction

from more than forty able professors, with a splendid library and abundant apparatus, the fees are fifteen dollars a term or forty-five per annum. Yet as the University agrees to admit one student every year from each assembly district, free of charge, the student being selected by competitive examination, this arrangement, if fully carried out in every district, would keep a body of about five hundred students continually on hand, distinguished by intellectual merit and attending free of expenses. Among such a body of students we may expect aptness and proficiency in study, and a remarkable freedom from the dissipation, extravagance and demoralization so common in several older institutions. In addition to these guarantees of a high moral tone, we have the beneficent influence of joint education of the sexes. Women have the same privileges here as the men; and in the present graduating class, Miss Eastman, of Worcester, Mass., not only received her diploma, but was honored as the first scholar in the class of Physiology. President White presented her diploma with particular pleasure; and in complimenting the class upon their admirable deportment, mentioned female influence as one of its causes. There fire few men who can express-a liberal thought with the pointed vigor and easy grace which marks the utterance of President White.

In the commencement exercises of to-day, I was struck with the remarkable vigor of thought and liberality of sentiment displayed by the gradadvocating the rights of humanity the emancipation of mind from time-worn creeds, the equality of woman, the brotherhood of nations, and the honor due to the world's reformatory leaders. The prize oration was an eloquent exposition of the theme that the dream of one age was the science of the next. In this oration, by Mr. G. H. Phelps, of Green Lake, Wis., the superiority of philosophy over mere skeptical physical science, and the power of the divine intuitions of the human soul to reveal the mysteries of Nature, were eloquently expressed.

Around such an institution as Cornell University the liberal thinkers of our country should rally, to sustain and forward the movement that will bring the power of university education to aid the progress of free thought, unfettered science, liberal philosophy and the brotherhood of mankind. Here the liberal young men of our country will find themselves in a congenial atmosphere, and may contribute, by their presence, to swell the flood and guide the course of the stream that is sweeping onward to mental freedom.

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Ithaca, N. Y., June 26th, 1873. J. R. B.

## Physical Manifestations.

MR. EDITOR-At our regular sitting, last Friday eve, with Mr. Wm. Brunton, the lecturer, and his estimable wife, Mrs. Ditson and myself. were again blessed, as were the others, with the touch of spirit-hands. Mrs. B.'s earrings were removed as usual without her knowing it; Mrs. D.'s breastpin was taken out and fastened in the lapel of my coat; our little table was taken apart and carried off over our heads, out of our reach; but the most pleasing feature of our séance was the distribution of natural flowers from a vase on a table near by. The rich fresh roses that had been culled from my garden especially for the spirit's pleasure, were, by a mental request, thrown into the laps of each one of us, and we were all then sprinkled with water. Flowers were again distributed by spirit-hands, and water was subsequently repeatedly sprinkled in our ancy in tremulous faith and hope.

G. L. Ditson, M. D. Albany, N. Y., June 29, 1873.

Any one going up Seventh street and dropping in to see our friend, Richard Roberts, (No. 1026,) for the first time will be sure to call again, for he has that peculiar knack of pleasing every one, which very few possess. His store is stocked one, which very few possess. His store is stocked with books and stationery of all kinds. He has for sale the Banner of Light, Religio-Philosophical Journal, and all the Spiritual and Reform books published by Colby & Rich, (late William White & Co.,) Boston, Mass., besides all the daily and weekly papers. The Weekly Comet can always be had there.— Washington (D. C.) Weekly Comet.

BRITTAN'S JOURNAL of Spirituals, source, Literature, art and inspiration. Published in New York. Price 20 cents. The Religio-Philosophic and Intelligence. Published in London. Price 25 cents and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence. Published in Chicago, III. Price 36 cents. The Religio-Philosophic and Intelligence and Inte

#### ALL SORTS OF PARAGRAPHS.

BRIEF SERMON, -As the water that parteth from the mountains kisseth, in its way to the ocean, every field that bordereth the rivers; as it tarrieth not in any place; even so fortune visiteth the sons of men. Her motion is incessant; she will not stay; she is unstable as the winds; how then, wilt thou hold her? When she kisseth thee, thou ar blessed; but behold! as thou turnest to thank her, she is gone unto another,

A somewhat striking illustration of religious philosophy occurred in Japan not long ago. Mr. Ikawaga, who had been visiting this country, returned to his home an invalid, and shortly afterward died. Just before his death he begged his mother to put into his grave the Bible and the Rook of Confucius, "I believe," he said, the truth is the same in both."

HENRY WARD BEECHER ON PATIENCE. Brethren, h patient. Do the will of God. Aim high, work hard, and then have patience. By-and-bye the reward will com-If you have to wait till you get it in heaven, it will be there. No man sha'l do anything in this world and los his reward. First or last it shall come to harvest,

WANTED AT THIS OFFICE, "The post-office address of Thos, Riclimond, Esq., author of the book entitled, "" God Dealing with Slavery."

Mr. Whitty, proprietor of the Liverpool Dally Post, and the "father" of the penny press, of England, died at his hom on June 10th.

Charity is not a railway that runs on theological fines. but a heart with wings; full of innate sympathies, recogulzing and appreclating all classes of needs.

A girls' school for type-setting has been opened in Vien

The discovery has been made of something worse than hydrephebla. A young father writes that, terrible as is that malady, it isn't half so bad as a hot night down in Jorsey, with a battallion of mosquitees and a teething baby.

- New York Commercial Advertiser. on buzzing about their ears these hot nights.

We still send the Banner free to the poor, and desire to continue the plan adopted when we were in more prosper-ous circumstances; but we shall be obliged to curtail the list unless those able to do so aid us in this particular. The xpenses of printing are enormous.

Minnehaha Falls are to be sold to meet a mortgage. I'n ler this grievous turn in their fortunes their name will be hanged to Minneboohoo,

Digby desires to ascertain if the Cats-kill Mountain House serves up felines! Muste by a brass band is announced as a Sunday attraction in one of the churches at Newport, R. 1. - Boston Journal.

This is nothing new. There are a great number of brass bands. In "the churches." "Common sense will drum them out, we hope, one of these days.

tinence, of J. B. Hersey, who halfs from *Thorn*-ville. The Item You refer to, Bro. IK, had only a local application, s your powder was wasted in vain. A Review of our foreign Spiritualistic exchanges, by Dr

THORNY .- We admire the impudence, not to say imper-

Ditson, has been received, and will appear in the nex number of the Banner. Père Hyacinthe is said to be "unhappy." Was it be

cause he lately married?

A father in Kentucky named his first-born "Alpha," but has not had a chance to finish up his idea until recent-ly. The sixteenth orderling, to just born, he has named Omega !"

THE HEIGHT OF ABSURDITY - Fining Mrs. Susan B. Anthony \$100 and costs for endeavoring to exercise the right

GOOD-BYE, EXCHANGES-A short farewell.

A correspondent at St. John, N. B., says H. Melville Fay and wife are holding strings there. We have no faith vhatever in these parties, we are sorry to be obliged to say.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON—John A. Andrew Hall—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7½ c. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lycetim, No. 1, which formerly met in Ethot Halt, will hold its sessions at this place, corner Chauney and Essex streets, every Sunday, at 10½ o'clock, M. T. Dole, Sue y.

Temple Hall, is Baylston street.—Every Sunday: Morning, free circle; afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lyconin meets overy Sunday at 1 p. M.

Test Circles are held at Nassau Hall, corner Washington

wery, Sunday at 14. M.

Test Chroles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch and others, mediums. Seats free.

CHARLESTOWN.—Evening Star Hall:—On Sunday evening, June 22d, the series of conferences carried on successfully during the past fall, win-ter and spring, under direction of C. B. Marsh,

As the result of these lively meetings and the As the result of these lively meetings and the president, and by the hearty and sympathetic reception of every generous result of these lively meetings and the president, and by the hearty and sympathetic reception of every generous result of these lively meetings and the lectures held on Sunday afternoons, an interest in the spiritual cause has been awakened in this sealed letters, at 364 Sixth av., New York. Terms, 55 and four 3-cent stamps. formatory sentiment. I might fill a column with lefty which on the evening of the 22d took practical shape. The major portion of the time on that occasion was spent in the organization of the liberal element for work in the future. After remarks by Dr. A. H. Righardson and others, a Society was formed, bearing the designation of the "United Spiritualists of Charlestown," and the 'United Spiritualists of Charlestown," and the following named persons were appointed to serve as its board of government: J. B. Hatch, President: Mr. — Comstock, Secretary; C. B. Marsh, Treasurer; Dr. A. H. and Mrs. S. S. Richardson, Mr. and Mrs. J. B. Hatch, and G. Gutler, Executive Committee. The new Society will commence its meetings on the first of September next, of which due notice, as to hall, time, at a city will be given hereafter.

etc., etc., will be given hereafter:

Springfield, Ohio, June 24.—Please change the names of officers of the Spiritualists' and Liberalists' Society of this place to read as follows: Mr. J. Olinger, President; John W. Carson, Vice President; Mrs. R. Seibert, Treasurer. Mary A. Henry, Secretary, having been reclect ed, will need no change in name. Progressive Lyceum is suspended until fall, when we hope to start with strength given us by our angel friends, to persevere in the cause of truth and right. We have no regular speakers at pres-ent; have not had since Bro. O. P. Kellogg was here in May, and the only fault we as a society find with him, is this: he would not, or could not, stay longer and preach our glorious Spirit-ualism to the people. Our numbers are few, but we feel strong enough to maintain our ground in all the opposition that the Orthodox Church brings

o bear on us. Will you accept 30 cents in aid of the Public Free Circles, whenever the health of our good sister, Mrs. Conant, will permit them to be resumed? I sincerely hope the good angels will do all in their power for her and all good media. I hope in the future to be able to do more.

Respectfully, Mrs. Mary A. Henry.

The following incident is reported to have taken place a few nights ago at Brünn. Four taken place a few nights ago at Brünn. Four gentlemen were returning home late at night when, on passing the custom-house, they heard a shot fired. They stepped to the watch-house close to the above buildings, and there found a soldier stretched on the ground as if dead, and his gun lying at a little distance. The gentlemen raised an alarm, and had the unfortunate man conveyed to the chief guard-house. On closer examination the man very found to hear faces. These beautiful manifestations, you can well imagine, fully compensate for any previous tedious waiting or sitting in the dark, in expecta ghost coming toward him, and, as it did not stand on being told, he fired on it. The ghost nevertheless still came walking toward him, which filled him with such terror that he fell down in a swoon. - Swiss Times.

#### Spiritual' and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent lunrst, and fifteen cents for every subsequent in-section. NPECIAL NOTICEN. – Forty cents per line, Minion.each insertion. BUSINESS CARDS. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

50° For all Advertisements, printed on the 5th page, 20 cents per line for each insertion. 48 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

#### SPECIAL NOTICES.

Nervous and Sick Headache and Neuralgia.—In almost every instance these diseases are produced by derangement of the digestive organs, and liver disease. Rarely, indeed, would my one suffer from these diseases, if they kept

their bowels regular and digestion good by proper attention to the liver, which is the great gov-ernor of these functions. This can be done by taking Dr. Pierce's Golden Medical Discovery, with small daily doses of his Pleasant Purgative Pellets; they mistablish the action of the liver, thereby purifying and enriching the blood, and effectually removing the cause of those diseases

CHARLES H. FOSTER, Parker House, Boston, July 7th until Aug. 1st. New York Sept. 1st, 19 West 22d st. Start November 1st for Denyer City, Salt Lake City, Sacramento, San Francisco, Australia, &c. &c. Jy5.

J. WM. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents, that he will sail for England the first week in June, accompanied by his Secretary, T. R. Poulterer, and will return early in July. All correspondence must be directed to 101 Dean street, Brooklyn, N. Y., and will receive prompt attention immediately upon return.

Mrs. Nellie M. Flint, Healing and Developing Medium, 61 East Ninth street, New York. Hours from 10 A. M. to 4 P. M. 4w\*-Je14.

Dr. Willis has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday-he will be at Dea. Sargent's, No. 80 Central avenue

SEALED LETTERS ANSWERED by R. W. Flint. 39 Wes! 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jef.—4w\*

A COMPETENT PHYSICIAN.—The best and most dicient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty, years experience as a physician, and cares nine out of every ten of his patients. His office is in the Pa-villon, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS Send \$1,00 and 4 stamps. Address Mrs. M. K. C. Schwarz, Station B, New York. 6w\*.My31

THE WONDERFUL HEALER!-MRS C. M. Morrison. — Within the past year this gelebrated Medium has been developed for Heal-Not a single case has come under the care of her Medical Band but has been cured. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her name, before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL Diseases and quarantee a cutte in every instance where the vital organs necessary to con-tinue life are not already destroyed.

Mrs. Morrison is an unconscious Trance Medium, Chairvoyant and Chairaudient. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom; if EVER, fallen to the history of any person. No disease seems too insidious to remove nor Patients too far gone to be restored.

81,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Scances for materialization SUNDAY and WEDNESDAY Evenings. Post Office Box 1049.

the urinary organs can be cured by the use of the urinary organs can be cured by the use of "HUNT'S REMEDY." Thousands that have been given up by their physicians to die have been speedily cured by the use of Hunt's Remedy. Sent to any address, securely packed, on receipt of one dollar and twenty-five cents (\$1,25). Send for illustrated pamphiet to WILLIAM E. CLARKE, DRUGGIST, and Sole proprietor, No. 28 MARKET SQUARE, PROVIDENCE, R. I. 13w.My31.

DR. SLADE, now located at 413 Fourth avenue. New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Jy5.

## BUSINESS CARDS.

OLIVER SPAFFORD,
The veteran bookseller and publisher, keeps on sale at his store, 33 Franch street, Erle, Pa., hearly all of the most popular Spiritualistic Books of the times.

Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANKER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich (late William White & Co.) RICHARD ROBERTS,

SAN FRANCISCO, CAL,

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At No. 349 Kearney street (up stairs) may be found on
sale the BANNER OF LIGHT, and a general variety of Spirfluid and Reform Books, at Eastern prices. Also,
Adams & Co.'s Golden Pens. Plancheffes, Spence's
Positive and Negative Powders, Orton's AntiTobneco Preparations. Dr. Storer's Nutritive
Compound, etc. Catalogues and Circulars malled free,
23° Remittances in U. S. currency and postage stamps received at par. Address, Herman-Snow, P. O. box 117,
San Francisco, Cal.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, P.A., has been appointed agent for the Banner of Might, and will take orders for all of Colby & High's Cate Whilam White & Co.) Publications. Spiritual and Liberal Books on sale as above; also by DR, J. H. RHODES.

918 Spiling-Garden street, who will self the papers at the Hall corner Broad and Spring Garden streets on Sundays,

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books. Papers and Magazines. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES. He Magle Comb. and Voltake Armor Soles. DR. STORER'S NUTRITIVE COMPOUND. SPENGER'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink. Stationery. &c.

WARREN CHASE & CO.

No. 614 North Fifth street, St. Louis, Mo.

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16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

RICHARDS & CO.,

383 Larimer street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Cobby & Rich (late Wm. White & Co). Also the Banner of Light.

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

Hookselle, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich (late Wm. White & Co). Give him a call.

AUSTRALIAN DEPOT

FOR Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

W. H. TERRY,
No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism. Liberal AND REFORM WORKS, published by Colby & Rich, (late Win, White & Co.,) Boston, U. S., may at all times be found there.

#### AD VERTISEMENTS.

#### SPIRITUALISTS' PICNIC AT LAKE WALDEN, CONCORD.

THE first Grand Pienic of the Spirifualists of Boston, Charlestown Chelsea and vicinity, together with the transfer on Watham, Hudson, Flichburg, etc., will take place at Lake Wadten, Concord, on

Wednesday, July 16th, 1873.

Wednesday, July 10th, 1873.

Able speak its and mediums will be present, and all are coroladly in tred relations.

Analog arrangements have been made for the accommodation of the arge numbers that attend these popular gatherings.

J. Howard Richardson's Band will furnish music, Noextra charge for dameing. Refreshments may be obtained at the Grove at reasonable prices.

Exercises Trains will heave Flichburg bepot at 8:45 x, maxing stops at Charlestown, Sometylle, Cambridge and Wiltham. Other trains will leave at 11, 245 (way) and 235, b, or is omissis above Concord will take regular trains.

Thekers for sale at Depots.

Committee of Arenges ments; Dir. A. B. RICHARDSON.

Thesets for sale at Depots. Committee of Accords ments: Dr. A. R. RICHARDSON barbstown; J. S. Dototta, Challega. The Annual Comp Meeting usually held at this Grove wit this season be head in the beautiful Grove both dering on Silver Lake, Plympton, on Old Colony Railread, commencing Thesiay, August 5th, to continue until Monday, August 18th, Full particulars will be published in due season.

## Cape Cod Camp Meeting Of Spiritualists.

The Annual Spiritualists, Camp Meeting will be held at Nickerson Grove, Harwich, Cape Cod, commencing Priday, July 25th, and picling an Monday, Aug. 4th, Tickets may be obtained at the following reduced lates: From Roston to Harwich and veturn. \$3.60 Medichoro' and return. \$2.15 To be obtained at the Col Colony Depot, Middleboro' and return. \$2.15 Tremont. \$1.70 Wareham. \$1.70 Memment. \$1.70 Memment. \$1.70 Memment. \$1.70 Memment. \$1.70 Memment.

may desire.
Many of the ablest speakers upon the subject of spiritualism, will render the exercises worthy of general attention, and all are invited to participate with us in this social and intel-

t. Committee of Arrangements. DOANE KELLY, Donais Port, OHBERT SMITH, EPHRAM DOANE, JR., T.B. BAKER, R. H. SMALL, W. B. KELLEY, Secretary,

First Grand Picnic OF THE SEASON

OF THE PROGRESSIVE LYCEUM

OF BROOKLYN, T Boulevard Grove, corner of Debevolse and Morrell streets, near Broadway, Brooklyn, E. D., on Tuesday afternoon and evening, July 8th, 1853. Speaking, Singing and Danching, at 30° clock. Musle by McCormick's Band. Tickets 50 cents. Greene Gates Avenue cars from Fulton Ferry, and South Seventh street cars, Williamsburg, stopnear the Grove.

INFORMATION WANTED.

A BOUT a OShiding Plate Holder of the Photographic Camera, for taking two or more impressions at one A Camera, for taking two or measurements of Neientific Photographers, Business Mediums or Neientific Photographers, Business Mediums or Neientific who know anything about the use of such a Plate Roder prior to ISS, will please communicate with the undersigned. Information that can be used will be paid for.

J. H. TOMPKINS, Photographer, July 5, Box 382, Grand Rapids, Mich.

OR, D. C. DENSMORE,
CLAIRVOYANT'AND MAGNETIC PHYSICIAN, has
opened a Healing Institute at less Washington street,
Boston, Mass, where he will demonstrate his remarkable
healing powers in curing all curable diseases, both acute
and chronic, in which he has had the most happy and gratfrying success for the past twenty years.
"Dr. D. treats magnetheally, and gives Medicated Vapor
faths, Also the Gaivanic Battery, the Swedish Movement
Cure, and "Banneheditsin." He feets justified in giving
a hopeful word of cheer to the most despairing invalid.
Pattents at a distance accommodated with hoard at most
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ARCANISTS professional accounts.

BIGANISTS, professional and amateur, desting opportunities for frequent pedal and solo-stop practice at a moderate cost, will learn of something GEO. WOODS CO. Organ Builders. July 5. - 5m Cambridge, Mass.

BLINDNESS AND DEAFNESS CURED, DEAP NESS AND DEAFNESS CURED;
Cataracts removed without surpleat operation, impaired Vision restored, Sore or Weak Eyes from any cause cured. Amanposts, and all diseases of the Eye of Ear-successfully reared. Dropsy in any part of the system cured, and all diseases of the Head and Throat cured. Patients treated by letter; age, sey and leading symptomic required. All letters requiring an answer, must contain 25 cents and initial directs.

37 Bank speed, New York City.

Terms for advice or incidence reasonable.

July 5.

## MRS. JENNIE POTTER.

CLAIRVOYANT, 11 Oak St., three doors from 650 ington St. Hours: 9 A. My 40 9 P. M., Sundays in July 5, -- dw FITS POSITIVELY CURED-The worst case

of longest standing --by using Dr. Hebburd's Cure A free trial bottle sent to all addressing T. H. SAVIRE. Druggist, \$14 Sixth avenue, New York, 13wis-Apr. 12. NOW READY.

## Little Bouquet:

A MONTHLY MAGAZINE

Of Pure Literature and Nobility of Purpose Novel and Practical, calculated to do more toward Sweetening the Cup of Family Care and Trial than all the Bomilies that could be administered, and the unswerving friend of Justice,

Virtue and Truth. S. S. JONES, EDITOR.

T. S. GIVAN, ASSOCIATE EDITOR.

THE LITTLE BOUQUET is a casket of rare beauty and a receptacle for and from which will be imparted the choicest thoughts and the rarest gens of newly developed truths, especially adapted for the infodument of the highest faculties of children and youth of the present age.

Subscriptions received at the BANNER OF LIGHT BOOKSTORE, 4 Hanover street, Boston, Mass,

ATREATISE ON THE

INTELLECTUAL, MORAL AND SOCIAL MAN,

WRITTEN UNDER FORTY CAPTIONS.

WITH AN ESSAY ON MAN.

BY HIRAM POWELL.

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## LITTLE SUSIE;

The New-Year's Gift BY MRS. H. N. GREENE BUTTS, Author of "Vine Cottage Stories," etc. fine story for children, pure in morals and unexceptible in tone.

ionable in tone. Price 20 cents, postage 2 cents. For sale wholesale and retail by COLRY & RICH, (fate Vm. White & Co.) at the BANNER OF LIGHT BOOK, TORE, 14 Hanover street. Boston, Mass.

#### THE FAITHLESS GUARDIAN; OR,

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs. BY J. WILLIAM VAN NAMEE,

Author of "Th the Cups;" "The Unknown;" "Estelle Graham: A Prizestory;" "Woman's Love; y "Pride and Passlons" "Adown the The;" "Deep Waters;" "Guardian Angol," etc.

This is a fine story, and is written in a style that at once scenares the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says: "I have written as I have been impelled to write by influences that I could not reslst." The story is highly instructive as well as entertaining. Price \$4.50, postage 16 cents. For sate wholesale and retail by the publishers, COLRY & RICH, fatte Win, While & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass. cow

## Christianity:

Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.

Price 25 cents; postage 2 cents.
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SOMETHING ENTIRELY NEW.

GREAT NERVINE AND REGULATOR.

A Complete and Reliable Family Medicine, PURELY VEGETABLE.

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THE MAGNETIC AND ELECTRIC POWDERS are highly Magnetized and Electorized. Combining these real elements with medicine, makes them sorely the idealing Power of the my.

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For Chills and Fover, both kinds, are needed, and never

For Chills and Feyer, both kinds are needed, and never

For Chills and Fever, both kinds are needed, and nover all to effect a cine.

Circular, with full directions, sent tree to any address, special directions given, when called tor, fro of charge, ther at other or by letter. Send brief de a ription of symponis and secent stamp for tepty.

Each beyon MAGNATIC and FELL rift Providits constituted application, where there is pain or weathers. It relies remove the pain, and citatic, the system. Agents vanied everywhere, particularly Medicines. A layer and therai commission given. Send for agents terms.

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" fruth is Mighty, and will Prevail."

## VEGETINE

Purifies the Blood and Rextores the Health.

SEVENTY-ONE YEARS OF AGE.

EAST MARSHITTELD, Aug. 22, 1870. MR. H. R. STEVENS?

Dear Sir - I, am seventy-one years of age: have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to my your Vegerines, and I think it the best medicine for weakness of the Kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the Vegerines. Have the definition the light many of my nequalitizances have taken it, and I believe it to be good for all the complaints for which it is recommended.

Yours Fruly.

JOSIAH II, SHERMAN.

## EXPERIENCE OF YEARS.

CHARLESTOWN, Mass., Morel 19, 1969.

MR. H. R. STEVENS MR. H., R. STEVENS:

This is to certify that I have used your. Bleed Preparaion: "CVIGEFINE In my family for several your, and
think that for Serofula of Cankerous Humors or Rhemmatic affections, if Camino the executed; and as a blood puriher and Spring medicine, it is the best thing I have ever
sed; and I have used atmost georything. I concheerfully
economical it to any in need of such a medicine.

Yours respectfully.

Yours perfectfully, MRS, A. A. DINSMORE, 19 Russell Street,

## WHAT IS NEEDED.

BOSTON, Feb. 3, 1871.

MR. 11. II. STEVENS:

Dear Sirs—About one year since I found myself in a feeble condition from general debility. VEG ETINE was strongly occumended to me by a friguid who had been much benefited by its use. I procured the article, and after using syveral bottles, was restored to health, and discontinued its use, I fed quite confident dist there is no medicine superior to fit for those complaints for which it is especially pregared, and would cheer fully recommend it to those who feed that they need something to restore them to perfect health. Restoetfully exacts

Respectful Firm of S. M. Pettingill & Co., to State street, Boston.

VEGETTSE extends its influence into every part of the viggeting extends its influence into every part of the human origanism, commencing with its foundation, cor-certing diseased action and restoring vital powers, creating a healthy formation and purification of the blood, driving out disease, and leaving Nature to perform its afford task, Vegeting is sold by all Druggists. Swiss dune 21;

My Home Beyond the Tide. Song and Chorus,

BY S. W. TUCKER. This is a fine spiritual song by the author of the favorite exerginen Shore. Y
Price 40 cents, postage 2 cents,
For sale wholesale and retall by COLBY & RICH, (late Wm. White & Co., ) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

Progressive Headquarters

TN NEW YORK.

Standard Rooks on Spirituallym, Free Religion, Science, Harmonial Philosophy and General Reform, by American and European Authors, at wholesale and retail. Flease sent que 3-rent postage stamp for Descriptive Catalogue, Additess.

No. 24 East Fourth street, New York.

Painless Preventive of Toothache. THE SUBSCHIEFR having been for many years a territal side sufferer from some of the worst forms of Toothsche, was at hist refleved by the prescription of an old clean of his. For twenty years he has had no toothache at all Consequently he feels that he can WARRANTIBE RESCRIPTION AS A PAINLESS PREVENTIVE OF TOUTHACHE.

I will send the Prescription to any address on the receipt of \$1,00. Address W. P. PHELON.

Corner Rose and Wishfrigton Streets.

June 21,2-13wis\* La Porte, Indiana.

## THE CONTRAST: EVANGELICALISM AND SPIRITUALISM

COMPARED.

BY MOSES HULL This new work by Mr. Hull -the well-known lecturer a Spiritualism—is designed as a companion to the "Ques-on Scitled." It is a most able production, and is a perfect orehouse of facts for those who wish to defend spiritual in, or find arguments against the assumptions of Ortho-

## CONTENTS.

CHAPTER G What is Spiritualism?

CHAPTER II. omparative Evidence of the Bible and Spirit-unlism.

CHAPTER III. Teachings of the Bible and Spiritualism.

CHAPTER AVS The Mission of Spiritualism.

CHAPTER V. .

The Cut Bono of Spiritualism. CHAPTER VI. Minor Questions. CHAPTER VII.

сихітьк упп. More of the Same. What is Evangelicalism?

Acts of the Apostles and Spiritualism.

Beveled beards. Price \$1.50, postinge in cents. For sale wholesale and retail by the publishers, COLBY & RICH, (late Win. White & Co., at the BANNER OF LIGHT BOOKSTO (E. 14 Hanover street, Boston, Mass.

EACE Message in this Department of the Ban-mer of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

while in an abnormal condition called the france. These Yessages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventanly progress into a higher condition.

We ask the reader to receive no doctrine put

forthby spirits in these columns that does not compare with his or her reason. All express as much of truth as they perceive-no more.

#### The Banner of Light Free Circles.

The questions answered at these Scances often propounded by individuals among the Those read to the controlling intelli-Rudicale genes by the chairman, are sent in by correspond-

230 m account of the prolonged illness of Mrs. 3 M. Conant, there will be no public section of brains. If they would heed the advice ances held for the present. Due notice will be given last Sunday, they would have more brains, given when and where they are to be resumed.

#### Invocation.

Oh thou who bloomest in these flowers (referring to a bouquet in the medium's hand, ] and Damest in yonder sun, and art ever near unto lived at the West End. My name was Jacob each one of us, thou Father, thou Mother in wisdom and lover we come to thee this hour, seeking thy blessing. Not that thou hast not already bestowed it upon us in numerous ways, nevertheless we come to thee, seeking thy blessing. We come to be enlightened, we come that have their come a little better informed than we may, for the moment, turn away from our they are at present. It is n't very good policy to own selfishness to thine infinite beneficience, idenounce a thing that you don't know anything. We come to thee, oh Great Spirit, for light, for truth, for strength, for wisdom. We are ignorant, and thou art wise; oh, teach us thy way, thy strength. We fail in many things; thou art | matter in a clear, unprejudiced light. I call first always unfalling; oh, give us of thy purity, thy love, thy faultlessness. And to thee be, the unceasing songs of our souls, this day and forever: Feb. 18.

#### Questions and Answers.

CONTROLLING SPIRIT. - If you have questions,

Mr. Chairman, Lani ready to hear them. Ques - [From a correspondent.] 1. Peter, 3rd chapter, 19th verse; "By which, also, he went and preached unto the spirits in prison?" What are we to understand by "the spirits"? Who were they?

Ans -You are all spirits. They, in the days of Jesus, were all spirits; some clothed with flesh, to sleep; I wakes no more in this world. prison after death is a fact which probably but few understand; but the real truth is, that the majority of you go out of this world so heavily. laden with chains, that you are absolutely bound. hand and foot. You have imprisoned yourselves. You need to be liberated from old ideas, from old conditions, from that which binds you to earth, to unhappy conditions; and so there is need of ministering spirits who shall preach to those who are more unfortunate than themselves are in prison. Jesus did this, and many of his brothers and his sisters have done the same:

Q .- Are spirits able to foresce a future event which is to occur through natural law. Thuscan they know that the lightning will, strike a certain object on a certain day? If so, by what means do they acquire, their knowledge of such

are fleeting; the spirit-world is the real world. Henceforth to be happy about it. Now all things that are, in all conditions that are to take place here—all events, from the greatest to the smallest, are first in existence there; therefore prophecy to the spirits is easy. They see these events in their life that are to descend and take on material form in your life, and can judge just as accurately concerning time, and under and went West, out into Illinois. There I got what conditions these events are to transpire, as along very well, and amassed quite a fortuneyour astronomers can judge concerning an eclipse and the like.

Q .- [From B. F. Clark, 55 Liberty street, New: York. 1 Will Theodore Parker kindly give some information in relation to compressed air as a can't find him-he is entitled to all I left there in substitute for steam and horse power, and for sanitary purposes?

A .- I am not able to give much information in that direction, because I am not so well informed upon this subject as some others are. That it will be a most useful servant in time to come is a well established fact with us; and the only means wanting to bring it into use now, is the proper person by which to produce a machine adequate to the want. All inventions are first ideas in the spirit-world. They descend upon intuitive minds, and are taken up and wrought out. Now the right mind, it seems, has not been found to perfect the necessary machine through which to compress air and make it a practical motive power.

Q.-Was ever Jonah swallowed by a whale, as stated in the Bible?

A .- He might have been, for aught I know. There are many persons, and, doubtless, many Jonahs, who have been swallowed by whales. The story, doubtless, had a foundation in truth, but has been very erroneously applied by those who make use of it as a biblical item.

Q.-If Mr. Parker entertains such sentiments as were uttered last Sunday, upon Music Hall platform, how can be endorse Mrs. Woodhull, or regard her teachings with reference to free love other than dangerous in the extreme?

A -I am not obliged to endorse all the utter-

ances of Mrs. Woodhull, when I endorse her as a woman and endorse her mission. There is a great deal that has been uttered by Mrs. Woodhull that I have never endorsed; but with regard to this free-love sentiment, as put forth by her, or by those controlling her, as the case may be, I have this to say: I think she is greatly misunderstood, and the trouble is, she do n't seek to make herself understood. She puts herself before the people in the most radical light. Well, I cannot say that this is entirely wrong, for the condition into which you, as a people, have drifted, may have need of just such a breaking-up plow to set you to thinking. If something had not been given you contrary to all your ideas of reason and right, would you have been roused from your lethargy! I think not. You would hardly have been ready to receive the lecture you so quietly received from Music Hall platform last Sunday afternoon. I there stated that there was no love free, I repeat it. It is a scientific fact. It can be physiologically proved; it can be morally proved, and divinely proved; there is no trouble about it, And when Mrs. Woodhull makes a statement to the contrary, what effect does it have upon you? Why, it rouses you into a thinking mood; and, therefore, I still declare her mission is a divine

one. She throws the shadow, that others may sary as a Jesus. It seems, from what I am able to learn, that there is a great misunderstanding with reference to my lecture of Sunday afternoon. I endeavored to make it very plain, as plain as possible, considering the short time I had in which to elaborate it. If I should have the privilege of taking up the subject again, I will endeavor to clear it up, perhaps not to the satisfaction of all parties, but I will say to them as one of the professors said to the parent of 'a young lad who attended the same school with me during my boyhood. He came to the professor, finding fault because his boy had not made better progress in certain branches of study. The professor replied: "My dear sir, I am very sorry for you and your son. I can set the examples before him, and illustrate them, and endeavor to make him understand them; but I cannot furnish him with what he is lacking in-brain to comprehend them." The great thing wanting with most people in this world, is brains, and the cultivaand what they have would be better cultivated.

#### Jacob Temple.

. I used to live in Boston forty-one years ago. 1 Temple. I have sons here that I am anxious to. convince of this great truth of spirit-return, because the hour is drawing near when they must put off the mortal, put on the immortal, and try the scenes of the higher life, and I would like to about. Now, if my sons will investigate this thing, and then if they tell me there's nothing in it, I won't try to act in this direction any fur-We are weak, and thou art strong; oh, give us of ther; but I first ask that they shall look at the upon my son Benjamin, he being the most liberal there known to the public repairs to this source of them. He is an Infidel. Good day, sir. I for soothing and refreshment. Anna Dickinson lived here to be eighty odd years old-eightytwo, I think. Feb. 18.

#### Antone Corilli.

I was not born in this country, but in Italy. I was called Signor Antone Corilli. I was professor of music. I live in this country for some ten, twelve, maybe thirteen years, and I die here. I die sudden; I have no warning; I have some trouble here (pointing to the heart) for which I take medicine I got from the doctor, when I should retire. I takes my usual medicine; I goes

and some unclothed. That there are spirits in a I have one sister in this country. She learn about these things. She's greatly troubled about how Towers wants to know the truth about it. This is the truth. I have some disease-trouble of the heart, and I go out so lightly! I not wake again in this world. It is well for me, because I suffer none. I makes a happy exit from this world-very happy entrance into the other world, and the thoughts that I takes mine own-life must go from her entirely.

I was not a coward, to do that; oh, no. I haves no troubles to make me to go; if I had, I should face them-stay here and take care of them. Now then, she must abandon that idea. I goes out naturally; I enters the other life naturally; I lives happy there. Now I'll meet her as just a spiritus she'll be likely to find-not so advanced, to be sure, but I'll be just-true to myself and my God. When I meets her, she will see A .- This is the world of shadows. Here things that I have told the truth here. I wants her

## William Harris.

Well, my story is a short one. I was born in Haverhill, Mass. My name was William Harris. By occupation I was a wheelwright. I left Haverbill when I was in my twenty-second year. that is, I considered it quite a fortune; it was enough for me, and I am back here to say, If my brother Tom is on earth-and I think he must be, for I've searched all through this world and I Illinois. He knows just where to go to it, and when he gets there he lifted out what measures to take to obtain it, and the reason why I left it entirely to him. Good day, sir.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell:

## MESSAGES TO BE PUBLISHED.

Wednesday, Feb. 19. — A. B. Whiting; Fanny Fern; harlie Breed, of Lynn, to his mother: Dan Larrabee, Thursday, Feb. 20.:—George Wallace Shephand, of Lawence, Mass., to his mother: Polly Kimball, of Boston, to ler sons; Jim Burgess, to James Morse, Thissday, Feb. 25.—A. W. Fenno; Phil Carter, of New York City.

Thesday, Feb. 25.—A. W. Fennol Pini Carter, of New York City,
Wednesday, Feb. 26.—Margarel Owen, of Boston, to her brother; Adelaide Porter, of Nashua; N. II., to her mother;
William Bennett, to his son. Freeman, of Boston, to her sister; Polly Varney, of Barrington, Mass.; Capt. John Collin, of New Bedford, Mass.; Harriet Edmonds, of Chicago, III.

Coffin, of New Bedford, Mass.; Harriet Edmonds, of Chirago, III.

Tuesday, March 25.—Ciementhar Van Dorm, of New Ordens, La.; William Peacemaker, to his mother, of Hamilton, Canada East; Virginia-Walker, of Albany, N. Y.

Widmosday, March 25.—Edwin Forrest; Margaret Suffivan, of Boston; Frank.

Thursday, March 25.—Nathanfel B. Shurtleff, of Boston, to his father: Enally Howe Watson, of Norwich, Conn.; Will, Thackeray; Betsey Cooper, of Hoston, Mass.

Tuesday, April 1.—Ellen McAvoy, died at Carnay Hospital, to her mother: Bill Brownlow, of Minnesola, to his sister: Eleanor Kelsey, of New York City, to her mother.

Widnesday, April 2.—Emma Sinchair, of Boston, to relatives: Matthew Kelley, to his brother.

Tuesday, April 8.—George W. Nevins, of Boston; Ann Elizabeth Barnard, of New York City; Henry C. Wright,

#### Written for the Banner of Light. THE ANGELS' LOVE,

BY WILLIAM BRUNTON.

I wander far in desert lands,

With only sky and waste around me-With only hot and sultry sands,

Yet there the angels' love bath found me; I wander 'mid the roses fair. That blossom sweet in summer beauty, And still sweet angel-love is there,

Unchanged and firm like angel duty! My days are dark and full of doubt. Distracting pain and fear surround me.

The sun is set, no stars are out, Yet there sweet angel love bath found me. I am where friends are dear and true, And all my life is rich with beauty; The unseen friends their love renew,

Where'er I be, in shade or shine, With dark or fair as sky around me, The love of friends I call divine, In sweetest love bath ever found me.

And stand my own like angel duty!

I ne'er can want or be alone While their sweet love, in constant beauty, Through weal and woe to me is known, Remaining firm as angel duty! Albany, N. Y.

#### MOTHER'S DAY.

BY CECILIA DEVYR. Oh let it be, throughout the whole fair land,
A day whose shining shall filume the year;
A time of aspirathers pure and grand,
Of thoughts unselfish, and of vision clear.
The costly robe from human fibre spin.
And gems condensed from sorrow's briny flow, And gems condensed from sorrow.

Let them not gliston in that equal sun,

Whose healing wings shall no distinction know,

Whose healing wings shall no distinction know.

Let pride and fashlon (cowering) stand apart,
While woman, clothed in majesty and grace,
Brings forth the jewels hidden in her heart.

To wear them carmity with upditted face,
With face updiffed by the power of hope:
That hope which conquests in its onward way,
And gives the present all its narrow scope,
Nor from the past subtracts one single day,
But turns to profit all that is and was:
Draws from the future pere, prophette light,
To ald and strengthen Truth's emobiling cause
And fill her vanguard with angelic might.

The road of woman is a theory steers.

The road of woman is a thorry steep, (4)'
And she has eilimbed it, borne with heavy chains, And she has elimbed it, bothe with heavy chains When only dews have helped her soul to weep. And midnight mounings echoed back her pains. The vulture's eye hath never soon her there; Nor hath the Hon's foot her pathway trod: Her balmess anguish, and her volceless prayer, flave reached the Spirit of her mother—tiod.

T was man that sought Divine paternal lead— Asked light and wis lon at H1s thron (above) But woman, through her soil's mansyered need, Hath found her mother, the maternal dove; "(

No more half-orphan of shul the race be made;
Benez hour mother's standard; home shall rise;
May I's foundations on this day be laid.
Be not the angel's good approxing eyes.
Oh day momentous! may three altar's fire
Consume the burdens of the sore oppressed;
May ev'ry noble soul with pure desire

"Approach thy shrine, to be inspired and blessed.

Approach (by shrine, to be inspired and obessed. If some should come, with spikenald and with tears, the may their off rings be in love received. And woman, as their savioar, quell their lears. And gaide them upward till they are refleved. There is no luman iff beyond control: No dark decree of unrelenting fate: For God bath made provision for the son!, And we will tell, and for the harvest wait. M. Lesanon, N. Y.

#### MAGNETISM.

Magnetism is beginning to receive the attention it so richly deserves, as the following letter, published in the Chicago Times, indicates:

"The magnetizer numbers among his patients cores of literary men and women, as well as scores of interary men and women, as wen as jaded pleasure-lovers, who seek his or her aid—for some favorite physicians of this sort are women—to restore the nervous energy exhausted by their vigils and labors. This habit was first made popular in Boston, and nearly every writer and Kate Field go to the magnetizer to recruit their nervous force when tired out by lecturing, and favorile pastors in our own city do the same thing when worn by their labors.

The treatment, which has no necessary connection with magneto-electricity applied by bat-tery, is an elaborate rubbing or stroking from head to foot, combined with pattings, pound-ings and slappings, more than are sometimes good to bear. The effect of the restored circula-tion, and the yigor imparted by strong, healthy liands, are at first elysium, and are voted by those who use them generally a benefit. The experience of the writer is, that not every magnet izer will suit every patient—and the reflex action of uncongenial magnetism is decidedly harmful. The touch of a skillful magnetizer has charmed away a headache with a few passes. Magnetism is a stimulant like morphine and champagne, combining the qualities of the two in some degree, and if it does enter into the list of luxuries, like all other indulgences, must never be used when one can do without it."

The great want at this time is a better understanding of the practical workings of this valuable subtle force in removing disease. All classes of society are acknowledging and appreciating the benefits derived from its use. Evidently it will soon take its place in all hospitals, and become a valuable agent in restoring the sick, both in body and mind. The great trouble, at this time, is its application in a way that will benefit, and not injure. It is like all other things in Nature: it has its uses and abuses, therefore it is essential that the masses be better informed upon the subject. The patient needs to know the law of application, as well as the magnetizer, especially at this time, when it is struggling to make itself a practical, useful science. The book published by you, entitled "VITAL MAGNETIC CURE," attempts to give valuable information as to its application and nee; and is dedicated to the progressive physicians of the nineteenth century. The work is highly spoken of by all who have given the subject any degree of attention. The following notice of the book will give the public some idea of its merit, as it is from one of the progressive thinkers of this age - Rev. W. F. Evans-author of "Mental Cure" and "Mental

He says: "I have read, during the last ten years, nearly everything published on the application of magnetism to the cure of disease, and I deem this work an important addition to the literature of the subject, and of great practical value to every one who would learn how to successfully use this most efficient sanative agency.' A BELIEVER IN MAGNETISM,

## OUR OWN PUBLICATIONS.

## Opinions of the Press.

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century? Colby & Rich, (late Wm. White & Co.,) 14 Hanover street, Boston, Mass. This work purports to give to the general pub-

lic some idea of what spirit mediumship is, and what it involves. In addition to the account of the peculiar experiences and trials incident to the early life and development of this lady, messages purporting to come from departed human spirits improvised poems and invocations of spirit prayers are to be found in its pages. Price, \$1,50, —The Philadelphia Age.

GOSPELS OF ARABULA," a sacred book, containing old and new gospels derived and translated from the inspirations of original saints, by Andrew Jackson Davis. Published by Colby & Rich, (late Wm. White & Co.,) No. 14 Hanover street, Boston.

The above book of gospels contains chapters according to Rishis; Zend-Avesta, Brahma, Confucius, the Persian prophets, Baron de Guidenstubbe, and inspirations said to be derived from those whom the author curiously calls St. Theodore Barlow St. Balak Walk, Essaya 19 dore Parker, St. Ralph Waldo Emerson and others. The author speaks of Jesus as a person who lived eighteen hundred and seventy-two years ago, and claims that the true Christ is the Arabula in the great heart of the world, or, in other words, Truth.—Mempleis Public Ledger.

LIFE OF A. B. WHITING.—Notwithstanding the disaster which the first edition of this excellent work met with in the great fire at Boston, we are informed that a second edition has been issued. and that it has been received at Williams & O'Donoughue's bookstore for sale, and also by Miss Whiting. Those who were acquainted with Mr. W., during his lifetime, will be pleased with a perusal of this book, and also to possess it, for the very accurate portrait of this remarkable as well as excellent man .- Albion (Mich.) Mirror.

"OUR CHILDREN."-Mrs. H. F. M. Brown has published a beautiful book for children. It is so good, has such good stories and poetry in it that I wish every little girl and boy in the country had one. Angels bless Mrs. Brown and "Our Children."—Lois Waisbrooker's "Our Age."

LESSONS FOR CHILDREN ABOUT THEMSELVES, by A. E. Newton. The following press encomiums upon this little book point out its value unmistakably:

"Containing much that is valuable and im-

portant for every child to know." - Christian

"It is the best book for children that we ever perused."—Religio-Philosophical Journal.
"The plan is simple, and is carried out by a series of searching questions and satisfying answers."—Boston Globe.

#### SPIRITUALIST MEETINGS.

ALBANY, N. Y.—"The First Society of Spiritualists" meets every Sunday in the Perry Building, No. 12 North Pearl street. President, A.-Crocker; Secretary proteins. Mrs. Wilhe B. Coleman; Treasurer, A. Crocker; Trustees, Tapt. H. Holdridge, J. M. Briggs, M. V. B. Cornwell, Communications addressed care of J. M. Briggs, 55 South Pearl street.

Parastreet,
Abrian Mich. - Regular meetings are held on Sunday,
at 16°, A. M. and 7°, M., at Berry's Hall, opposite Masonle
Temple, Maumee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary,
Box 16), Adrian, Mich.

ANDOVER, O.—Children's Progressive Lycoum meets at Morley's Hall every Sunday at 11½ A. M. d. S. Morley, Conductor: Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian: Harriet Payton, Secretary,

BOSTON, MASS, —See fifth page.

BATTLE CREEK, MICH. —The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10°2 A. M. ANOTHE, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

secretary; William Merritt, Treasurer.

BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyrona Hall. No. 92 W. Baltimore street.—The Harmonial Spiritualist Society holds meetings in this Hall. William Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Secretary; George Broom, Treasurer, Children's Progressive Lyronan No. I meets every Samday morning, at 9 o'clock. Levi Weaver, Conductor; Mrs. Bachel Walcott, Guardian; Daniel S, Armstrong, Librarian; George Broom, Musical Director.

Brookley, N. N. Y.—Remoklum Institute.—The Children's Brookley, N. N. Y.—Remoklum Institute.—The Children's

w arcott, Guardian; Daniel S, Armstrong, Librarlan; George Broom, Musica Dhector.

Brooklyn, N. Y,—Brooklyn Institute,—The Children's Progressive Lyceniu meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 22-9. M. J. A. Wilson, Coffdactor; J. Kip, Assistant do.; Mrs. Ada E, Cooley, Guardian; Miss Thyrza Wilson, Assistant do.; H. Dickinson, Treasurer; Wim, Willicott, Librarian and Sceretary; Miss Cooley, Musical Director.

BAY CITY, M. C. Services are held each Sunday at 10½ A. M. and 79. M. at Spiritualist Hall. Hon, S. M. Green, President; Mrs. M. S. Kinagis, Servitary.

Chilsela, Mass.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

Charlestown, Mass.—Meetings are held at Evening Star Hall cach Sunday at 7½ p. M. All communications should be addressed to C. B. Marsh.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willic Mai.

should be addressed to C. B. Marsh.
CLYDE, O,--Progressive Association hold meetings every
Sunday in Willis Hall. Children's Progressive Lyceum
meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian;
CLEVELAND, O,--Lyceum meets every. Sunday at Temperance Hall, 184 Superfor street, at 11 A. M. Conductor,
T. Lees; Assistant Conductor, 1, C. Thacher; Guardian,
Sarah J. File; Assistant Guardian, Thalia M. Dunlap;
Musical Director, W. H. Price, Jr.; Secretary, W. W.
Van Druon.

Man Druon.

Chicago, L.L. -Spiritualist meetings are held every Sunday evening at 90 West Randolph street. S. J. Ayery, M. D. President; A. H. Williams, Vice President; Win, J. Jeffrey, Secretary; Dr. Ambrose Davis, Treasurer; Mr. Collins Eaton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Trustees, Lyman C. Howe, regular speaker, Progressive Lyceum meets in same hall at 12 A. M. A. Lyceum also meets in Grow's Opera-Hall, 517 West Madison street, at 14 P. M.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning in Thomas-Sulfall, Central avenue, between 4th and 5th streets, at 11 A. M. The Lyceum meets at 95 A. M. J. A. Pilman, Conductor: Mrs. L. A. Chandler, Guardian; Miss Lizzle Kelzer, Treasureng G. W. Kates, Secretary.

CARTHAGE, Mo.—The Spiritualists have engaged the

...CARTHAGE. Mo.—The Spiritualists have engaged the services of Miss Flora Frost, clairyoyant test medium, and will hold public scances every Sunday at 3 P. M. C. C. Cofby, President.

Colby, President.

DETROIT, MICH,—The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall,

EAST (ABINGTON, MASS,—The Progressive Lyceum meets every Sunday at 15-P. M., in Phoenix Hall, F. J. Gurney, Conductory, L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

Cusning, Secretary.

FOXDORO, MASS—Progressive Lyceum meets every sunday at Town Hall, at 10% A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

ductor; Mrs. N. F. Howard, Guardian.

GENEVA, O. – Meetings are held every Sunday is the Spiritualists, Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Serretary. Progressive Lycenm meets at same hall, E. W. Eggleston, Conductor; Mrs. A. P. Frishee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian. Secretary; Marth Johnson, Librarian.

HARWICH PORT, MASS, "The Children's Progressive Lycenn meets at Social Hall-every Sunday at 12½ P. M. G. D., Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary, "HARRIESBURG, PA.—The Spiritualists hold meeting severy Sunday at 2 P. M. in Bart's Hall. Il Brenerman, President, HARRIESBURG, PA.—Meetings held over Sunday at 104.

HAMMONTON, N. J.—Meetlings held every Sunday at 1034 A. M., an the Spirlinglist Hall on Third street. Mrs. J. M. Peebles, President, M. Parkhurst, Secretary. Lycaum at 1154 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Pee-bles, Guardian.

oles, Guardian.

HUDSON, MASS.—Children's Progressive Lyriann meets
of Houghton's Hall every Sunday afternoon at 2 o'clock.
L. Robertson, Conductor; Mrs. M. B. Leighton, Guard-an; Asa Roll, Secretary.

KALAMAZOG, MICH.—The Spiritualists hold meetings
every Sunday in Burdick Hall, Main street. J. C. Moody;
President; Mrs. M. M. Smedly, Secretary; L. S. Winslow,
President; Mrs. M. S. M. Smedly, Secretary; L. S. Winslow,

Treasurer,

KANSAS CITY, Mo.—The society of Progressive Splittmalists meets regularly Sunday mornings and evenlings in
Mechanics' Institute Hall, Mahnstreet, between 5th and 7th
streets. J. I., Morton, Corresponding Secretary.

streets. J. L. Morton, Corresponding Secretary.

Louisville, Ky.—The Young People's Spiritial Association meet in their Hall, corner of 5th and Walnut streets, 13ectores every Sunday morning and evening at 11 and 713 o'clock. Children's Progressive Lyceum every Sunday morning at 0 o'clock. Regular meetings of the Soliety every Thursday evening, at 712. R. V. Snodgrass, President, Mrs. May Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Cording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; R. B. Fby, Trensurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conduc-tor; R. V. Snodgrass, Secretary.

Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 F. M. A. B. Plympton, President: John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lyccum meets at 10½ A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Gaardian.

Lynn-Mass:—The Spiritualist Society holds meetings-every Sanday at Odd Fellows' Hall. Isaac Frazler, Presiden; isaac Winchester, Vice President; A. C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secretary; J. Otis Marshall. Treasurer; The Children's Progressive Lyccum meets at 11 K. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Middlen's Progressive Lyccum meets at 11 K. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Middlen's Progressive Lyccum meets at 10 Soule's Hall every other Sanday at 1½ and 6½ P. M.

NORTH SCHEATE, MASS;—The Spiritualist Association beauty in good brought in

every other Sunday at P<sub>2</sub> and b<sup>2</sup> F. M.

Nourm Scittate, Mass;—The Spirimalist Association hold meetings the second and last Sunday in each month, in Good Templar's Rail, at 2 and 6 F. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lyceum meets in the same hall, on the first and third Sunday, at 13-F. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

New Bedford, Mass.—The Sustantial of Association

NEW HEDFORD, MASS,—The Spiritualist Association hold meetings Sunday afternoon and evening, at 25 and 7 o'clock, S. R. Bowle, President; Mr. — Haskins, Vice President; Mr. Booth, Treasurer; Mrs. Charlotte Wood-

Pilge, Secretary,

New York City,—The Society of Progressive Spiritualists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 7½ r. m.

O. R. Gross, Secretary, 22 Clinton Place, Children's Progressive Lycenur meets at 10 A. M. L. A. Wider, Conductor: Mrs. H. J. Cozeno, Guardhay: E. C. Townsend, Corresponding Secretary,—Conference meets at 2½ 1. M.

Newnentyport, Mass.—The Children's Progressive Lycenum meets in Lycenim Hall every Simday at 2 r. m.

T. C. Carter, Conductor; Mrs. F. N. Lanford, Guardhay, J. T. Loring, Secretary; A. Lane, Treasurer; D. W.G reen, Librarian.

T. C. Carter. Conductor; Mrs. F. N. Lanford, Haardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian:

NATICK, MASS.—The Spiritual Association meet exery Sunday in Good Templars; Hall, E. H. Mathews, President; Mrs. J. Childs, Vice President; M. Washburn and E. Gale, Secretaries; W. Manu, Treasurer.

NEW ORLEANS, LA.—The Central Association of Spiritualists of Louisiana hold regular meetings every Sunday at H.A. M. and 75 P. M. at Minerva Hall, on Clio street, between Prytania and St. Charles. Good speakers may always be expected. Capt. John Grant, President; John Melbougal, Vice President; C. H. Silliman, Secretary, 12 Dryades street; E. B. Behton, Treasurer.

POITLAND, Mr.—The Spiritual Association meets regularly at Temperance Hall, 31½ Congress street. Children's Sunday institute meets in the same hall every Sanday, at Pf. P. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Jung and Nacy Hall.—Spiritual Fraternity meets every Sunday, at 3 and 7 P. M. James Furbush, President; George C. French, Secretary. Children's Lycenn meets at same place each Sunday, at 10% A. M. Win, E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abble H. Farrow, Secretary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj, Churchill, Treasurer, Children's Progressive Lycenus meets in same hall every Sunday, at 12% P. M. Cornelius Bradford, Conductor; Benj, F. Lewis, Assistant do.; Mrs. Mary C. Robbins. Gaardian; Mrs. Lacrotta Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lyda Benson, Musical Director.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10% A. M. and

Director.

Philadelphia, Pa.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and and 7½ P. M. also on Thursday evenings, at institute Hall, corner of Broad and Spring Garden streets. Henry T. Child, M. D., President, 63 lace street; J. E. Sumway, Secretary, 1426 Bouvier street. Lyceum No. 1 meets every Sunday at 2½ P. M. Londen Engle, Conductor, No. 955 North 6th street; Mrs. S. M. Shmway, Gaardian, No. 1426-Bouvier street, Lyceum No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

Palnesville, O.—Progressive Lyceum mosts Sandays.

PAINESVILLE, O.—Progressive Lyceum meets Sundays, at 16 A. M. Miss Lucia Wetmore, Conductor; Mrs. M. Rogers, Guardian; A. G. Smith, Musleal Director; Mark-Burnam, Secretary; George Stone, President of Society. SCITUATE.—Jonkins's Hall.—Meetings at 10½ A. M. and 123', M. every other Sunday.

112F. M. every other Sunday.

SALEM, MASS.—Lyceum Hall.—The Spiritualist Society hold meetings every Sunday, at 212 and 7 P. M. N. P. Allen. President; S. S. Johnson, Vice President; Abbatt Walker. Treasurer; Alex. Reed, Recording Secretary; Henry M. Robinson, Corresponding Secretary.

Goodel Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 55 P. M.

STONELLY, Mass.—Children's Progressive Lyceum. STONEHAM, MASS.—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 P. M. E. T.

Whittier, Conductor: J. Weilington, Assistant do.; Mrs. Ella R. Merrill, Guardian: Mrs. Jennie Manning, Assist-

ant do.

SPRINGFIELD, MASS.—The Spiritualist Society meets
every Sunday at Gilmore's Hall, at 2 and 7 o'clock P.M.
Harvey Lyman, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the San
Francisco Spiritualists' Union, a Children's Progressive
Lyceum is held at 10\( \frac{1}{2}\) A. M., and a Conference at 2 P. M.;
also regular Sunday evening lectures are given at Charter
Oak Hall, on Market, near Fourth street.

Oak Han, on Market, hear Fourth street.

TERRE HAUTE, IND, "The First Spiritual Society hold regular meetings in Pence's Hallevery Simplay, at H A. M., and 7 P. M., Jabez Smith, President; James Hook, Secretary; Allen Pence, Treosurer,

TROY, N. Y.--The Progressive Spiritualists' Society meets every Sanday in Lyceum Hall, Nos. 10 and 12 Third street. Lectures at 10½ A. M. and 7½ P. M. The Calldren's Progressive Lyceum meets in same half at 2 P. M., VINFLAND, N. J. -The Storiley of the Friends of Pencel.

dren's Progressive Lycoum meets in same hall at 2 P. M. VINELAND, N. J. —The Society of the Friends of Progress hold meetings in their hall, Plum street, at 10% A. M. and 7 P. M., for lectures, conference or free discussion, Mrs. Elien Dickinson, President; H. H. Ladd, Secretary; Miss Julia Fellows and Mrs. Jennie Dixon, Corresponding Secretaries, The Progressive Lycoum meets at 12% P. M. Dr., D. W. Allen, Conductor; Miss Eva M. Hoblen, Guardian: Luchus Wood, Musical Director; Miss Vate Ingalis, Librarian; Elvira L. Hull, Corresponding Secretary. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Darmonial Hall, at 11 A. M. and P. P. M. John Mayhow, President; F. Burlingome, Vice President; O. R. Whiting, Secretary; Richard Roberts, Treasurer, Erleads visiting the city will obtain all needed information by calling on any of the above-named officers.

WORCESTER, MASS,—The Spiritualists hold meetingsevery Sunday, afternoon and evening, in Horticultural Hall

#### Passed to Spirit-Life:

AU a meeting of the Society of Progressive Friends in Morrisville, Vt., June 12th, the following resolutions were

Again the "pade boatman" has entered our band.
Another dear member, whom to know was to love.
Another dear member, whom to know was to love.
He has taken from earth to the pure realms above.
On the eve of May loth, 1873, catmly and peacefully the happy spirit of Augusta E., wile of E. J. Dunham, of Morrisville, took its flight from earth to its home in the summer-land, leaving a large circle of relatives and friends to moura her departure; and.
Whereas, By this event the Society of Progressive Friends has lost another member, who, as a deep thinker, and a woman of irreproachable character, was an honor to the cause of spirimalism which she dearly loved; therefore,

fore, Resolved, That while we mourn her physical loss, we would yet hear in mind that our loss is her eternal gain, and while we deeply sympathize with the bereaved family, we would commend to them for their consolation the beautiful helief that she is not dead, "neither sleepeth," but still flyes, still loves them, and that her beautiful spirit still flugers near to confort, guide and bless them as they walk o'er the troubled pathways of earth-life, and that how

She is waiting and watching to welcome them home.
Where sorrow and parting can never more come.
Ay, she is waiting and watching with heart and with hand.
To welcome the dear ones to that "Better Land." To welcome the degrones to that "better Land."

Resolved, That a copy of these resolutions be presented to the husband and friends of the deceased, and entered upon the records of the Society of Progressive Friends; also that a copy be ferwarded to the Egumer of Light for publication.

S. A. BURKE. Secretary.

Morrisville, Vt., June 20th, 1873.

From Harvard, Mass., July 27th, 1872, Mrs. Eliza Hol-

From Harvard, Mass., July 27th, 1872, Mrs. Ellza Holton, wife of Leonard Holton, aged 71 years.

The subject of this notice was emphatically a good woman, and performed the duttles of Hie aswife, mother and triend, in an exemplary and praiseworthy manner. In ther the poor ever found a friend indeed, shown being turned away empty-handed. She was a firm Spiritualls, and an honored member of the Unitarian Church. Her loss is deeply felt by husband, children, and many other relatives and friends; but we mourn not as those without hope. She

Passed from earth to meet the angels
In the peaceful Summér-Laid;
And our mother, loved so fondly,
Now is with a happy band,
Yes, dear mother, thou hast left us,
And we miss thee sadly here,
Yet thy spirit cometh often,
Our poor weary hearts to cheer:
And we will not sadly murmur,
For we feel that thou art blest:
Thou hast gained a heavenly manision,
Thou hast entered into rest.
MATHE E. DW

MATTIE E. DWINELL. June 20th. 1873. ( Notices sent us for insertion in this department will be

charged at the rate of toernty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

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AN EXPONENT OF THE

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MRS, LOU H. KIMBALL, 225 West Randolph street,
Dileago, H.

hicago, III. W. R. ZIEBER, 106 South 3d street, Philadelphia, Pa. HENRY BORROWES, East of Custom House, Philaelphia, Pa. D. S. CADWALLADER, 1005 Racest., Philadelphia, Pa. W. D. ROBINSON, 20 Exchange street, Portland, Mo. DAVIS BROTHERS, 53 Exchange street, Portland, Mo.

# D. S. CADWALIADER, 1006 fracest., Philadelphia, Fa. W. D. ROBINSON, 20 Exchange street, Portland, Mo. DAVIS BROTHERS, 53 Exchange street, Portland, Mo. J. B. ADAMS, corner of 5th and F streets, (opposite the Post-office, ) Washington, D. C. SUBSCRIPTION AGENTS:

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J. BURNS, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eug. AP Publishers who insert the above Pros pectus in their-respective journals, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT ON year, without sending theirs in return. It will be for-varded to their address on receipt of the papers contain-ing the advertisement, marked.

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July 5.

#### ORIGINAL MISS LOTTIE FOWLER,

THE celebrated Clairvoyant and Test Medium, has re-turned from England. Will be at No. 8 Hayward place a few weeks. Terms, \$2 and \$3. Hours to x, x, to 8 F.M. Also, Madam Colson, Magnetic Healer. June 21, 3w

Dr. Main's Health Institute.

## MAGNETIC TREATMENT

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CHARLES H. FOSTER, RROM New York, Salem, Mass., July 1st. Parket House, Boston, July 7th until August 1st. July 5.

MRS. HARDY, NO. 4 CONCORD SQUARE, BOSTON, Ogice hours from 9 to 4.

MRS. CARLISLE,
TEST, Businessand Clairvoyant Physician. Hours from
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JIRS, E. B. CHASE.

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## M. SUNDERLAND COOPER.

THE original New England Medium, No. 27 Milfor street, Boston, Hours to A. M. 1044, M. June 14.—5w\* MRS. N. J. MORSE, (formerly Andrews,) Elec-

MRS. N. J. MORSE, (formerly Andrews,) Electro Magnetic Physician, 46 Beach street, Boston, Electrical and Medicated Vapor Baths given. Consultations free, Mrs. M. A. Gould, a superior Medical and Business Clairvoyant, will be in attendance on Mondays, Wednesdays and Fridays, from 10 A. M. 16 4 P. M. Examinations \$1.00. Mr. S. P. Morse, Magnetic Héaler, will also be in attendance. Patients visited at their residences i.i.destred.
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IJ Room 35, Test and Business Clairyoyant, Magnétic
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MRS. GRAVES, No. 16 Sharon street, Boston, Magnetic-Heater. Patients at a distance treated by Magnetized Agents. «Consultation free.—7w\*—June 14. MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w – June 28.

SAMUEL GROVER, HEALTING MEDIUM, NO. 50 Dover street (formerly 21 Dix place). Do 31 will not

MRS. L. W. IATCH, Chairvoyant Physician and Test Medlum, has removed to 169 Court street, June 14.—4w\*

MRS. YORK, Clairvoyant and Business Medium. Examines and heals at a distance. 311 Harrison avenue, Boston. 2w\*-July 5.

## Miscellancous.

## PROTOZONE.

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#### Dr. Fred. L. H. Willis, P. O. Box 362, Willimantic, Conn.

DR, WILLIS may be addressed as above until July 1, 1573. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in hits line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching dialrevalue.

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Send for Circulars and References. tf-July 5.

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Imperials, 50 cents; Carte de Visite, 25 cents. Postage free. For sale by COLBY & RICH, (late Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

## DR.J.R.NEWTON,

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SEND TEN CENTS to DR. ANDREW STONE, Troy,
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## DUMONT C. DAKE, M. D.,

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L. W. MAUCK, Cheshire, 0.

Apr. 12.—13wf

MRS. JULIA B. DICKINSON, Medical Chair woyant, has returned from Europe. Will be at the Kirkland House, Lynn, Mass., every Tuesday and Wedness day; at Mansion House. Lincoln Square, Worcester, Mass., or apply at 76 Waltham etreet.

It w. MAUCK, Cheshire, 0.

Miscellancons.

## DR. H. B. STORER'S Nutritive Compound!

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## Pearls. -

chagies.

And quoted odes, and powels five words long.

That, on the stretched fore-inger of all time.

Spatkle forever.

THE OTHER LIFE.

Death is another life. We bow our heads At going out, we think, and enter straight Another golden chamber of the king's Larger than this we leave, and lovelier.

He who can suppress a moment's anger, may

NORLLNISS. Whene'er a noble deed is wrought. Wheneler is spoken a noble thought. Our hearfs, in glad surprise, To higher levels rise. The tidal wave of deeper souls Into our inmost being rolls.

And litts us unawares Out of all meaner cares.

-Longfellar.

He that speaks, sows: he that hears, reaps: hence we should be guarded as to how we speak; as to how we hear. "He that hath ears to hear, bot him hear; but take heed how ye hear!"

THE TRUE BEAUTY. He that loves a rosy check Or a coral lip admires, Or from starlike eyes doth seek Fuel to maintain his fires; As old Time makes these decay So his flames must waste away But a smooth and steadfast mind, Gentle thoughts, and calm desires Hearts with equal love combined, Kindle never dying fires: Where these are not, I despise Where these are not, a continuous Carenter Lievely cheeks, or lips, or eyes.

—Thomas Carenter Carente

# The Mest.

Warren Chase, Regular Correspondent. Office at his Spiritual, Reform and Liberal Bookstore, 61 North Fifth street, St. Louis, Mo.

#### KALAMAZOO, MICH.

June 22d, we gave two lectures in this beautiful little town of the Peninsular State, the third place in population and first in beauty of Michigan incorporated towns-(not cities, for its voters have persistently refused to accept a city charter.) Some years ago Kalamazoo ranked among the first of Western towns for Spiritualists and Spiritualism. Col. Fox published his paper here, and the plucky and spicy pen of Mrs. H. F. M. Brown rested and dated here its notes for the public. transition was prepared for the Banner at the Meetings were kept up regularly and largely at- time, but failed to reach its destination. He was tended, and, for a time, our cause was not only 87 years old, and hale and hearty to the last; was popular but respectable. It is not pleasant to ron a visit to his sons at Decatur, and well at 7 P. listens to the causes assignately different citizens, M., and at 12 was free from the body and a living which brought about the change, closed the meet-soul. During the last day of earth-life he was unings, and scattered and alienated the friends of commonly happy and cheerful. He was alone in shirit intercourse. It will take the same efforts to his room when the spirit left, and folded his arms build up the cause now that it did at first; but it, and apparently went to sleep. can be done, and must be done, and we trust animpulse in that direction is already felt by a few

To us it seems strange that our friends, whose souls are imbaced with the truth and beauty of mature, who will long be remembered and beloved our glorious gospel, should allow any personal, by those of us who knew him. trilling, and, to the world, unimportant action or transaction, to throw them off the track and compel them to leave the important work of presenting and sprending the knowledge we possess of spirit-life and intercourse. When some distinguished or insignificant member of a church does some act, or acts, that the church considers disgraceful, the church throws all the responsibility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person, puts him over the fence and conventionalities of the bility on the person as pure and holy as efore (which is not saying much); but when any one, taking part with us in our cause, does what the public considers a disgrace, the churches, the world, and all outsiders and half the insiders at once proceed to charge it to the whole, to the cause, to the principles, or to the spirits. We do not hold the cause responsible for the actions of any individual, and we believe it capable of sustaining itself under all circumstances in spite of individuals and their actions.

We found in Kalamazoo a few of the old pioneers, though some what discouraged in their efforts, yet not in the least failing in interest and knowledge of spirit-life and intercourse. They hope and trust the cause will soon be built up again in that place, and we assured them it could if they would do their part of the work. "Let bygones be bygones;" let individuals be individual, and take no responsibility of, or for, the actions, opinions and vagaries of each other. Let the criminal law deal with criminals, and each be responsible for him and herself to it, to community, and to the Spirit-world. It may be well sometimes to resolve, as a society, that we do not approve the course or sentiment of some person who has been a prominent actor init, but this is for the outside world; those inside ought to know without a resolve, and to live above the errors and foibles of eccentric individuals, and not be disturbed and disconcerted by

The experiences of Kalamazop are those of a hundred other places, many of which have risen gloriously from the shocks that the enemies hoped would, prove fatal to the cause. Nothingcan prove fatal to ir, however many individuals may be cast out by it or be left strewn along the wayside by the various convulsions that are incident to all causes, and that are often so greatly magnified by enemies and timid, conservative friends, whose eyes are not yet fully accustomed to the new and brighter light of the gospel of

freedom and the future. We have not said this for Kalamazoo alone, for there are many other places that need it, and more than we shall say. Wherever our cause languishes it is the fault of its friends. Its enemies have no power to stay its growth and progress in any place, and never will have until they get their God in the Constitution, and power in Congress and the States to wreak their Christian vengeance on us, and suppress mediumship and our press by law, with fine and imprisonment, and if our friends in all places will do their duty half as well as the Christians do theirs, such events can never take place in our country. Friends, will you awake to action? The enemy is active, organized and powerful.

## ANOTHER HAS GONE SUDDENLY.

DR. WILLIAM PERSONS, extensively known as a powerful magnetic healer, while busily engaged in his profession at Lynchburg, Va., and when he had just treated one of his patients and stepped to the wash-room to bathe his hands and face, fell to the floor and expired with apoplexy. The Doctor was sixty years old, and when we parted groves-God's first temples.

with him last fall, was, as we thought, as full of life, health and vigor as any man at that age could be, but the arrow of death has hit a shining mark and it fell. We have been many years in timately acquainted with the Doctor, and esteem him very highly. As a healer, few excelled him. and as a gentleman, none. He has/traveled extensively in the South, and spent several months last year in St. Louis, where he made many achis sudden departure, but he was ripe and ready.

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#### WESTERN CROP PROSPECTS.

Most of the Mississippi Valley States have had an abundance of rain during April, May and June; consequently bay and grain are generally in heavy crops. It is now (last of June) quite warm, or as most of us call it, intolerably hot, and hence the Indian corn (maize) is growing rapidly, and the prospect good for a large crop. Fruit, except apples, was injured by the severe winter. Otherwise we may count this a year of plenty for the farmer; but the scheming and ingenious speculator is watching and waiting to prices to consumers, so as to enrich himself out of the two classes who ought to have no need of him and to avoid his services, for which he often makes more money-than the producer. To us it has long seemed wrong to have so much of the money carried off by the speculators from the carnings of the poor. There will some day be a way discovered to avoid this class, and to carry the crops from the producer to the consumer without him.

#### CORRECT DECISION.

As we expected, the Supreme Court of Ohlo has reversed the decision of the Superior Court which overruled the school board in Cincinnati, and ordered the Bible used in the schools. The school boards now have jurisdiction in the matter, and the people elect the boards, so we can keen sectarianism out, when the people are sufficiently enlightened to elect suitable boards, Now a new argument is furnished for the constiintippal amendment, since the churches have not the power to overrule the people in their votes, and force Christianity into the schools and, through the schools, into the undeveloped minds of the children.

ERASTUS CLARK, well and extensively known to our Spirltualist speakers who have in years past visited Kalmazoo, Michigan, quietly, calmly and suddenly left his earthly form in November last, and went to live with the angels, for which life he was well fitted. A notice of his

In the early years of our philosophy and our meetings in Kalinazoo, Bro. Clark was the most active and efficient friend of the cause, and a man of the most genial and happy temper and

## WESTERN CORRESPONDENCE.

The Platforni versus the Pulpit — Great Grove Meeting at Canden, Mich.—Bold Words from Ex-Ministers—The People versus Religious, Po-litical and Commercial Monopolics—Notes. The pulpit is on the decline. The platform is

gaining power day by day. The old stereotyped platform call forth the admiration of the people, The platform will surely win. It is highly gratifying to know that Spiritualism, as a movement in the world, has more of the spirit of the "stump," than it has of the dry, formal and stilted methods of the pulpit.

Spiritual lecturers are at present being subjected to a test as to the quality of the matter that enters into their mental and moral composition. Does the committee own the speaker? or does the speaker confer a favor on the committee by accepting an invitation to lecture? We incline to the latter ground.

Spiritual lecturers are generally poor; they have had mountains of slander heaped upon them; they struggle on in-their work, amid adverse circumstances, because they know their cause is just. One thing they want to declare, viz.: We are poor; we have been abused by hypocritical slanderers; but we can neither be bought, nor sold, nor bullied. The spiritual platform is our home! And while we stand upon it, we are the monarch of the hour !....

And this is the glory of the spiritual movement. It believes in free speech; it knows no side issues; it says: No theme is too sacred or too delicate for public discussion; it declares that Spiritualism will never fall into the narrow rutof the churches, where there will be a nice little. pulpit and a nice little minister to talk glibly and in glittering generalities about the pleasant things of this life and the one that is to be.

The speaker who is free, and who is filled with the spirit of Young America, will never submit to dictation from any narrow-minded, policyserving committee.

The time has come for bold words! Monopolies are crushing the people! Christianity is subverting the fundamental principles of our Republie! Can we remain silent? No! Shall we say, The people are not ready to hear? No! We will create a new public sentiment!

All over the land the spiritual platform is proving itself equal to the emergency. Conservatives growl, but the work goes on. Our special idea− spirit communion∸is emphäsized as much as ever. But, beside that, we are saying a good word for the farmer and the mechanic; we are reasserting the ideas of Jefferson and Paine, on the Church and State doctrine; we are doing our best at satire on the Young Men's Christian Association: and, above all, we are putting humanity higher than all the isms on earth.

To the platform, then, let us turn with praises Let the pulpit go. It has done its work. Now, the priest is transformed into the lecturer, and the world will be the better for it.

THE GROVE MEETING. Nature puts on her brightest garments at this season of the year. The air is filled with the music of birds. This is the genuine Peace Jubilee. Spiritualists believe in a system of thought whose teachings do not conflict with the mighty energies of the physical universe. How appropriate, therefore, that they should worship in

The meeting this year, at Camden, was largely attended. Special trains were run on Sunday. and the people came from near and far. The speakers present were W. F. Jamieson, R. Augusta Whiting, Rev. T. H. Stewart, Rev. M. A. Worden, Grandpa Woodworth and Lois Waisbrooker. The Chairman, William Bryan, in his opening speech, touched the living issues of the day. He said: Ladies and gentlemen, I bid you quaintances. He has left many friends to regret | welcome to our grove meeting. We are struggling to gain knowledge of spiritual things. We are also on the watch, fearing that our liberties may be wrested from us. I invite your attention to what our speakers have to say about the political conspiracies, religious shams and financial frauds of the day. We want radical talk. We want to show you that our rostrum is free; also that it has some scope.

We detest narrowness. We want you to sit as jurors on this occasion. Will you do it? Listen, to what the speakers say,

WHAT WAS SAID. W. F. Jamieson thoroughly ventilated the Godin-the-Constitution' movement. Rev. Mr. Stewcatch and control the crops, and regulate the art ayowed his adherence to science and scientific methods, declaring that he was not a religionist. Rev. Mr. Worden entered into a learned exposition of biblical idols, declaring that the intelligence of to day had outgrown devotion to the myths of antiquity. Grandpa Woodworth talked in his own earnest way about progress in spiritual things. R. Augusta Whiting offered words of cheer, and she also uttered sentences of philosophical and religious import. Lois Waisbrooker spoke carnestly for her paper.

On Sunday (22d) afternoon, Rev. Mr. Seymour Claffin, said that she was disposed to give them Adventist) took, the blatform, and, with tre-(Adventist) took the platform, and, with tremendous unction, expressed his holy horror at the tenor of Jamieson's discourse on the clergy. He exhorted those present to seek Christ and be

A SUCCESS. The meeting was a great success. The choir, omposed of young people of Camden, discoursed sweet includies to the people. Bro. Bryan made a thrilling speech at the close of the afternoon session on Sunday. Sunday evening a meeting was held in the schoolhouse.

#### MRS. DRAKE'S LETTER.

The following letter from Mrs. Drake was read. On motion, it was ordered to be incorpo rated into the Banner of Light report of the meeting. Here is the letter:

To the Friends at the Camden Grove Meeting : Brothers and Sisters—Please accept many thanks for your kind invitation—to attend your grove meeting. Other engagements prevent my accepting your offer. Our semi-annual convention Charlotte was a success in the cause of liberty. We allowed every person in the convention the right to vote, and, with all the opposition brought against us, we raised the standard of liberty and social freedom which now floats at the masthead of our Ship of State. Go ye and do likewise. The time has come for all who are worthy of the rights of free men and free wo men to come to the front and demand their rights "peaceably if they may, forcibly if they must May the divine inspiration from the angel-world baptize anew your every, effort in the cause of truth, and strengthen all your labors to elevate the human race, is the heartfelt prayer of your sister.

L. E. DRAKE. Battle Creek, Mich., June, 1873.

NOTES. Rev. Mr. Eccles, of Kansas City, has been holding a debate with Prof. Craft, a Methodist, in Farmington, O. Mr. C. formerly conducted the Academy at Farmington. Spiritualism came to town, and Prof. C. endeavored to kill it. The struggle ended in the introduction of a new Principal to the school. Mr. Craft has evidently plucked up courage once more. He has met Eccles on the old stamping ground. On teading a report of the debate, we think Mr. Craft will ualistic disputant. Mr. Eccles is one of our smartest lecturers, and he is a young man, too, which

is so much the better. Benj. Todd and his wife held a meeting in Mishwaki, Ind., June 28th and 29th, with their usual success.

A.J. Fishback is at Clyde, Ohio, again. He knows how to preach.

F. E. Abbot is back again as chief of the Index. Everybody says, "Glad of it!"

Dr. Dake, the great healer of the West, is as popular as ever. He is at the Matteson House, Chicago, the last of each month.

Selling rapidly-R. Augusta Whiting's biography of her brother. Price \$1,50 per copy. Send to Colby & Rich for it. CEPHAS.

## New Publications.

THE LADY'S FRIEND for July-Deacon & Peterson, 31 Walnut street, Philadelphia, Pa,-is printed in an extraor dinarily attractive style. A steel-plate engraving: "Lady Jame Grey in the Tower of London," introduces its mental repast-which is larger than before, and is prepared by many popular writers. Its fashion department, music, ed itorials, etc., etc., are complete and appropriate.

THE LAZY TOUR OF TWO IDLE APPRENTICES, by Charles Dickens, comes to hand executed in the usua miplete manner which characterizes the publications of T. B. Peterson & Bros., Philadelphia, Pa. The works of Dickens are wor'd-wide in reputation, and the present volume is issued in as swer to the demand for a "popular" edition (as to price) of the writings of this great master o

FROM OLYMPUS TO HADES, a story of life and its vielsstudes, by Mrs. Forrester, author of "Fair Women," etc., Loring, publisher, corner Bromfield and Washington streets, Boston. The characters in the book are strongly drawn: many of the sad social scenes which make hourts and homes desofate are sketched with unusual power over all comes a glow of real peace and fruition at the last, The book is destined to a wide circulation.

THE COLVILLE FAMILY, by Frank E. Smedley, author of "Frank Fairlegh." "Tom Racquet," etc., etc., is put forth by T. B. Peterson & Bros., 306 Chestnut street. Philadelphia, Pa., in a style uniform with their popular edition of standard works of fiction. The widespread reputa-tion of the author vouches for the interest of the book, which is the sixth volume of the new (cheap) edition of his works now being published by the Messrs. Peterson.

RECEIVED: THE WEST VIRGINIA AGRICULTURIST, published monthly by Atkeson & Palmer, Buffalo, Putnam County, West Virginia.

THE CHILDREN'S FRIEND: An illustrated monthly magazine. Anne F. Bradley, Coatesville, Pa. RELIGION IN THE UNIVERSITY: Being a review of the ing the session of 1873. By S. B. M'Cracken, Detroit, THE NORMAL HERALD, a monthly magazine devoted to reform in Orthography, etc., etc. S. W. Davis, St. Johns,

THE DARK SIDE OF NEW YORK LIFE. Frederick Gerhard, 15 Deystreet, P. O. box 4001.
\*FIRSLANNUAL REPORT of the Board of Directors of the Denver and Rio Grande Railway. Printed at Philadelphia. Pa., by J. B. Lippincott & Co.

## New Music.

G. D. Russell & Co., 126 Tremont street, Boston, Mass., have issued in taking style the following standard pieces: "Nora is Pretty." words by T. B. Aldrich, music by O. B. Brown: "I Have the Number"-one of the : Songs of the Lydia Thompson Troupe"-words and music by Samuel Bagnall; illustrated with photographic likenesses of the singers: "The Rainy Day," words by JI. W. Longfellow, music by Madame Erminia Radersdorff: "Down Beside "the Crimson Meadow," words by Samuel N. Mitchell, music by William A. Huntley: "The Spray Leaps High on the Jutting Crag," words by George Cooper, music by Stephen A. Emery; "Sunlight Through the Mist;" Reverie-Caprice, by L. Gilbert Clifton.

#### The Beecher-Tilton Scandal..

HENRY C. BOWEN SEEKING PROOFS IN VINDICA-TION OF HIMSELF-A CALL ON MRS. WOODHULL -EFFORT TO OBTAIN DOCUMENTARY EVI-DENCE AGAINST BEECHER AND TILTON-MIS. WOODHULL DECLINES TO FURNISH IT AT PRES. ENT-THE OBSCENITY TRIAL, ETC., ETC.

'From the New York Sun, June 25, 3

five o'clock, last evening, Mr. Henry C. Bowen, editor of the Brooklyn Union; a son, Mr. H. B. Claffin, the great dry goods merchant; Mr. Henry A. Bowen, and a stenographer, drove up to Victoria C. Woodhull's residence in East Thirty-fourth street. On entering the parlors they were greeted by Mrs. Woodhull and Miss Clattin. Judges Wood and Reymert, Mr. George H. Ellery, of Indiana, Mr. J. Parker Jordan and Mr. James McDermott, of Brooklyn, were already there. After all had taken seats, Judge Reymert said that he understood that the object of the meeting was to bring to a close, in some way, the persecution of Mrs. Woodhuil. He was interrupted by Mr. McDermott, who said-that the main object of the visit of Mr. Bowen and Mr. Clatlin was to obtain from Mrs. Woodhull what documentary evidence she had against the Rev. Henry Ward Beecher and Mr. Theodore Tilton, in relation to what is called the "Beecher scandal." He himself had seen the letters of scandia. The ministry had seen the letters of Mr. Beecher and Mr. Tilton to Mrs. Woodhull, and knew that they contained important facts connected with the scandal. He, like many others, he continued, believed that Mr. Bowen had been terribly maligned in regard to it, and it was for the asks of that multiproper's Gir name. it was for the sake of that gentleman's fair name and to convince the world of the truth of the charges against his pastor that he (McDermott) took part in the meeting. He thought it due to all concerned that all the facts in Mrs. Woodhull's possession should be given to Mr. Bowen and Mr. Claffin, so that they might take such action as they deemed best.

Mrs. Woodhull, turning to Mr. Bowen and Mr. so much already, and been made to feel the whole force of Plymouth Church against her; she knew not who to trust. She felt that all t'e members of that church were opposed to her, and, to speak candidly, she said she feared that even Mr. Bowen and Mr. Claffin were leagued against her, and came to her in Mr. Beecher's interests. It was reasonable to suppose, she added, in view of what she had heard on all sides in the past few months that this was so. She thought it strange that Mr. Bowen, after being hauled over the coals by the press of the country, should at this late hour come her to seek information to use in what she might term his own vindication; and until the contrary was proved she would believe that his coming was to further a gigantic scheme to save Mr. Beecher and erush her. She added that she had always thought him lost to all honor because he had always thought him lost to all honor because he had not stepped forward before. She wished to know what she might, expect, should she give them the proofs of the scandal. Would they guarantee that the persecution should cease? It was a duty she owed to herself, she said, not to put them in possession of what she knew of it unless she was convinced that they were acting in good faith. She continued at some length, speaking of conversations with Mr. Beecher and Mr. Tilton, telling Mr. Bowen of the latter gen-

theman's repeated threats that he would use up Mr. Beecher and Mr. Bowen. Mr. Bowen, who had listened patiently to Mrs. Woodhull, said that he regretted that she thought he was not acting in good faith. He and Mr. Claffin were both friendly to her. He had come from his country-seat in Woodstock, Conn., expressly to see her, and he hoped that she would favor him with what facts she had to supplement those in his possession. He had a wife and two children, and trusted that he would not go to his grave with a blot upon his name. It had long been his desire to have the scandar made clear to all, and he assured her that should she favor him have the persecution brought to an end. He had arrived at the conclusion that something must be done, and this was his first step. It seemed to him that she was in possession of facts which he should have, and with them his duty would be clear. He wished her to disabuse her mind of the thought that he was in a conspiracy to injure her.

Mrs. Woodhull said that she was to be tried to day on a charge of obscenity growing out of her attack upon Mr. Beecher, and should she escape a punishment, which she believed the authorities with the strong pressure of Mr. Beecher's friends backing them, were determined to inflict upon her, she would then tell them all she knew, and convince them, by documentary evidence, that what she had already said about Mr. Beecher was true. Mr. Claffin said that he came in the interest of Mr. Bowen, and with him trusted that. the whole thing might be made clear. A long consultation followed, in which all took part. Mr. Bowen, in speaking of the covenant signed by himself, Mr. Beecher and Mr. Tilton, and which was recently made public, said that the publication undoubtedly had had a very damiging effect upon himself. Mrs. Woodhull emphatically declined to give up the documentary vidence until the termination of the trial. Her counsel agreed with her that she did right. It was understood that one or two other prominent citizens of Brooklyn would take part in the dis-cussion, but they did not attend.

LATER.—The Brooklyn Eagle, June 28th, says: "The Examining Committee of Plymouth Church have received from Mr. F. West, a specitic charge of slander against Henry C. Bowen. It is charged that he has circulated slanders against the Rev. Henry Ward Beecher which are false, and his (Bowen's) expulsion is called for An investigation is to be made immediately. Mr. Beecher is desirous that this investigation should be made at once. The matter is referred to the following named deacons and members of the Examining Committee : Elmir II. Garbut, D. II. Hawkins, H. B. White, Lysander W. Mauches ter, George H. Day, Daniel W. Talmadge, R. W. Ropes, J. T. Howard, C. C. Duncan, M. K. Moody, R. D. Benedict, Samuel E. Belcher, C. II. Morton, Thomas J. Tilney, George W. Brush, H. W. Beecher, S. B. Halliday, the two latter ex-officio. Four deaconesses are members of this Examining Committee.

This morning a reporter called upon Mr. Halli day of Plymouth Church, and in reply to a re-quest for a copy of the charges preferred by Mr. West against Henry C. Bowen, Mr. Haliday (apparently greatly surprised) said: 'You can-not get them from me, sir.' He refused to give any information concerning the proposed inves tigation. The reporter came in contact with sev eral prominent members of Mr. Beecher's church and the general opinion seemed to be that it would be better for the church if the investi-gation was carried on in public. On very good authority it was ascertained that the charges refer in the main to certain utterances made by Mr. Bowen at the recent conference which took place at the house of Victoria C. Woodhull. Although strenuous efforts have been made to keep the matter private, in some way it has leaked out, and as a consequence great excitement exists among the members of the church which Mr. Beecher has presided over so long.

THE BEECHER SCANDAL .- Latest .- The New York Post 'says: As a proper sequel to the story that a committee from Mr. Beecher's church had. taken up the outrageous scandal against him, which has been floating about for months past, there appears the following letter in the Brooklyn Eagle, from Mr. Beecher himself. Hitherto he has kept silent, and so long as he did so it was most fit that his friends should give no currency to the vile stories that have been put in circulation gloss that the subsect last to speak tion about him. As he chooses at last to speak, he is entitled to a hearing everywhere. He says:

he is entitled to a hearing everywhere. He says:
To the Editors of the Brooklyn EAGLE:
In a ong and active life in Brooklyn, it has rarely happened that the Eagle and myself have been in accord on questions of common concern to our fellow-citizens. I am offerthis reason impelled to acknowledge the unsufficient confidence and regard of which the columns of the Eagle of late bear testimony. I have just returned to the city, and learn that application has been made to Mrs. Victoria Woodhulf for letters of mine supposed to contain information respecting certain infamous stories against me. I have no objection to have the Eagle state in any way it deems fit that Mrs. Woodhulf or any other person or persons who may have letters of mine in their possession, have my cordial consent to publish them. In this connection and at this time, I will only add that the stories and remors which for some time past have been circulated about me are grossly

untrue, and I stamp them in general and in particular as utterly false. Respectfully,

HENRY WARD BEECHER. It is improbable that any immediate investigation will take place by the Plymouth Church into the scandal, as the greater part of the officers

of the church have left town for the summer. THE WOODHULL AND CLAFLIN CASE. - The indictments against Woodhull, Claffin and Blood, found in the United States Circuit Court for mailing the number of Woodhull & Claffin's Weekly containing the Beecher and Challis articles, are to be abandoned and the bail bonds discharged. The indictments are two in number, and are substantially the same as the one on which the accused were tried. Tardy justice.

#### Current Events.

Current Events.

In the case of the exclusion of the Bible from the public schools in Cinchinati, O., the Supreme Court June 24th decided that the school board had the right to pass a resolution to exclude not only the Bible and singling, but religious instruction, and the court has no authority to interfere with their discretion in the exercise of this power.

That San Francisco will be ultimately oriental in its as-Opect, we entertain no doubt. The Russian Bishop of the Greek Church in Alaska, by direction of the Czar, has transferred his establishment, priests and all, to San Francisco, where a Greek church is to be built and the faith established. The Chinese temples are already there, and "Gofore long there may be Moslem mosques and Hindooshrines, for a Hindoo mission has been established in London.

George Francis Train is occupying his time in London George Francis Train is occupying his time in London arranging for the disposal of some of his Omaha Jots by

ST. PETERSBURG, June 26,—The Kimir newspaper publishes a despatch from Tashkend annoancing that the khan of Khiya has capitulated to the Russian forces, and the capital of Khanate is now occupied by the Uzar's stroops.

Ital of Khamate Is now occupied by the Uzar's Imops.

As already announced, the Post Office Department will, on the 14th of July, authorize about one hundred post offices in this country, in addition to the number already authorized, to transact money-order business between this country and Germany, Great Britain and Switzerland. Included in the new list are Eastrampton. Concord and Newton, Massachusetts; Hallowell, Springdale and Thomasten, Mainer Bristol, Vermont, and Newport, Rhode Island. Previous to this year nine hundred and twenty-four offices in this country were authorized to transact British, five to transact Swiss money-order business.

The first woman that ever gave an alarm of fire by the

to transact Swiss money-order business.

The first woman that ever gave an alarm of fire by the telegraph in Boston, is Mrs. Richard Sisson, the lady who attends to most of the duthes connected with the Savin Hill station, on the Old Colony and Newport Raifroad, who gave the alarm from box 321 on Friday eyening, June 27th, gave me atarm from box 321 on Friday eyening. June 27th. Bayonne despatches, under date of June 30th, state that "Intelligence has reached here that 30t men of the province of Biscay have declared against the republican government and in favor of Don Carlos. The theory guide have arrounded officers for the province and numicipalities from among their own number, in interest of the Carlist movement.

ment.

An explosion of powder occupred at the east end of the loose tunnel, at inidifight. Sunday, June 29th, killing our laborers and wounding two others, one fatally. An explosion with even more disastrons results is reported at Virginia City, Nevada, where two buildings were demoished and ten or twelve persons killed.

The Vienna exhibition building and grounds were con-iderably damaged by a storm on Sunday night, June 29th. The Texas frontler commission reports that the losses of American citizens amount to \$11,000,000, including consequential damages, \$48,500,255.

Two men were killed and several others wounded by a botler explosion near Terre Hauty, Ind., Saturday night, A member of the signal party at Mt. Washington fell of the trestle-work of the railway saturday, and was danger-

Jesse R. Grant, father of President Grant, dled at Cov-ington, Ky., June 20th. Wagner, the Maine murderer, who broke jall at Alfred and escaped recently, has been caught and returned to

prison.

Hon, Whiliam Whiting, member of Congress from this city, died at his residence in the Highlands. June 29th.

Terrible damage was caused by earthquakes in Northern Italy, June 29th, buildings being destroyed and fifty-two persons Rified. The shocks caused panles in Venice and Verona, but no loss of property or life appears to have resulted in those places, the fatal effects being wrought in the villages.

villages.

Postmaster Gen, Creswell on Wednesday issued an order discontinuing the following post-offices, viz.: Charlestown, Chelsea, East Cambridge, Cambridge, North Cambridge, Somerville, East Somerville, Harrison, Square, Dorchester, Mattapan, and Neponset, and transferring all the premises leased by the Department and now occupied by these post-offices, together with all their appointments and their letter-carriers, to the Postmaster at Boston. By the same order these post-offices are to be under the j. Is declor of the Postmaster at Boston and within delivery of that office.

#### Passed to Spirit-Life:

From Boston, June 26th, Francis, Wilkes M'Guire, youngest son of J. W. and Rebecca M'Guire, aged 7 weeks.

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