

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 19, \$4873.

The Rostrum. "SPIRITUALISM MADE EASY."(?)

If it were not assorry sight, it would be amusing to mark the wrigglings and contortions which the world of skepticism is willing to go through, rather than to calmly face the spiritual verifics of the present hour. Reason is not necessarily a component part of any theory which has for its object the proving that spirit return is a myththe great mass of Christians are ready to swallow whaterer may be offered, however difficult of belief, and wide of common sense, provided it promises to explain 'away these remarkable phenomena of the nineteenth century. And profiting by this desire on the part of a majority of Christians, that the only direct evidence of conscious existence after death shall be ruled out of court, many unprincipled sleight-of-hand performers and others of that ilk liave entered the field as exposers(?) of the same, and have been gratefully welcomed by the Church much after the fashion of the apothegm concerning the drowning man and the straw.

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But these disciples of legerdemain invariably come to grief in the long run, and sink from view, covered even in many cases with the execrations of their whilen disciples, while the great principle which they strive to explain away and overturn still goes on gloriously to the fulfilling of its work among men. In America the jugglers and conjurers have on various occasions in the past dared to sound their signal, and cry, "It is finished ;" but they have one after another met with "signal" defeat. The Andersons, Von Vlecks, Carbonells, etc., etc., of the Western world; with whom we have had occasion to deal-where are they to-day? Echo reiterates the unanswered query. And now our English Spiritualist brethren are called upon to face the same phase of opposition, and are quietly meeting with good success In unmasking the tricks of the "smart fellows" who imagine they "can do it all.", We give be-low two articles, which are placed in juxtaposition that the reader may peruse, the statements made on both sides-first, a paragraph rehearsing in narrative style the exploits of one Herr Dobler, and the other a searching dissection of the operations of the whole body of imitators of the phenomena, by Dr. Sexton, an Englishman possessed night with the most barefaced effrontery tell their audiences that the tricks they perform are of the same character and accomplished by the same marked eloquence of diction. Will the Boston means that mediums employ for producing what Herald, which so willingly copied the paragraph are usually called spiritual manifestations, they from the London Era, with regard to the performances of Herr Dobler, oblige its many spirit ual readers by performing a like service for the views of Dr. Sexton, which we give below, as printed in the London Medium and Daybreak 'course that I shall take to night. These men printed in the London Medium and Davbreal for June 20th?

could be most easily explained by any one who had paid the slightest attention to the subject. This exhibition went on for a short time, and was then suddenly brought to a close, the reason for its discontinuance being a most commendable one. Prof. Pepper stated that when he com-menced this kind of entertainment he was under the impression that the Spiritualists consisted simply of a number of ignorant and illiterate persons, and that an exposure of the whole thing would consequently meet with the approval of all nen who occupied anything like a position in society. To his great surprise, however, he soon discovered that some of the most thoughtful, learned, and scientific men living, were firm believers in this same Spiritualism ; and more, that large numbers of persons looked upon the subject in so solemn and serious a light that they consid-ered treating it with ridicule or jest as highly offensive. The Professor, therefore, like the hon-est and conscientions man that he was, having a regard for the feelings of other persons, with-drew the performance, and there it ended. This course, however, has not been followed by others, since we have in London at this moment several-conjurers who night after night attempt by mere, trickery to show phenomena something like those that take place in the presence of spirit mediums, and to burlesque and ridicule the whole subject of spirit communion. Now, 4 may say at the onset, that if 1 deal severely with these menonset, that if 1 deal severely with these men-several of whom are present—I do it not out of any ill-will that I bear, then, but because I feel, keenly the most objectionable course of proced-ure that they are taking. In exposing their tricks I have no wish to do them any injury in their business, but simply to defend the glorious truths of Spiritualism against their miscrable burlesque build them. The no Spiritualism is not only a reimitations, To me Spiritualism is not only a reality; but one of the grandest truths that has ever been made known to mankind. It has brought peace and consolation to many a suffering heart, and cheered many a dying pillow. It has opened the portals of the future world, and placed us face to face with the denizens of the great here-after, and taught us—and some of us were not very apt pupils in learning the lesson - that there is a conscious and personal God who is the Father of all spirits, and that to love and worship him is man's highest duty on earth. With such views you will not wonder that we look upon this subject as being most solemn-1 had almost said-sacred—and that any attempts to bring it into ridicule, and provoke an ignorant mobile into ridicule, and provoke an ignorant mobilo laugh at its verifies, must jar most discordantly upon our feelings. If these conjurers were con-tent to perform their feats of legerd<u>emain</u> and-leave Spiritualism alone, they might go their way, without let or bindrance from me. I liave no de-sire to make the public acquainted with the mys-teries of their craft, and thus destroy the illusive spell which constitutes their stock-in-trade. But when they parade the term Spiritualism on their bills and in their advertisements, and upth after bills and in their advertisements, and night after

defy us to discover their tricks, and caunot, theredefy us to discover their tricks, and cannot; there-fore, justly complain when we, having done so, publish the discovery for the benefit of society at large. It is in the cause of Spiritualism that I speak when I say that whilst spiritual manifes-tations admit of no means of accounting for them save that which they lay claim to, the tricks of these conjuners can be all explained upon the ordinary principles of deception confessedly re-sorted to by the practitioners of the art of leger-demin. Some are difficult to find out, others are very simula and easy 1 do not hosting to be are very simple and easy. I do not hesitate to say that those of Messrs, Maskelyne and Cook—both of whom are present—are very clever, and certainly above the usual range of feats of the kind : but they no more resemble spiritual phenomena-as I will show you presently—than does, German silver the metal from which it borrows part of its name. Dr. Lynn's tricks-and he is also present -are really of a most simple character, easily un-derstood by the merest tyro in conjuring, which fact I will endeavor to prove to you by not simply explaining them, but by performing the whole of them in exactly the same order in which I saw them at his entertainment. Those of Maskelyn and Cook I cannot perform to night because l lack the cumbrous apparatus by which they are accomplished ; but 1 will explain them fully to you, and you will then see with what pretence these men assume to show phenomena at all analogous to spiritual manifestations. The principle that I deal with to night is the theory that all the so-called manifestations are the result of trickery and imposture. Perhaps there are not many persons who entertain this view ; since most people are inclined to think view; since most people are menned to unink that, after all, there must be something in it, to say nothing, of the numerous theories that have been invented to explain part of the phenomena upon some principle which, while it excludes the supernatural element, yet at least leaves room to conserve the honesty of the medium. Even these, be however, believe that most of what is done. spirit-circles is the result of some trick by which the weak-minded are imposed, upon; and there fore 1 shall confine myself solely to this theory that Spiritualism is in truth simply another name for humbug. According to this view, Spiritual-ists are, divided into two classes—the deceivers and the deceived-the impostors and those who and the decovern—the impostors and those who are imposed upon; and what is very curious, you have the ordinary state of things completely reversed, for in general it is the ignorant and illiterate who are deceived by the clever and intelligent, whereas in this matter it is the educated and well-informed who are imposed upon by the untutored and simple. Spiritualism comprises in its ranks some of the most eminent men liv ing, in science, culture, and general knowledge, men not easily deceived in other matters, yet these are supposed to be all deluded and led away—by whom, think you? Why, by a number of ignorant mediums, many of whom can hardly write their names, and few—very few—of_whom have had more than an ordinary education, or are above the average range of intelligence for peo-ple in the same sphere of life as that in which they move. This is, to say the least of it, highly improbable. The self-sufficiency with which the onjurers speak of the ignorance of Spiritualists is really curious. Do they imagine that has alone are capable of detecting trickery, and that we are all a set of ignorant dolts, lacking even common sense? I have a decided objection to being considered a fool, and yet all the conjuring

whole thing," Well, what has happened? There are still, more than 30,000 Spiritualists, left in New York, and a few I suppose in other jarts of the States, and some in England. In fact, it is the Professor who is extinguished, and not Spir-itualism. It fourishes still with all the vigor of youth, whilst the self-styled "Wizard of the North" is never heard of as appearing before the multion the public. I shall now endeavor to show that mediums

are not impostors, and do not resort to trickery, for the purpose of producing phenomena. Of course I speak in a general sense. I am very far from believing that there is no dishonesty. amongst persons laying chain to mediumship, or even amongst those actually possessing the pow-er. If that were the case they would be excep-tions to humanity at large, for there is no class. however pure its pretensions, however high and exalted its alms, into which deception and hy-poerisy do not sometimes intrude. What I mean is that what is called "mediumship" is not based upon imposture, but is a class of genuine phe-nomena, being in reality what it professes to be.

This Thold for the following reasons : 1.— Mediums are generally persons who have had no instruction in the performance of conjuring tricks, nor any experience in the practice of them. Every one, knows that, in order to perform the feats of legendemain, it is essentially necessary to have practice and experience. You may learn most of the tricks—at least become ones— out of books; but having done so, you can't per-form them, and for the simple reason that to do so with any dorign of merfortion frautree many so with any degree of perfection requires many years of practice. Hardly anything depends so much on practice as this. Witness the clumsy mode in which an amateur performs his first Teats of sleight-of-hand, and compare this with the easy mode in which the accomplished professional goes about the business; the latter deceiv-ing your eyes at almost every-step, and the former bungling, so as to expose to any careful ob-server the whole secret upon which his success should depend. Now medlums are not conjur-ers; they are, as a rule, persons whose past lives quote these because they occurred in the pres-ence of scientific skeptles, whose sole object was have been very unfavorable to learning the mys-teries of this, or indeed any other art. They are to detect and expose trickery, if any there were. frequently ignorant, uncluented, and withat most diffident and modest. When we see cerwe are perfectly sure that they could not have produced them ; first, because to do so would re-quire mechanical contrivances which we know are not present; and secondly that were such apparatus there, the medium would be utterly gnorant of its use. In the case of a professiona medium, whose history we may not know until he appears before the public, we may not free quite so certain on this point; yet even then, if we have the testimony of truthful and honest people who have been acquainted with him dur ing the whole of his life, to the effect that by his own untided power he could not accomplish the results witnessed, this is evidence which would results withesed, this is evidence which would be considered conclusive upon every other mat-ter in human life. (But in cases where the medi-unistic power becomes developed in our own homes, in members of our, own families, there can be no mistake. If I hear a polyie-medium in a state of transcespeaking in a language which is a state of transcespeaking in a language which I am assured on the very best authority he or she has never learned, I may not feel quite satisshe has never hearned, i may not teer quite stills-fied on the subject; but if this same thing hap-pens to a member of my own family, whose en-tire past education I am acquainted with, there certainly can be no mistake about the matter. Need I say that is not at all an uncommon or-currence? Many of you will, I have no doubt, have had experience of such kind of unnifestations. Well, what theory about conjuring tricks can explain such a fact as this? If a table be raised or tilted which the strength of those sitting at it would be sufficient to move one-may naturally doubt whether; after all, mascular force may not have been used; but if the table be so heavy that the combined efforts of the whole of the persons taking part in the circle would be insufficient to lift it, certain it is that would be insufficient to fift it, certain it is that the muscular theory must break down. Medi-umistic power is not unfrequently developed in young children at the tender age of seven or eight years, or from that to ten or twelve, and when that is so, viry estrandilitary phenomena occasionally take place in their presence. This cannot hear the slightest resemblance to conjus-tions, we track one has merformed in such esten ing; no tricks can be performed in such cases, and no deception practiced. Every Spir4ualist present will, I have nodoubt, be able to call to mind-many cases where the phenomena that they have witnessed could not by any possibility have been produced by the medium present. 11.—The phenomena frequently occur under cir-sumstances which reader deception impossible. There is a general impression that all sprittal manifestations take place in the dark, and that therefore the whole of the conditions are most favorable to deception and fraud. This is by no means correct; on the contrary, as far as my ex-perience goes, I have witnessed far more won-derful phenomena in the light than in the dark-ness. I am not at all partial to dark scances and would always much rather have the light, at least enough of it to enable me to see what is go ing on. However, every Spiritualist knows that frequently, very powerful manifestations take place in the daylight or gaslight, and in the pres-ence of persons best of all competent to judge as to whether there is trickery resorted to, and who being skeptics, are on the alert to pounce down upon a hitch of this kind the moment it should make its appearance.\ Mr. Serjeant Cox, a gen-tleman of the most unimpeachable veracity and the soundest judgment, and not a Spiritualist, tells us that in the house of Pr. Edmunds--a skeptic--in the presence of other skeptics, a very large dining-table was moved most palpably when no person touched it, all present kneeling on the chairs, the backs of which were turned to the table. "In that position," he says, "of the entire party, a heavy dining-table moved six

spirit-manifestations." Are we, then, to under times-once over a space of eight inches at a stand that these 30,000 people are all asses, and that Dr. Lynn possesses more intelligence than the whole of them put together? What is the inference that we are expected to draw from his contact by any person present was physically information. In the whole of them put together? the whole of them of the term is the inst of two feet, and then of three feet is so that inference that we are expected to draw from his performance? What but this, that out of this 30,000 people there is not one so clever as am 1, Dr. Lynn, the great thaumaturgist, because they are all imposed upon by tricks like those which 1 movements, without contact, will be understood. are all imposed upon by tricks like those which I am about to show you. But I saw through all Dr. Lynn's tricks in one night, as I will convince both you and bin presently. How is it, then, that we do not detect similar tricks when per-formed by professed mediums? Why did not Dr. Lynn undeceive all these poor deluded people when he was in New York? Why come here and leave 30,000 people to perish in such deplora-ble ignorance? Prof. Anderson once did declare that he had made at rend of Spiritu-alist left in America, "In the was about speedily to put the humbug; and there won't he one ft in Eng-land very soon. 1/H speedily extinguish the whole thing." Welf, what has happened? There are still, more than 30,000 Spiritualists left in her shawl for departure. At that time noticity ran touching the table, nor even, within reach of it, except the young lady who was knocked, down by it." On another occasion, in a different house, with other persons present, he in-forms us that whilst he and some friends were looking at the pictures, "very loud sounds, as of violent blows, came from a large loo table which stood alone in the centre of the room, nobody by ing near it. We turned to look at the table, and, untouched, it filted up almost to an angle of forty-five degrees, and continued in that position for nearly a minute: then fell back. Then it re-peated the movement on the other side. None peated the movement on the other side. None of us were standing within five feet of it at that time. The room was well lighted with gas. There was no cloth upon the table, and all be-neith it was distinctly visible, "Only four per-sons were in the room, and no one touched it," nor was near chough to stouch it had he tried." Now, such manifestations as these could not pos-sibly have resulted from trickery, since, in the first place, there was no one present to play the tricks ; and if there had, been, defection would have been inevitable. These tables, you must bear in mind, were not touched by morfal hands. and therefore there could not have been muscu-hir motion; Contrast this with the miserable exhibition of table turning as seen on the stages of the conjurers, and you see at once that there no analogy whavever between them ; the latter being usually accomplished by silken cords or fine wire, which escape detection, because no one is allowed on the stage, and the wire or silk is al-ways of the color of the bickground, and the stage but dimity lighted. In the Report of the Dialectical Society, and in Serjeant. Cox's book, you will find an account of several such results as those 1 have mentioned taking place, under circumstances which prevented the possibility of any trickery being recorted to. Of course most of us whoare believers in Spiritualism have wit-nessed far more wonderful phenomena; but I outot these because they occurred in the preter being usually accomplished by silken cords or

Post of Satiriday last, we beg to accept the chall longe made or implied in that communication. We are ready to appear before a party of twelve or more gentlemen specially chosen as capable of fairly investigating the phenomena we present. You shall be present, and shall have every facility given you to examine the empty room and the instruments we use. You shall then ex-plain to the satisfaction of the gentlemen present the legerdemain you have stated we employ, or produce, if you can, in your own person, the

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in performing, or initiating those results, or be able to detect and expose imposture, we shall then be ready to acknowledge that your accusations are justly founded. But if you fail, as we are well assured you will do, we shall require you to retract publicly the accusations you have publicly made against us. We are, &c., Inothers Dayesport."

This letter, than which nothing could be fairer, was forwarded to Mr. Anderson, and what think was forwarded to MP. A intersont, and what tunks, you was his reply?? Why, that he had not given-any challenge at all. A similar one was their sent to M. Tohmque, which also had been de-nouncing the Brothers as impostors, and that worthy, likewise declined the honor of a contest. A lefter was then written to Mr. Dion Bondi-could a be base business common and han word. cault, at whose house a scance, had been previ-ously held by the Brothers, challenging the two conjurers to do what the Brothers did under the same circumstances. This letter was signed by Ira and William Davenport and William Fay, and published in the papers at the time. This and published in the papers at the time. This, like the former one, passal unheeded by both Anderson and Tolnaque. The former shuffled out of 40 by requesting the Brothers to perform their tricks in the light in this theatre, and the latter declared "the would have nothing fordo-with works of darkness," Other challenges were given by the Davenports and by Mr. Palmer, the end of them all being that Tolnaque inserted the following in the Morning Star: following in the Morning Star :

¹⁹ I. M. Tolmaque, Prestidigitateur, hereby in-form Mr. Palmer that as long, as he sails under false colors I will not answer him, or any of his friends, on the subject of the Brothers Daven-port. M. TOLMAQUE,"

port. M. TOLMAQUE, The gist of this is easily seen, that unless the Drathers would acknowledge themselves con-jurers he would have nothing to do with them; that is, indess they would lie, and state them; selves to be what they were not, this worthy would wash-his hands of the whole affair. One honest professor of the art of tegendenain there was; and he biffar superior in his abilities to most of the others, viz., Hermann, who condidy ac-knowledged, after attending a Davenport sance, that he was, totally unable to combrehend how that he was, totally unable to comprehend how the phenomena were produced. A standing challenge, offering £100 to any conjurer, who could accomptish the same results as the Daven-perts under the same conditions, was then insert-ed in the papers by Mr. Palmer, the manager of the Davenport exhibition; but it met with no re-sponse from the conjuners. They all knew per-fectly well that their feats of degendemain would be utterly useless beside the maryclous medium-

Selentific men were invited on all hands to investigate the phenomena, and in doing so to ap-ply the strictest tests that human ingenuity could. of this, the majority declining to do so for the same reason that they refuse to investigate Spir-itualism to-day. Dr. Carpenter-at least he is infinition of the second secon following statement: ⁶ We were requested to join a committee for investigating the supposed "occutt" powers possessed by the Davenport Bro-thers. ¹ Being informed that the members of the committee would be "required, like ordinary at-tendants" at the Brothers' performance, to join hands in a "circle," and that, the essential part of the performances themselves took place either within a suppoard into which no one was permit-ted to look, or in a dark room, we replied that we did not consider, these performances to be proper subjects of scientific inquiry, for that no scientific man could consent to forego the use thing in the houses of friends and in my own, scientific man cound consent to reactor on ass house, where there were no battery, wires nor, of his exestand his hands the most valuable of hammer's worked by electricity, nor any of the arrangements that you speak of. How digger setting the truth." Now this is very far removed explain that ?". Of course at this time 1 will find the truth." Now this is very far removed a Spiritualist, ""Oh," he replied, "you are as big a fold as the rest of them." "Anat, so," I re-big a fold as the rest of them." "Anat, so," I re-construct whet that down of one was scientific man could consent to forego the use ally-allowed to take a seat inside the said cupany-anowed to take a scat inside of sub-point board whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of fo aid ft. Whilst all had hold of cach other's hands it was felt that no one could by any possibility as-sist in the performance of the tricks. The con-ditions, therefore, which this writer makes out to have an air of suspicion about them, were in cality adopted as a safeguard against deseption. reality adopted as a safeguard against deseption. How yery difficult it is to please some people f Now, as I have stated on a previous occasion. I took great pains to investigate the Davenport manifestations, and I will briefly describe to you the result of my personal experience in the mat-ter, and place it in juxtaposition with my expe-rience of conjuners who prefend to show all the Davenport phenomena, and the accomplish the Same results by means of trickery. What took place in the cabinet is being imitated at the pres-ent time by Messrs. Maskelyne and Cook, and the dark scance is being regularly burlesqued— I can bardly call it imitated - by Herr Dobler. 1. The Cohenet.—The first time that I saw the Dayenport Brothers, I went upon the stage as one of the committee of investigation, and on this and other occasions, that 4 visited them, I this and other occasions that it visited therein it had ample opportunity of noticing what usually occurred in their presence. We—that is, I and some one else selected from the andience—made their hands and feet perfectly secure by means of ropes. We fastened them to the scats inside the cabinet in such a way that we considered it the cabinet in such a way that we considered it utterly impossible that they could nove. I was especially careful to place the ends of the ropes upon the floor, in a particular manner, so that afterwards I could tell whether the ropes had been united, or in any other way tampered with, Before the door of the cabinet could be closed, a horn was thrown out with some violence; and, having been replaced—we; in the meantime, sat-isfying ourselves that the Brothers remained tied -the doors were shut. In an instant afterwards, five or six musical instruments were played upon, bells were rung first, and thrown out at the aperture atterwards, arms of various kinds and sizes were thrust out at the small aperture in the front, and various other phynomena of a similar extra-ordinary character took place. In the midst of the noise produced by musical instruments and hells, the doors of the cabinet were suddenly flung open, and there sat, the Brothers tied as at first. I went immediately to examine the loose ends of the rope, which I found lying on the floor exactly as I had left them, evidently never having been moved, which they must have bee

A late number of the London Era publishes

"A late number of the London Fra publishes the following account of the performances of a conjurer who has been exposing Spiritualistic tricks in that city. It says : Upon the platform of a small hall, where Herr Dobler took up a position, there was no appara-tus nor any perceptible, means by which a con-federate could be concealed. In close proximity to him sat two gentlemen selected as a committee hy the auddience. The lights were then extin-mished and whom often the spece of two minby the audience. The lights were then extin-guished, and when, after the space of two minutes, they were relit, we discovered the conjurer securely bound by cords in a chair, his bands being fastened behind his back so unmistakably. that it was impossible to insert even so much as the finger-nail between the ropes. Upon the knet between his wrists a scal was placed, and Include the provided in the second se sooner were we again in darkness than the tam-bourine-which, in order that its progress might be traced, hore a piece of phosphorus—was seen floating high above the heads of the spectators, while the bell clanged desperately, and finally fell to the ground with a crash which was cer-tainly calculated to startle the nervous. But further wonders were in store. An over-

coat horrowed front a spectator was placed on the table. There sat Herr Dobler, bound as be-Out went the lights, and then, in less time than it takes to tell, it was discovered on our Professor's back, his wrists still being securely fastened, but each arm passing through the correfastened, but each arm passing through the corre-sponding arm of the coat. The owner of the gar-ment was told now to shout 'got it,' inmediate-ly he was again in possession of his property, and almost simultaneously with the extinguish-ing of the lights, 'got it' resounded through the room, and 'got it' we saw he had when the lights were turned up. A similar experiment was tried with a lady's muff, and in this case one of the committee placed his feet on those of the homid conturer without bing able to detect. the bound conjurer without being able to detect the slightest movement on his part. Neverthee assured us that his whiskers were pulled, and that the tambourine was placed on his head. Eventually Herr Dobler released binacht from his bonds, expressed his thanks to his audience, and sent them away not a little puzzled."

SPIRIT MEDIUMS AND JUGGLERS.

THE NATURE OF THE SPIRITUAL PHENOMENA EXPLAINED, AND THE TRICKS OF CON-JURERS EXPOSED

An Oration delivered by Dr. Secton, at Cavendish Rooms, London, on Sunday Evening, June 15th, 1873.

It will be in the recollection of most persons present that some time since Prof. Pepper, on leaving the Polytechnic, took the Egyptian Hall for the purpose of giving an exhibition in which all the so-called tricks of the Spiritualists should be exposed. Now, no man living was better competent to do this than Prof. Pepper; he was scientific man, he had paid great attention to be study of optics and optical illusions, as was videnced by his celebrated "ghost" effects, and bad command of a very large supply of appa-The new entertainment that was to extus. le Spiritualism forever consisted of a series of pst clumsy imitations of the very lowest forms spirit manifestation, and every trick performed

tricks seem intended to show that I really am one, and how profoundly clever is the person performing them. Dr. Lynn, on the programme of his entertainment, says, "There are in New York City alone more than 30,000 believers in 111.—Professional conjurers are utterly unable to produce anything tike the spiritual manifesta-tions, if subjected to the conditions imposed on the medicum. Even the simple phenomenon—the simplest of all – of table rapping can only be pro-duced by conjurces with the aid of claborate machinery. Take the exhibition of Professor Anderson, as shown a few years ago, for the pro-fessed object of exposing Spiritualism. In order to obtain a few simple taps on a table he had an electric battery communicating by wires with the table, and an arrangement of small hammers under the table, by means of which the taps were produced. "This," said he to us one day, ? is the mode in which the humbur of "Spiritual-ism is carried on.?" "Oh, that 's it, is it?" I in-quired. "That 's it," he replied. "Don't you puren. "Amu s.n., av report ice how nicely if can be managed, by electricity?" I have exposed the whole thing now,", "Well, hut"—said 1—911 have witnessed this sort of thing in the houses of friends and in my own. big a fool as the rest of them." ""Just so," I re-marked, "Jonly that does not get you out of the difficulty." I recollect one, supient writer, who certainly deserves a tomb in Westminster Abbey for baying made such a discovery, declaring that the raps were produced by the action of the pero-neus langus—one of the muscles of the legwhich was made to snap in some peculiar way by moving the foot. Every one who has begind the genuine spirit-raps will know that they cannot be produced by batteries and hammers, that their peculiarity is such that they admit of no imita-tion except a very clumsy one, and the same may be said of all the other phenomena. If Spiritualism be a delusion, and mediums im-

postors, how is it to be accounted for that no conjurgram do anything at all worth comparing with what we call spirit manifestations? That they pretend they do is quite true, but that they do nothing of the kind is equally certain to those who have looked into the subject. This I will now endeavor to show you. In pursuing this inquiry I shall be compelled to go back to the time when the Davenport Brothers were in England. Many of you who are now present. I have no doubt, recollect these extraordinary young men ; others, probably, have forgotten what they did ; and some of my younger hearers, perhaps, may have not seen them at all. A few weeks ago one of the country newspapers, speak-ing of my lectures, remarked that there was not much to be said against my Spiritualism, but that it was too bad of me to lend my name and now it is just because I feel sure that there was no delusion at all in the matter, that I take the course I do. I mentioned on a previous occa-Brothers were in England I wrote a letter* to the National Reformer defending them from the charge of trickery which had been preferred against them in that journal. That letter con-tained mainly a reference to their collision with the conjurers, some of whom challenged them to a trial of their powers, but shirked the contest, when they found that the Brothers, were really. n carnest Professor Anderson of course made great, noise about the matter, declared that the rick's were sheer humbing from beginning to end, and that he could himself perform them with the greatest case in the world. The consequence of his was that the Brothers wrote the following etter •

"308, Regent street, Oct. 6, 1864. Stn--Having read your letter in the Morning

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• Now reprinted in No. 6 of Tracts entitled "Seed Corn" "Dr. Sexton's Conversion to Spiritualism."

had the persons bound in any way attempted to my head of a tamhourine, and the throwing out set themselves free. After this, the hands of the of the window the two small bells referred to, all mediums were filled with flour, so as to render it of which could of course be most easily done-impossible that they could be opened without when the hands had been freed from the rope detection, still the instruments were played, and arms were thrust, out at the aperture, as before. I now went into the cabinet with them, and what occurred then. I wish you' to pay particular attention to, so that you may see how utterly un-like it was to anything that is done by Messis. Maskelyne and Cook, in whose cabinet 1 have also been during a performance. The two cabi-nets are not at all alike, to begin with: that of the Davenports was made of plain wood, paneled like a door, and simply painted outside and in ; whilst that of Maskelyne and Cook is a huge bedsteady blocked up at the sides, and with doors the feet. At the back, there is a large shelf at the feet. At the back, there is a mage such contrivance, based upon the same principle as big enough for a man to sleep on, and the whole contrivance, based upon the same principle as of the breaker's line structure is line structure in the total to that of solve Proteins that was brought out at the Polytech-which druggets are mole, the object of which 1^{\pm} nice some time since. A sheet of looking glass is but accounts explain. The Davenport cabinet placed in the roof of the cabinet, which, talks shall presently explain. The Davenport cabinet was about six teet high, with room in it for three persons to be scated, constortably side by side, and its depth just allowed space for the knews of persons so sitting with their taces to the door. In the centre of the door was an opening of a diamond shape, the bottom of which was about five fect, or a little more, from the floor of the calinet, this being the aperture out of which the instruments were thrown, and the arms thrust. Now, bear in mind that it was utterly impossible -and this 1 pointed out to Mr. Redmond, who soon after this time began a performance with a similar cabiner, and, like Maskelyne and Cook of to-day, professed to do all that the Davenports had done for any person inside the cabinet to thrust his arms out of the opening, unless he stood upon his feet to do so. This you can gasily

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therefore as far as possible removed from the and the door closed again. The saller new comes opening in the door. We fiel them to their sears from behind, the glass, takes off his saller's cos-Bear this in mind—20, field thefit, they did not tie funne, under which he has a gorilla skin, puts on Dear roos in mind-size treatment, new the not neg former, inner when he mas a gorma skin, put of themselves. This is a fact of very great impor-lance, as you will see presently. Then sat down between them, that is, directly opposite to the per then comes upon the stage, catches the gorilla; opening in the door, which, however, was so high and puts him into a canvas suit (made all in one between them; that is, directly opposite to the opening in the door, which, however, was so high up that Leould not reach it, although infiniediates piece), so as to quite cover him, excepting his piece), so as to quite cover him, excepting his piece), so as to due to ever him, excepting his piece), so as to due to ever him, excepting his piece), so as to due to ever him, excepting his piece). The bitcher and gorilla go in-My hands were now placed upon the shoulders of side, the cabinet, and the door is closed. The the Brothers, and fastened there with cords ; butcher now takes from under his smoot, another mark this, too, you will see its significance in a canvas suit (a *focsimile* of the one the gorilla few minutes. My right hand was most effective bas of), and puts it on, likewise the other mask The value of the second wound round my wrist, and took some four or five minutes in making it scenre. Before the doors were actually shut, and whilst therefore the full light of the slightly lowered gas was the full right of the sugnity lowered gas was shining on my face, a hand gave a powerful tug-it my whiskers. The doors having been closed, who musical instruments—six in number—were immediately picked up from the floor, where they hard become bilineration of the most of the floor. had been lying previously, and commenced play ing times in the inper part of the cabinet, about my head. My face was gently patted with hands of some kind or other : my hair was pulled about, my arms and shoulders touched, and in other ways I was made sensible that there was intense activity on the part of some person or thing in-side that enclanted cabinet. Did the Brothers move? Most certainly they did not ; for, my hands being on their shoulders, beould in an instant have detected the slightest motion of the hand or arm. During the time that this was go-(ind) of arm. During the time that this was go-ing-on, I, feeling inv wrist, in pain, said to Win. Davenport, "Cutthis business short, as the cord is furting inv wrist." He replied, "Ask to have it untied." "Ask whom ?" I said, inquiringly. "The spirits." he answered." 9 Will you untie the cord that is on my wrist?," I inquiried. The answer was three gentle taps at the back of the caving and and inmadiatly afterwards the road. cabingt, and immediately, afterwards the rope, was unwound from my wrist in less time than if has taken me to describe it ; every knot was unfied, and the cord left hanging loosely on my arm, where it remained until I came ont. Whilst I was inside, several arms were thrust out at the opening and distinctly seen by persons outside. Now, it is certain that, these were not, the arms of the Brothers, because they could not have reached the opening without rising from their seats, and had they done this I should have detected it in an instant a moreover, if their hands tected it in an instant a moreover, if their hands, see now dengined the performers winder win the had been free, they could not have played six in-struments at once, and still have had hands-left with which to-touch my friends enderiver to per-suade me that the Davenports did move, but that being in the dark 1 did not notice; it. Darkness, being in the dark I did not notice;it. however, although highly unfavorable to seeing, is not at all so to feeling, and I had my hands on their shoulders; where the slightest muscular movement would have been detected. -letus now see what sort of an imitation is given of all this by Maskelyne and Cook. The Hornet of the Derby week, in an annising article, gave the names of a number of persons who are before the public as competing in the pace for popularity, and, 1, for what reason 1. know not, was matched against Mr. Maskelyne, and of course beaten. The writer siys: " Passing the furzes at Tottenham Court Road corner, Mr. Baneroft's Prince of Wales, wonderfully guided by Wilton, achieved a great success. Here Mr. Maskelyne's Manipulation overhauled Dr. Sexton's Medium, getting the pace of his field for a quarter of a mile, when the 'spirit' vanished in sore distress, the field following at half a boat's length, and but narrowly escaping a foul with the Cambridge boat." Well, we shall see presently whether Mr. Maskelyne's "Manipulation" is good for anything against either my "Medi-um ? or any one's else. A few weeks since, at 'the Crystal Palace, I and some one else from the audience tied the arms of Messrs. Maskelyne and Cook. They, then went into the cabinet. I re-quested to be allowed to the them to the seats, but that was objected to. The doors were closed, and in an instant two small bells, not much harger than the end of your (humb, were thrown out at the opening. The door, was opened, and the conjurers remained fied as before. As I saw in an instant that this had been done with the teeth, I requested the trick to be repeated, which, being 'agreed to, I placed the bells' quite at the back of the cabinet, one in each corner. Now, it is not easy, to get one's mouth into a corner, and use the teeth to seize hold of a small article placed there, so I expected a good deal of "delay. And so it turned out ; at least three minutes elapsed before the first bell was thrown out ; the other never came at all, notwithstanding the fact that the gentlemen performing the trick were both free to move about, only having their I now went into the cabinet with them-at least with one of them. I requested to be allowed to the him ; he refused, however, and, fied himself. The reason for this is very obvious: 1 will show you the kind of knot that is used by these gentlemen, and you will see how easy it is to get the hands out although the rope looks most secure. You may even seal the end; as the doing so will not present the slightest difficulty in the way of getting the hands out and placing them back again." [Mr. Ogan, a young man who had accompanied the Doctor, here stepped upon the platform and fastened himself in the rope on the principle employed by Maskelyne and others: then several of the audience, including Mr. Maskelyne and Dr. Lynn, came and examined the knots. I You see that that knot appears most secure ; you may the the ends with silk; or seal them, if you desire to do so. Now see with what rapidity he can release his hands, and afterwards place them back again in the rope. Here is the key to all the next part of Mr. Maskelyne's entertainment. I went into the cabinet and was seated opposite to the one performer who was to remain with me? My eyes were bandaged in-consequence of the cabinet having lamps inside, the purpose of which lamps I will explain presently. My hands were placed upon the knees of my companion, of asked to be allowed to have them upon his shoulders, but this was objected to, or at all events my request was not complied with. The door was closed, and all the bhenomena that occurred were the placing on

the work of a few seconds, as I have shown you. As my hands, were on his knees, it was impossi-ble for me to detect the movement of the arms. And this is said to be doing all that was done in the Davenport cabinet. Why! the two bear about as much resemblance to each other as the productions of the poet Close to the sublime and dorious dramas of the immortal bard of Avon.

When the hands are thrust out of the Maskelyne cabinet-a teat which is never performed, as in the case of the Davenports, with a stranger in--it is accomplished by taking the hands out side of the ropes in the way before named. The disappearance of certain persons from the cabinet is accomplished by a very simple optical down and hides the before-named shelf, and as

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the whole of the inside of the cabinet is lined with painted felt, when the glass is down the roof is reflected, and looks in the distance exactly like the back over the shelf. The man who has disappeared lies behind the glass on the shelf. The felt inside has dark lines running in a diagonal direction, into two of which the edges of the glass fall when the mirror is down, which, with the arrangement of the lamps, prevent the edges from being seen by the spectators. The perform-ance, when I saw it, was something like the following : A sailor comes on the stage with a bun-dle in his hand, in which there are probably two gorillicionsks and two pairs of fur gloves. The sailor is put inside the cabinet, and his bands and prove for yourselves by chalking the size of the doors and the height of the aperture, on a wall. The door of the addience fastening them with a padlock, and they placing yourselves in front of it. The door of the cabinet is closed, and the sailor Well, the two brothers seated themselves in the gass. The door is now one addient the control the control

side the cabinet, and the door is closed. gorilla, having eaten the butcher, with the excep-tion of his haf and steel. The gorilla comes out of the cabinet, and the watchman chases him off the stage. The door of the cabinet is again shut, the other gorilla gets out from behind the glass, the watchman looks about, but cannot find the gorilla, opens the door and finds him agith in the cabinet. The butcher who got out of the binet disguised as a gorilla, now runs in from the other end of the half among the audience, the other end of the hall among the audience, without his hat and steel. The gorilla is now put into a box, which is placed in the cabinet and the door shut a he gets out of the box and goes behind the glass. The door is opened, and the cabinet and box found chapty. Door again closed, the gorilla again puts on sailor's clothes, takes of mask, and gloves, opens the door, and walk out. walks out:

Now, what is there here that is, not most easily, performed ? The getting out of the stocks is ac-complished by a spring which when touched opens the hinges, leaving the lock intact, and the escape from the corded box is done, by an opening at one end. In the same way, at about the part of the performance, Mr. Maskelyne gets into the box with a canvas covering on it, and cords fastened round it. This is not different. The box is first closed and locked, the end being left open. The entries covering is then put on, and the box corded. At the end that is open the canvas is left hanging, loosely down. The per-former now gets in at this end between the cords, pulls the canvas as far into its place as he can and then closes the end. The box is always placed in the cabinet on one end, that one being uppermost where the canyas is loose. When any you go to witness this performance, insist upo the box being upon the other end, and you will see how delighted the performers will be with the r. Maskelyne tapped him, gently on, the arm, ud said, "That 'll do," and took the stick from On another occasion a gentleman did sucnima ceed in striking a sharp blow at the spot where the looking glass is, and Mr. Maskelyne rushed at him, white with rage, and ordered him off, the platform. Now I have no word to say against this performance as an exhibition of optical illu-sions and legerdemain : it is exceedingly eleverthe eleverest, perhaps, that has been brought be fore the public. But what I have to complain of is the introduction of the term "Spiritualism" into the matter. Let Messrs. Maskelyne and Cook leave Spiritualism alone, and we will not interfere with them. If, however, they will persist in declaring that they do all that mediums do, and that their exhibition is intended to expose Spiritualism, I shall feel it my duty to instruct the public how all their tricks are done, and, if needs be, to do them. If say most unless tatingly that if 1 had the apparatus 1 could per-form them all myself. I shall require a larger box, that is all, as I am stouter than Mr. Maske lyne, and have not had the bractice that he has of being rolled up like a hedgehog. At all events 1 will get small models of the box and cabinet and illustrate what I have said. 2. The Dark Seance .- An imitation, so called of the dark scance of the Davenports, consti-tutes the performance of Herr Dobler. This man, with the most audacious effrontery, de-clares that he can do all that was done by the Davenports, whereas he in truth does nothing a all except release his hands from a rope which he has tied himself, and move about 'a few in struments illumined with phosphorus. The puf struments illumined with phosphorus. The put-fing paragraphs that he has got into the papers are perfectly surprising. "If," says one, "there should be any person left with a lingering be-tief in the Dayenport, he should see Herr Do-bler, who will speedily dispet the illusion." Alas i for the credulity of newspaper editors i. The Da-venport Brothers in their dark scance were tied by a provide the illusion of the state of the test of the section. y persons from the audience; their feet were placed upon sheets of writing-paper, and pencil ines drawn around their boots ; half-pence were laid 'upon' their toes, and in many other ways they were secured against moving. In their case the instruments were thrown on to the floor out side the circle and picked up again, the medi Herr Do ums remaining tied in their chairs. bler ties himself in a manner that I will show you and when the light is out he releases his hands, putting them back again before the gas is light [Mr. Ogan here tied himself in the adopted by Herr Dobler, and showed that he could untie himself in a few seconds, and tie himself up again in the same way in an equally, witness Dobler's performance, insist on tying only take place as the result of exercise. The him yourself i and if you do that pretty securely only take place as the result of exercise. The dimensional for desnoting is work—out-door you will spoil his entertainment. Next we have the floating in the air. This, as you know, happened to Mr. Home in a private room where there, could be no machinery em ployed, and was witnessed by Lord Lindsay, Mr S. C. Hall, and some of the most trustworthy men living. The imitation of this marvelous phenomenon consists of a girl raised on a pedestal hidden behind a looking-glass, or rendered invisible by its being painted of the same color as the background, and the stage being partially darkened ; or a woman lifted up by a lev back of the stage. Whenever you see this kind of thing done, ask to be allowed to go on to the stage to examine it in the same way that you could do with a spirit-medium in a private room." Then we have what is called second sight. Now that such a power as this does exist apart from

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Spiritualism is quite certain, since we see it displayed in somnambulism, trance, and even some-times in normal dreaming. We see it in a very perfect form in some cases of spiritual manifesta tions, as most of you can probably testify. This, tions, as most of you can probably testify. This, too, we have imitated, as it is being done at pres-ent by Dr. Lynn at the Egyptian Hall. The tricks performed by this gentleman are of a most childish character, and consist, as 1 will show you, simply in ringing the changes upon a few pieces of paper, and writing a name upon his arm in red ink. Dr. Lynn is, judging by his ad-vertisement, not only a medium, but half a dozen mediums rolfed into one. He is a French medium, an English medium, a German medium, a Spanish medium, a Greek medium, and Hebrew medium, a Chinese medium, &c., &c., so that he should have wonderful powers. Well, we will see. [Mr. Ogan here came upon the platform and went through every one of Dr. Lynn's tricks having any bearing on the subject of Spiritual-ism, ending with the celebrated blood-writing on the arm. This was an exact fue-simile of Dr Lynn's performance on the Friday night previously, when Dr. Sexton and Mr. Ogan went to see him.] Now you see that every trick here depends upon substituting one piece of paper for another, so rapidly that you don't discover the change. And this miserable buffoonery is to be. compared with spiritual manifestations. Dr. Lynn, when I saw him, said that he should consider himself complimented if any one found out his tricks, because it would show that they had paid attention, to what he was doing. Atomo-therefore, he will be pleased with the fact Nat I discovered them all on seeing them only once, and have reproduced them here to night in his presence. I say to Dr. Lynn, as I did to Maske-lyne and Cook, leave Spiritualismalone, and you can go on with your conjuring unmolested by us; but if you will attempt to bring ridicule and dis-credit upon that which we prize so dearly, do n't be surprised, if, through our instruction, you find your audiences as wise as yourself in conjuring tricks

I have been asked here to reply to a question as to whether any tricks are ever played by me-diams, to which 4 reply, Yes, 4 fear there are ; but that in no way affects the truth of Spiritualism. I hope Spiritualists will guard against im-postors as well in our ranks as out. Those amongst us are far the most dangerous, 1 say for myself that if 1 ever discover any one playing tricks in a scance I will expose him numer-citully, be the consequences what they may, Our movement is based upon God's truth, and it can stand without fraud or deception ; and if it could not, then it might fall, and the sooner the better.

Spiritualism is calculated to effect a glorious change in society. There is scientific conten-tion on every hand; men of science are squab-bling about the most unimportant triffes in conpection with Nature's phenomena, and seeming to agree in nothing but in falling down to wor-ship a deity, whose name is "Law." "There is no God but Force, and Carpenter is his prophet." Political and social anarchy prevails around us, and "rightful turnoils are in daily danger of arising from the rotten state of society that pre-Religion has on the one hand allied herself with Popish tyranny and darkness, that are antagonistic to fiberty, and cannot bear the light of day; and on the other hand has merged off inton materialism that is atheistic all but in name. The whole creation groaneth and travaileth to gether in birth-pangs (crowing) even until now, In all cases we see but through a glass darkly Spiritualism has done something, and will yet do more toward bringing on the time that poets and prophets have looked forward to:

When from the tip's of Trath one mighty breath shall like a whirly had scatter in his breeze. The whole dark pile of hundr commence on earthy fiber shall the reign of mind commence on earthy And starting forth, as from a scrond birth, 'Mon, in the simshipe of the world's new spring, Shall walk transparent, like some holy thing,

THE OLD MAN'S DREAM.

BY OLIVER W. HOLMES.

Oh, for one hour of youthful joy ! Give back my twentieth spring 1'd rather laugh, a bright-haired boy, Than reign a gray-beard king.

Off with the wrinkled spoils of age; Away with learning's crown ; Tear out life's wisdom-written page, And dash its traphies down.

One moment let my life-blood stream From boyhood's fount of flame; Give me one giddy, reeling dream Of life, all love and fame.

Written for the Banner of Light. THE MEDIUM.

BY THOMAS WICKERSHAM.

Clear'is the light of God to me-Clearer than light of day ; The beams are soft as love can be, When hearts are true alway. Clear is the love of God to me-Clearer than loves of earth,

That come of evil beds that see No close accord at birth.

The love of God is pure and clear Of all that lures to lust ; It comes of beds that are so dear Crime cannot touch their trust.

The love of God is love divine, In human hearts refined : It is not sent to those who sign

The cross in churches shrined; But to those contrite ones who come

Before his throne in truth, And breathe the prayer with lips as dumb_ As are the loves of youth.

The love of God is béautiful,

Its light is not obscure, It clearly beams on bosoms full Of feelings that are pure.

The love of God is so refined

That those who know its power Can live in love with all mankind— In love with God each hour. The love of God is like a flame

Of fire within the soul, That ever burns, and is the same When love or hate control.

The love of God is brighter far

Than light of any sun ; Its splendor brightens every star, And gladdens every one,

The love of God-comes-to-the soul In silence and in prayer, When peace has in the soul control, And love is on the air.

The love of God is that which gives To some the power to see What in the unseen heavens lives,

And that which is to be. The love of God comes o'er the soul As comes the breathing air, And answers us with soft control

In hours of silent prayer. The love of God comes in our hearts Like odors soft and sweet ;

It fills us with a sense apart From all on earth we-meet.

The love of God gives me the ear To hear the whispered voice

Of one whose spirit hovers near To make my heart rejoice. The love of God gives to my sense

The power to feel and tell, When that loved one has vanished hence, And when she weaves her spell.

The love of God gives to my hand The power to write the word That comes from spirit forms that stand

Close to my chair when heard.

I wonder at the vision strange! 1 look with strained eyes, And try to eatch the perfect range, . . When quick the vision flies.

The forms are of all ages seen, From childhood to old uge, In costumes as they oft have been, While on this life's bloak stage.

I come to call her to my side, I speak to her alone

She is my own sweet spirit-bride— Mine all, my love, my own. I call her, and she answers me; She calls, I answer her.

In love, in life, in parity, - In prayer we both concur.

Within my hand the pencil moves, Unmoved by strength of mine; The words are written by my love's, Our fingers intertwine-

So that the nerves are as if one Alone controls the pen ; 1 cannot tell what will be done,

Nor how, nor where, nor when. In wonder oft at what I see-At what I hear and feel;

ngs, and congratulated us on having had such a good tim Adjourned sine die, ____ CHAS, K. HANSEN, Secretary,

JULY 19, 1873.

cient as well as in modern transmission through mediums, much depends upon the harmony and conditions at the time of transmission; thence the apparent contradictions, in some instances, in ancient as well as modern communications. How to get confirmed Spiritualists to coöperate in one compact body, is one question, but I am fully of the opinion that a moderate Christian Spiritualism is, rapidly taking hold of the publicmind.

Tipton, Town, July 10, 1873.

OREGON.

Spiritual Grove Meeting at Woodburn.

President: Charles K. Hansen, P. G. Stewart, and Hawkins, Committee of Arrangements, June 6th, at 1 o'clock P. M. the meeting was called to or-

der by the President, who made a few usinarks in regard to the object of the meeting, and wished everybody a good time. Mr. M. B. Graybell, trance speaker, then gave a lecture. He was followed by J. H. Cooley and Miss Elign

Eberbardt, both trance speakers. Adjourned, Met again at 4 P. M. Short address by the President. In sen, Dr. Hutchinson, J. H. Fruit, ---- flawkins, and M. [60] Herenev, v. Matchinson, J. H. Fruit, ---- flawkins, and en-B. Graybell. After a received one hour, reassembled at 7:30 P. M. Con-ference continued, and public tests given by J. H. Cooley

After a received one neur, reassembled at , 3917, M. Con-ference continuited, and public tests given by J. H. Cooley at scale. Adjourned, *June 21th*, and public tests given by J. H. Cooley *June 21th*, *-* Meeting called to order by the President, con-ference being the programme, which was very satisfactory and interesting, at the close of which we had a recess of thirty minutes: - 11 Å. M. - The President introduced Rev. Mr. Jolly, of the Independent Christian Church, who gave a lecture on Bible Spiritualism. It is all had come to learn, not to teach. He wanted to investigate Model's Spiritualismy he believed it to be a science, and wanted the meetinms present to do their very best for him. He said he was a Sufritualist-chart is, a Bible Spiritualist; and M we take the solicitual teaching away from the Bible, there is noth-ing left of R. He believe, the Bible according to his own interpretation, and said every man and woman should do the sufficient.

Interpretation, and eadle years man and woman should do the same. Bro, Jolly interested the meeting for an hour and a haif. He is a man of superior inteflect, and has progressed from a Cambridge to the stands at present, and we hope before long to hear him advo ate the doctrine of our beautiful and true-philosophy. Recess of two hours. Reissenabled at 2 c. M. Short address by Mrs. J. Miller, in trance, The President in true-philosophy. Recess of two hours, who gave a betture on National Finance, followed by Mrs. J. Miller, in trance, The President introduced Mr. A. J. Durulway, who gave a betture on National Finance, followed by Mrs. J. Miller, S. M. S. M. Miller, S. M. S. M. Miller, S. M. S. Miller, S. M. S. M. Miller, S. M. S. M. Miller, S. M. S. Miller, S. M. S. M. Miller, S. M. S. M. Miller, S. M. S. Miller, S. M. S. M. Miller, S. M. S. M. Miller, S. M. S. M. Miller, S. Mansheld, M. S. Conant, of the Banner of -Light. Boston, and celebrated works and Sara Francisco and truth of modern Spiritualist, well satisfied of the grand truth of modern Spiritualist, well satisfied of the grand truth of modern Spiritualist, well satisfied of

Sufficientist, well satisfied of the grand truth of modern Sufficientism; but a strong opposer to all free lovelsm or free lustism;
 The President then, introduced Rev. Mr. E. W. Short-ridge, who made a brief address, Addourned;
 June Mh. – The President called the meeting boorder at solelock A. M.; Conference was the programme for the morting exercises, which proved very interesting;
 Experiences given by Mr. P. S. Stewart, Mrs. Ball, Mr. Hawkins, Mrs. Matchear, Mrs. David, Mr. Risk, Mr. J. M.; Cooley and M.; Stortridge,
 At 10:36 A, M.; Conference, Nrs. David, Mr. Risk, Mr. J. H.; Cooley and Mr.; Stortridge,
 At 10:36 A, M.; becture by Mr. P. S. Stewart, Mrs. Ball, Mr. Hawkins, Mrs. Matchear, Mrs. David, Mr., Risk, Mr. J.; M.; Cooley and Mr.; Stortridge,
 At 10:36 A, M.; becture by Mrs; A. J. Duniway, upon the moral need of the entranchistic microt of women. Mrs: June of the advanced inhole of the age, and we are glad to call her sister, and hope to hear her elongent, volce often raised in the field for our Harmonial Philosophy.
 A Committee of Arrange ments for the next meeting was appointed by the Christman, consisting of Mrs. Ell Cooley, Joseph Smith, at Woodburn Station; Mr. Hendee, Porthat strangers can be accommodated with lodgings and entables on the ground at a reasonable price, 3, To anometime of Light and the Religito-Philosophire, so, that the people ca, provere excersion the Right of and sub chrough the Bables or blocks, bond from the ground, 4, To arrange with the Raifread Companies, so, that the people ca, provere excersion the kato and religito and the ground stranger set and the religito Philosophical Journal, 4, To arrange or hole state at reduced rates. 5, Not to allow any stando sc photographic galber on the ground, exert state at the meeting.

The vice President annovation galaxy and beneficial to the meeting. The Vice President announced that the next meeting at Woodburn would be October 3d, 455. Hey Mer, E. W. Shortridge announced a spiritual Grove Meeting at Cauby, Bridge No. 9, on August 7th, 1853. He then gave a very interesting bedrive. It was his first appearance, he said, on the Spiritual Platform as a Spirit-nalist. He was a new convert, and was with us heart and hand. He such head believed in soit-sleeping for twenty years, and had been a strong opposer to Spiritualism - had being the abay that the way find row with dis-ong the many a hard battle against it. -but was now wrendy to Right as heard battle against it. -but was now with dis-olate upon the subject. He was glad, to smain now with dis-olate the to shift the people up to the wonderful truth of Modern Spiritualism. His Post-office adoress is Salon, Oregon. 3.0.9. -Leetung by Miss Ellon Flowdord, with in

Inomena, Rémarks by Dr. Hatchinson, Mr. Eves, Lee and onliefs: Adjourned. June 9th, - Meeting called to order by the President a 9 o'relock. Suggestion by Chas, K. Rahsen, for the const the cause, The Committee of Arrangements alled a po-pointed, were authorized to receive any contributions for domains, which the friends of the cause may see fit to send in, for the purpose of defraying expenses for lecturers and other necessaries connected with our Camp Meeting. The President then made a few memarks in regard to the excellent order which had prevailed throughout the incer-ion.

My listening angel heard the prayer And, calmly smiling, said-If I but touch thy silvered hair . Thy hasty wish hath sped.

But is there nothing in thy track To bid thee fondly stay, While the swift seasons hurry back To find the wished-for day?

Ah !- truest soul of womankind, Without thee what were life? One bliss I cannot leave behind-1'll take-my-precious-wife !

The angel took a sapphire pen, , And wrote in raindow dew The man would be a boy again, And be a husband too!

And is there nothing yet unsaid. Before the change appears? Remember all these gifts have fled. With the revolving years.

Why, yes! for memory would recall My fond, paternal joys. I could not bear to leave them all-

1'll take-my-girl-and boys !. The smiling angel dropped his pen.

" Why! this will pever do! The man would be a boy again, And be a father too !"

And so I laughed ; my laugh awoke The household with its noise;

And wrote my dream, when morning broke, To please the gray-haired boys.

EATING WITHOUT AN APPETITE.-It is wrong o eat without an appetite, for it shows that there is no gastric juice in the stomach, and that Nafure does not need food, and not needing it, there being no fluid to receive and act upon it, it rewhich should be sufficient to defer any man from his life. If a tonic is taken to whet the appetite it is a mistaken course, for its only result is to cause one to eat more, when already an amount, has been eaten beyond what the gastric juice has is a larger supply of gastric juice, not a larger supply of food, and whatever fails to accomplish that object, fails to have any efficiency toward wear and tear of the system, which is to be the efficient remedy for dyspepsia is work-out-door work-beneficial and successful in direct proportion as it is agreeable, interesting and profitable.

Duty is no frowning Nemesis, furnished with sword and scourge, but a guiding angel arrayed in wisdom, benignify and righteousness; and the earth is a bountiful table of Divine love, preparatory to the feast at which the immortals sit down in the kingdom of heaven.

The school, is the giory of New England, and the annual festival of its graduates is our dear land's Harvest Home, we do not raise wheat; our vineyards are few; the luxuri-ance of a southern or western harvest we do not know. * Man is the nobler growth our realms supply, And souls are ripened in our northern sky. **

Around my soul anxiet And doubt will sometimes steal.

I fear it is a demon's trick To lure my soul to liell ; But al. the doubt is chased so quick

By her-1 love so well!

She touches me with sudden thrill, Her signal ever true— And tells me she is with me still,

And chides the thought from view.

I never thought to come to this-Upon my lips to feel The pressure of a spirit's kiss-That bliss no hand can seal.

Th

In heaven my bride will wait for me,

Till all my work is done And then we two shall wedded be-Then we two shall be one.

CHRISTIAN SPIRITUALISM,

DEAR BANNER-I rejoice that the Banner is the medium of free and independent expression of opinion. The immortal Thomas Jefferson declared that we need not fear error, when reason is left free to combat it. After a somewhat extended tour of observation through the States south, as well as north, and commingling with the people, I am happy in reporting that the cause of Spiritualism is rapidly on the increase. Thousands-saint and sinner, so called, that is people inside and outside of the churches-are confirmed Spiritualists. They admit the first great cardinal principles of Spiritualism, of spiritreturn and communion, and they feel friendly inclined toward the great body of Spiritualists. mains there only to putrify, the very thought of | But when we begin to talk to them on the various branches of Spiritualism, (as held in honesty eating without an appetite for the remainder of and all sincerity by many Spiritualists,) in its radical phases, I have found but very few who are willing to embrace that side of the subject. Nine out of ten are what might be termed Christian Spiritualists. They hold that the bible can been able to prepare. The object to be obtained | be safely interpreted in support of, spirit return and communion ; that while some things enunciated in the Old Testament Scriptures may be rejected as not in accordance with sound moralithe cure of dyspeptic diseases. The formation ty, reason or common sense, yet, taken as a of gastrie juice is directly proportioned to the whole, especially the New Testament Scriptures, it seems to be regarded, from its own internal evidence, as emanating from the Divine Mind. Most all Spiritualists are very charitable, and willing to tolerate a difference of opinion as to whether Jesus Christ is one of the Godhead or not. Yet all I have conversed with do claim Jesus of Nazareth as an elder brother, who stands preëminently in the front ranks ; that the precepts he taught and the example he set are worthy of all imitation, and should be practiced by all who desire to live an exemplary life ; that the gentle and beautiful spirit of love and humility which characterized all his thoughts and actions, emanated from the throne of God. It is not a difficult matter, through spiritual glasses, to reconcile the teachings of Jesus and his apos-

Unmitigated Nonsense!

If there is not in the appended extract proof that a necessity exists in the world for some system-spiritual or otherwise-to bring men back to the path of reason from which the blind guides of the church have led them, we do not know where such demonstration can be found. The article appears in the Dunedin (New Zealand) Morning Star for March 17th, and the adulation of the poor creed-bound worshiper-who evidently speaks the honest convictions born of his heated imagination and over-cultivated veneration-is so fulsome as to instinctively draw out the heading and introductory remarks from the Star's editor :.

"A RHAPSODICAL ADDRESS .- They seem to have a poet at Reeflon, and the following is his effusion in-welcome of Bishop Moran, who rewithin a welcownship is the first of the second state of the secon

To the Right Reverant Pairtes Moren, D.D., Lord Bishop of Duncdin and Administrator of the Diocess of Wellington. The dark chain of silence has hung over this western coast of New Zealand for many years, and those amongst us who are parents, seeing their children rapidly developing into young men and women without the Holy Sacrament of Confirmation, felt their hearts grow sick with iope deferred.

We cannot meet your Lordship as we could wish 'mid splendor and prosperity as becomes your Lordship's high position as belts the Apos-tle of Education, but we can with hearts containng a depth of love ; love regenerated of, sorrow for the hapless time in which we have longed to look upon our Bishop's countenance, and listen to the words of grace which in rich showers fall from the lips of the Anointed of the Lord.

We pray your Lordship take wings of fancy, and, ascending momentarily, conceive the joy of your devoted people when the glad tidings came of your intended visit.

Ve see you now all crowned with gold, a central warmth, diffusing bliss by your most gracious presence, glance, and smile. Your most sacred ring we kiss, and bid this valley echo back the music of our welcome to the hearts of those lone hills

Henceforth, wherever thon may'st roats, Our prayers, like fixed stars of light. For thes are ever day and night. And like a beacon guard thee home, ' ''

And like a heacon guard thee home, "" The NorldoBridgewater Press says, a man in that town, who keeps a goat, fiels his butter without churning. While stooping over picking strawberries, "hesday, Billy, who was watching him, took offence at the motion, and making a running jump at the exposed position, knocked the man-berries and dish, clear through a lattice fence into the nox-garden. To bis own damage is added a bill of damages fo foreble entering. He is able to be about, but his wir brings a cushion when he sits down. A goat skin is nailed on his barn, that can be bought cheap.

----The working-men, whate'er their task-To carve the stone or hear the hod-The sweat mon their honest brows. The royal stamp and seal of God! And brighter are their drops of sweat Than diamonds in a coronet. God bless the noble working-men! Who dig the mines and build the ships, And drive the commerce on the main! God bless them! for their swarthy hands Haye wrought the glory of all lands.

Biddy-(to Pat, in charge about a difficulty). "Ne par, Pat! Since y'ave got an unright judge to thry y'_{at} at--"Ah. Biddy, dariin", the divit an upright judge ant. "T is one that "I lane a little." - Punch. tles with modern spiritual philosophy and seience, especially when we consider that, in anJULY 19, 1873.

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BANNER OF LIGHT.

free Thought.

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

NUMBER EIGHT.

BY W. F. JAMIESON.

I have abstained from making any extended comments upon the paper by Jonathan Edwards, having done that in my publications a year ago.

Buring 1867 there was considerable work accomplished to further the "Reform,"(?) and of a most effective character, too. There appeared many articles in magazines and papers; the influence of the pulpit was more generally enlisted. That class of elergymen who deem the "cause of Christ" paramount to all other causes, were readily won over to the support of the measure for Christianizing America. There were many addresses and resolutions in deliberative bodies and public meetings. The pens of Drs. Pressly, Sproull, and Willson, of Alleghany, Pa., did constant and, as the friends of the Movement say, "invaluable" service. Dr. Benjamin Kurtz, of Baltimore, Md., wrote articles for the Lutheran Observer. Dr. George Duffield, of Detroit, Mich., from a special committee to whom an overture on the subject was referred by the Presbyterian Synod of Michigan, reported and advocated a paper which was adopted, resolving that-" Devoutly recognizing in our present calamities and dis-tresses; as we do, His avenging hand, who is 'Governor among the nations,' we bow at His Sovereign feet in humble

submission to His rightcous will ; and while we cordially sus-tain our civil authorities, in the maintenance and prosecution of a war of defense, rendered necessary for the preservation of our Union and Government, and do honor to them for hav-ing so frequently, of late, convoked the people for purposes Ing so frequently, of late, convoked the people for purposes of humiliation, fasting, frayer and giving thanks to God, we do carnestly desiré and urge that the name of Jesus, 'to whom God has sworn that every knee shall bow and every tongne confess,' be distinctly recognized and honored by our rulers, and especially that the Omnipotent and righteous providence of the Lord Jesus Christ be looked to and confided in for the solution of the great questions of philosophy and morality, involved in the public affairs of our beloved country.''.

A Christian Convention in behalf of the Movement met in Philadelphia, March 5th, 1867. Addresses were made by Prof, McIlvaine, of Princeton, the Rev. J. R. W. Sloane, of New York, and the Rev. R. Audley Browne, D. D., then a member of the Pennsylvania Senate. The Hon, William Strong, now of the Supreme Court of the United States, presided at this meeting, and was elected President of the National Association.

On the ninth of April ensuing, a convention of the friends of the cause in Western Pennsylvania assembled in Pittsburg, and organized a local association, with R. Audley Browne, D. D., as President The spirit and convictions of this meeting may be judged from its first resolution, viz. :

"That it is the mind of this Convention that these amendments ought to be made : Pirst, because they state facts which are as incontrovertible as they are solemn; second; because they truly express what, if, properly understood, is the firm conviction of the overwhelming majority of this people ; third, because God commands it, and it is perilous to disregard a Divine command."

In September, 1867, was issued the first number of the Christian Statesman, a semi-monthly journal, established by Rev. T. P. Stevenson and Rev. D. McAllister, for the advocacy of the Recognition of God in the United States Constitution, "as the author of National Existence, and the Source of all power and authority in civil government ;" "Jesus Christ as the Ruler of Nations;" " the Bible as the fountain of law and the supreme rule for the conduct of nations." The paper is ably edited. From the date of its establishment it has faithfully chronicled the progress of the Movement, especially the favorable, features. It has published full reports of Conventions. It is now an eight-page journal, issued weekly. It solicits stock subscriptions, and has obtained about \$12,000. It makes its aim clear and distinct, as follows :

"The design of this paper, as its name suggests, is the dis-cussion of the principles of civil government in the light of Christianity. It has been established to advocate the pro-posed Religious Amendment to the Constitution of the United States. At the same time it will aid in maintaining all exist-Ing Christian features of our civil institutions; in particular, Laws against the Descenation of the Sabbath, the Christian Law of Marriage and Divorce, the use of the Bible in the Public Schools, and Laws prohibiting the traffic in intoxicat ing drinks. As a measure fundamental to all these, it will labor for the adoption of such amendments to the National Constitution as will indicate that this is a Christian nation, and will place all Christian Laws, Institutions and Usages in

the excellent and learned fellow antediluvian, Tayler Lewis, of Schenectady.

The day for retribution has come, and in the nature of things, these men need not hope to escape. In most cases, so slow is the progress of truth, the obstructionist escapes the present penalty, but now swift destruction dogs their heels. Whilst one detests their traitorous crime, we must sorrow for the criminal. God pity them and forgive them. Men will not. A. F. JONES.

WETHERBEE'S "NIGHT THOUGHTS."

1. but there were night thoughts before Edward Young was born, and every night since? We are glad, however, that they were not written out in faultless verse, for then libraries would have been too full to have been appreciated. We are gladder still that every amateur has not spoken his thought out loud, for the world would have had in the operation, as Falstaff would have said, too much sack for the bread it contained.

We have always enjoyed our own "night thoughts," and always expect to, "To us they are "dark" but unexceptionable scances. Some few things that we have written and printed were the blossoms of our "night thoughts"-why may we not call them "night thoughts" and done with it? and why not be extended in prose as well as verse? We have an impression that the poet's "thoughts" were born, like ours, in prose, and the

"poet's per molds it into shape, And gives to airy nothing a local habitation and a name, "

We have no time or taste for that, but in our own way we will write out a night thought or two, and print them in the Banner ; we may prove too much sack or too little bread, but the thoughts shall be in homeopathic doses, depending for approval more on honesty and brevity than on wit. Thus ends our apology.

The mission of Spiritualism in this age is to prove, otherwise than by faith, individual conscious existence beyond the grave. There are collateral advantages besides, but that is the mission. If it does that, it fulfills its mission. It comes to supply one-want : if it supplies others, well and good ; if not, well and good also. Mr. Tinkham (who knows better now, for he has been promoted—that is, he has passed on) said he saw no good in it—it could not be depended upon ; his brother(?) did not know his earthly middle name; his father, (?) who was a cautious man in this life, told him things would come out so and so-and the prophecies were false, and so on. Tinkham said the whole thing was a sham and a delusion, and he was a poorer man for having had anything to do with it.

We said to Tinkham, "Why do n't you wear your flamel shirt on your head to keep it warm?" "Why," says he, then I could not see; and it was intended for and to fit my body." Continuing, we said, "Is the proof of a disembodied intelligence-is the proof that somebody who once walked the earth still exists in the hereafter, to be snubbed, because it does not tell us all we want to know? because it does not tell us all things 2 because it does not fill our head with knowl edge and: our pocket with wealth? showing us all 'royal' roads and making a 'Lubber-land' of the world? Would Spiritualism be a blessing if it were a substitute for labor or study, giving us results without exertion ? "Is there any rea-, son, Tinkham, why you should be especially favored? and if general, where the advantage? Who are the men in the front to-day, as a general thing-in all departments? They are those whose early life's struggles made them fertile and self-reliant. If Modern Spiritualism—filat is, bur connection with the spirits-clothed us in purple and fine linen, and fed us sumptuously every day, manhood would be a 'lost art.' If Modern Spiritualism teaches one thing positively besides its one especial mission referred to, it is this : That every man must, in the language of Burns, ' reck his own rede '-or in the language of Scripture, 'work out his own salvation.''

The Tinkhams may try to make the flannel shirt cover both head, and body, and failing damn the institution : but thoughtful neople will take the gift for what it supplies and be thankful for that; for every other door of hope science has shut, or proved up as false lights, and it would condemn this on general principles, and as a general thing does. It is a pleasant thought to us, that "star-eyed science" never was a pioneer in discovery, only a cultured classifier of things more or less accidentally discovered, and generally by the unscientific. world : thus often confounded in its wisdom by the foolishness of babes.. We expect to enjoy as a joke a hundred years hence, or less, the foolishness of scientific preaching in this age on the subject of Modern Spiritualism, and to see it pay tribute to it or its pioneers, by stealing the patent right, as it has almost everything else; for invariably the valuable nugget is found where science says it cannot legitimately be. We will omit historic illustrations. There are a great many Tinkhams in science and in religion, and the Tinkhams in Spiritualism help much this scientific condemnation referred to on general principles. But we are reminded we promised brevity; let us close this "thought," then, by saying : When I see any one seeking aid of the spirits, intending to be guided more or less to definite profitable ends, invoking success, presuming as a matter of course that the book of fate is open to them-the spirits-sinking their human efforts by playing second fiddle to spiritualistic suggestions in life's scrambles-1 say unhesitatingly, that man is on the road to ruin; he is a Tinkham wearing his flannel shirt on his head. If successful, it will be an illegitimate success, and accidental, like a prize in a lottery. The law is, to draw blanks ; a prize often costs more than it is worth. Tinkham whispers to me now-at least sentimentally-that he forgot when in the form the real good for the fictitious, and we suggest in every case an appeal from Tinkham drunk to Tinkham sober ; that is, from his lower to his higher level. Does any one ask then the practical good? We say, "Is not life more than meat, and the body more than raiment?" We quote Scripture from memory ; it is thirty years since we were at Sunday school in the proper sense, and we are not nice in our texts; probably some old defunct clergyman, who ought now to know better, influenced us to quote that ; we intended to suggest the wis dom of sober Tinkham, that the special mission of Spiritualism was to prove a future existence by the fact itself, and doing that,-was its excuse and necessity for its advent, and the next best thing about it for human good in this day and generation, is the teaching by current facts that it does not come to us to save us from the struggles in life. What its future may be, we know not; we are speaking for now, and we thank it for its good hope, and thank it also for its warning voice, never to call upon Hercules for help except through one's own individual efforts, that the gods help those that help themselves. As we do not propose this as a finis to our "Night Thoughts," we leave the subject, which is full of suggestions, for some other night's entertainment.

Banner Correspondence.

Connecticut-Letter from E. Annie Hinman. DEAR BANNER—It is some time since 1 intruded myself ! ipon your notice, for 1 dislike to take space in your valuable upon your notice, for 1 dislike to take space in your valuable columns to rehearse my own perplexities ; but as 1 have re-cently had an experience that was peculiarly trying, and in-asmuch as there is no one who will be likely to relate it but myself, 1 feel moved to write yan, for the double purpose of letting the people know what speakers have to endure, even at this late day, and to show the disposition, on the part of Christian gentlemen and "highly respected citizens," to sti-the free speech and usurp the public rights. Thaving been for some fine in curves non-decay with a feat, in the town of Med. "Tired Nature's sweet restorer, balmy sleep," sang the some time in correspondence with a lody in the down of Mad eet a hundred and thirty years ago, and we may add, his | ison, Com., I determined to visit and make her acquaintance immortal yerse contained more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts but now minimized more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts but now minimized more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts but now minimized more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts but now minimized more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts but now minimized more of beauty than of truth – thanks to the amber that preserved the fly; but who doubts were not in favor of females as becurrers, and that the people were not in favor of females as becurrers, and that there were no Spiritualists there, &e., &e., all of which strengthened me in my impressions to go and to becture, as it proved that the community there were askeep and "behind the times," and 1 had determined to wake them up if possible. How well is succeeded the sequel will show. Having determined on visiting the place, I wrote my friends that they were at liberty to announce a lecture upon any subject they chose. On arriving I learned that a notice for a lecture upon the subject of temperance had been given from the churches for that evening, in accordance with which we repaired to the halt. At the door I was introduced to one. Deacon Bushnell, a strong temperate man, who was invited to preside over the meet-ing and introduce me to the andience, which was harge, and, made up, as I was told, of Madison's best citizens, who gave me the strictest attention. In closing I rather inadvertently remarked that the spirits of the victims of the rum fiend were calling for retributive justice, not only on the rum seller, but also on the men, who, prostituted, their property by leasing it for such purposes, and the Christians, who backed them up by voting them a license, law, to legalize their business; where upon the chairman, jumped up and denounced me as a Spiritualist, and apologized to the audience for introducing, me, He said it was a plot that had been haid to introduce Spirit-

ualism and implicate the church. N. When the gentleman had finished, Ladyanced to the front of the platform and begged the audience' to allow me a mo-ment, in which 1- proceeded to exonerate the chairman from . all complicity with me in the matter : said I had not thought it necessary to state what my religious belief was in order to treat the theme of . temperature : that I had not meant to in-trude my religious views upon the audience : did not think 1 had; but that I had spoken of the spirits of the rum victims, because I thought they had spirits; but, being driven to the wall, I must either show my colors or deny my principles, and as I had none I was asbanied of, I could not do that, and and as I had note I was ashauled of, I could not do that, and for of the publishers, was, consequently, obliged to plead guilty to the charge of he-ing a Spiritualist; that I had not come there expecting to speak appropriate motto, "For their rock is not as our rock, even upon the subject, but rould If invited. This "brought down the house," when the deacon again arose to his feet, siying that "he should never give his consent to a lecture on Spirit-ualism (for which he was vociforously applanded by his side of the house). The thore have a substituof the house): but that he would proceed to take a collection for the benefit of the speaker, if the audience wanted to pay a woman for coming there to preach Spiritualism. At this juncture of affairs; a gentleman in the audience arose and said that he saw no call for the remarks of the chairman, as a temperatice lecture was advertised, and, avery able one had been given, and he would move a vote of thanks, which mo-tion was put and carried ; but before, the audience dispersed. that highly a movement was put on foot for a lecture on Spir-itualism, though no effort was made for nearly a week, whenthe hall was seenred and a lecture on Spiribualism advertised under the auspices of the Connecticut Association of Spiritnalists, which lecture was given to a large audience, who were very much interested, and importuned me to speak again. But upon application for the half for a second lecture it was denied, , I then called upon the chairman of the committee to ascertain the reason for the refusal, and the only one given was, that I taught doctrines contrary to theirs, and which they did not believe. In vain 1 expostulated with him, telling him it was not a sufficient reason, nor one in which the public would be likely to justify him, and asked if the hall could be dead. obtained for a lecture on another subject, and was given to 2. Its testimonies need no translation from dead lanunderstand that upon no condition could the hall be procured for Spiritualism, but that there would probably be no objec-tion to lectures by me upon other subjects. I then applied for the use of other halls and lecture-rooms,

but there were some objections raised, and no place could be found where I could speak. After duly considering the mat-ter, I concluded that I would give another lecture, and ac-cordingly wrote to the Chairman of the Society's Committee, cordingly wrote to the Chairman of the Society's Committee, and solicited the use of the hall, and gave my subject as, "Whither are we Drifting?" and was surprised by another refusal, except upon consideration that 4-should go to the Rev. Mr. Gallup, and give him the subject-matter of my les-ture, and get his approval; and satisfy him with regard to my character and standing : if 1 could do that, I might perhaps get the hall. Being justfy indigmant at such treatment, and the perpetrators thereof, 1, upon the impulse of the moment, told the genth man 1 would give the lecture, and that some time he might come to the conclusion that he had not acted the wisest part. There being no place in doors, and a lecture was accordingly advertised to be given from the steps of the residence of Mr. G. N. Wilcox; the weather being favorable, towns. Perfect order and quiet pervaded the entire assembly.

ture's laws (so far as understood) of physical and mental well being, and also to devote themselves to the removal from the earth of disease, discord and disery, and the estab-lishment of universal health, harmony and happiness; and who feel that the reign of universal peace, purity and con-tentment can never be established with the sword and the batch exists. *butcher* knife, but by peaceful, constructive, educative means —such are invited to address (with stamp) —JAMLS MADISON ALLEN,

SARAH S. ALIAN. East Bridgewater, Mass, July 5, 1873.

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PERSONALS OF THE PERIOD.

Greene saw the boat was off, and wildly flew for it. The life insurance tolks eried, "I of 'em sue for it

Jane used campliene to light her fire the faster.

Survey .

We lay her down to rest," intoned the pastor. Smith blew the gas out, ere the hed he glided for, Leaving his family quite upprovided for.

To learn if charged, Jones breathed into his fowling-piece,

His widow's uncle will support his howling niece.

Brown thought he 'd flirt' with Simpson's wife a little. The jury stood a dozen for acquittal.

1 'Il shave," said Ruth, of woman's rights the forerunners: The razor must have slipped, "observed the coroner,

Stiles jumped to reach a moving rail car's platform. A home's bereavement shocking is in that form,

His shop-girls put on topmost theor did Blaney. After the fire they did n't count-so many.

Jinks tried to stop, by hand, a something or other-in' saw, " My daughter's next shan't smoke," remarked his nother-in-law. — Dody Graphic,

OUR OWN PUBLICATIONS.

Moses HULL's Books.-We have just received from the publishers, Colby & Rich, (late Wm. White & Co.) No.44 Hanover street, Boston, three very interesting books fresh from the period that indefatigable worker, Moses Hull, and the feature that indefatigable worker, Moses Hull, The following are the titles : 1. The Contrast : Evangelicatism and Spiritualism com-

pared. 2. Which, Spiritualism or Christianity? A friendly.cor-

a. That Terrible Question.
 The prices are, Contrast, \$1,50, postage 16 cents. Which,

bound, \$1.00, postage 12 cents (paper cover 60 cents, which, bound, \$1.00, postage 12 cents (paper cover 60 cents, postage 6 cents, Terrible Question, 12 cents, postage 2 cents, They can be had by addressing either the author at Vineland, N. J., or of the publishers.

ner volume by the same author, bearing the title? "The Question Settled : A careful comparison of Biblical and Mod-ern Spiritual Suc." Those, who have read that volume may form something of an idea what to expect in this work. For, the benefit of those unacquainted with Mr. Hull's mode of reasoning, we will say that in this volume he has handled Or-

thodoxy without gloves. In the first chapter is a careful statement of what Spiritualism in its phenomena and philosophy is what it affirms and what it denies. Then follows a chapter devoted to the comparative evidence of divinity of the Juble and Spiritual-ism. In this he shows :

That every argument used by Christians in favor of - 15f the Bible will apply with all its force to Spiritualism.

2d. Every argument used against. Spiritualism bears with , equal weight upon the lible.
 3d. Though it is possible for Spiritualism to be true and the Bible false, Spiritualism cannot be false and the Bible true;

and tth. That the evidences of Spiritualism are better than

guages, those of the Bible are worthless until translated. 3. The witnesses are more intellectual and more highly.

3. The witnesses are more interaction and more many cultivated than those of the biblical phenomena. 4. The moral character of the witnesses is better. Those who have banded us the evidences of Christianity esteemed if a virtue to lie and deceive, when by such deception the cause of the church could be advanced. The bud dands through which the Bible has passed, Mr. 11 shows have used

our Government on an undeniable legal basis in the funda-mental law of the nation."

Rev. Jonathan Edwards, writing from Baltimore, Md. Dec. 8, 1869, says :

"Having carefully read the Christian Statesman from the first, you will permit me to say that it has been the exhibit of ability, patience, earnestness and truth, such as well justify its noble name and vindicate its-noble aims."

Rev. John T. Pressly said :

'Having been a reader of the Christian Statesman from the first, I can very cordially recommend it to all who desire to see a fair, candid and thorough exposition of those great principles which lie at the foundation of a Christian govern-ment, and which must be carried out in practice, if the nation would secure the favor and protection of Heaven."

Prof. Taylor Lewis bears his testimony to its ability as fol lows :

tows: Although I have written a few articles for the Christian Statesman, that shall not prevent a frank expression of my opinion respecting the skill, ability and truthfulness with which it has been conducted. In no paper in our land do we find so full and clear a discussion of the great principles which must underlie our own and all other political systems. This gives it great value as a literary and philosophical store-house of ideus, aside from that most important question of the estate which it was the 'State's moral character and accountability,' which it was established to advocate. It'is, too, remarkably fair and truthful. These qualities make it deserving of the patronage of every thinking and cultivated mind, aside from individual concurrence in all its views."

It is no mean foe that Liberalists have to deal with. Many of the best minds in the Church have espoused the cause.

SCIENTISTS VS. SPIRITUAL PHENOMENA.

It has occurred to me that it would be an opportune time and serve a useful purpose, just at this moment-when the waves of these phenomena are washing away the poor barriers erected against them by ignorant and unskillful engineersto give the public, in a condensed form, the names and resi dences of these pretentious artizans.

It is true they have published themselves abundantly; but their business cards are scattered about, and it will be a diffi cult matter, in another decade, to obtain any information of their opinions, or perhaps even names. I think this is a duty we owe in the way of warning to the next generation. Unless we have something at hand to confront these gentry with, every mother's son will sonfe day seek to escape by lustily swearing "I know not the man."

I would propose something of this kind as a moral scare crow :

Prof. Faraday, London : " Pushing tables around by unconscious muscular action, weighing in many cases three or four hundred pounds, without knowing that you are doing it !" Prof. Agassiz, Boston : "Stupendous delusion ! making men liars and women worse.", 5

Prof. Huxley, London : "Even supposing them to be genuine, of no manner of interest !"

Prof. Brewster, London : "It is and it aint, but more of the aint than the is."

Prof. Thomson, England : "Insanity and delusion." Refers to 1784 to disprove what takes place in 1872—only one hundred years behind the world.

Prof. Carpenter, England : "Unconscious Cerebration ! new horse-power, patent applied for."

To all this one might add the loose bone in the knee-joint theory, if the association would not hurt the feelings of the Buffalo doctors ; at all events we might put in, without offence,

RE-INCARNATION.

DEAR BANNER-Not believing in the doctrine of re-incarnation as promulgated by your Portland correspondent, I, being strongly impressed to do so, wrote a few lines to him, not specting them worthy of a review in youp calaable columns. I now that spirits can and do come back, and believe that, magnctically or otherwise, they get all of the experience of earth-life that is necessary for them without being born again arithme that is necessary for them without being born again. It seems that "IL" received my letter and *read* it, obtained a knowledge of its contents by "vision," and then writes about what he *heard* my letter *say*—(which appeared in yesterday's Banner.) He had better pull the beam from *his* eye before he Samer, *y* the number, but the may possibly *hear* of "hearing a vision," if he will *read* or *see* Acts is : 10-16; and I can tell him where he can "*hear*" or "*see*" of at least nine more such events, but if he search forever, he cannot find the "shadow of a claim " that Jesus was a re-incarnated human being, and his "question" is not "pertinent," and if his theory is true, he ought not to sneer at two for a scenning blunder, for 7 may be his own "darling cherub child" of a former life, suffering for the transgressions of my "fathers" through re-incarna-tion, and ensiaving myself by re-rearing eight children whose thou art a jewel. thou art a jewel. North Reading, Mass., July 6th, 1873.

towns. Perfect order and quiet pervaded the entire assembly, which stood an hour and twenty minutes, listening, whilst 4 told them into what we were drifting ; and many there were who for the first time were made aware of what the "priestcraft" are trying to do.

I cannot close without making one more appeal to the Spir-Itualists of Connecticut. There are many towns in our State that are in the same condition as Madison, which have never yet heard anything in favor of, or to enlighten them upon the subject of Spiritualism. In all these places they need only to be made acquainted with the fact that good, in-felligent and eminent men, and women are embracing it, and that it has a philosophic basis, and is backed up by numerous scriptural evidences, as well as by reason and common sense, and they are eager to listen. This was my experience in Madison, and it has been my experience in other places, and there are plenty of towns in our State that want and are suf-fering for the new Gospel. But missionary work is crippled for want of funds. Two or three hundred dollars put into the treasury would enable inyself and, our agent, Mrs. Rudd, to visit these towns and make our system more effective. Shall we have 14? or shall we not? Five weeks 1 have spent in Five weeks I have spent in Madison without collecting a dollar in money over and above expense of balls and bills, paying my traveling expenses out of my own pocket; for when once we see the necessity of work, and feel how great are the emergencies of the hour, we are in it before we are hardly aware of it. Spiritualists, will you assist us? Send your donations, be they large or small, to C. M. Platt, Waterbury, Conn., or to myself as address be-low. Yours in the work, E. ANNIE HINMAN. West Winsted, Coun., June 24, 1873.

California.

WATSONVHERE.—Mrs. P. W. Stevens writes, June 24th have traveled over most of Sacramento, Sonoma and Santa Cruz Counties, during the last six months, and everywhere 1 found a deep interest manifested in Spiritualism. Mrs. Belle Chamberlain has also been speaking in these parts. She is an earnest worker, a fine lecturer, and has done much good. In the past twelve months I have held two hundred and fifty public meetings, either lecturing or holding scances, and th attendance proves that the people are carnest in their pursuit after the truth. In this town a gentleman by the name of Allen has built a fine hall, and gives the free use of it, gaslight included, to lecturers who advocate the Spiritual Philosophy. I shall visit the Southern part of the State soon.

New Jersey.

JERSEY CITY.—A correspondent writing from this place, June 18th, speaks highly of the mediumistic work being done there for the cause of freedom and reform by A. Higgins, Jr.

Constructive Reform—Proposition for Practical Work-A Word to Vegetarians and Dress Reformers.

The undersigned would be pleased to correspond with a limited number of earnest, practical vegetarians and dress reformers, with a view to mutual acquaintance and the establishment of & FRUITARIAN or "HYGIENIC" GROUP HOMEon a new plan of domestic and general cooperation ; for the better realization of a true, pure, peaceful, healthy and happy life, by association and conjoint effort upon a common domain, than is possible under the present system of isolation for the inauguration, at the same time, of a new system of life, designed as a substitute for the existing forms of civiliza-tion ; for the publication of books, pamphets, periodicals, circulars, tracts, charts, diagrams, etc., relating to a Universal Scientific Alphabet, a simplified, and rational Education, and a normal Socialism (such works to be, printed mainly in the new letters and rational spelling); and for the development and administration of a practical, self-sustaining Home School, or Normal University, for both sexes and all ages. Persons who feel that the *first* proper work of the would-be reformer is *at home*; that the effort to purify, harmonize, cultivate and perfect one's self should precede the effort to rectify society ; who desire to conform their own lives to Na-

Other chapters on (*) The Mission of Spiritualism (*) (2.The Other chapters on (*) The Mission of Spiritualism (*) (*). *Cui Bouo* of Spiritualism (*) (*). Apostles and Spiritualism, *) are as intercepting as anything we have received. (The Jast) chapter, *) Will is Evangelical (sm ?) is one of the most scatting things ever put into Eng-lish language. (He takes the Presbyterian confession of failt)

and the larger and shorter catechism for his text-surely nothing was ever more perfectly riddled. The second book-the Discussion-is one of the most pithy, caustic, sarcastic, logical, and at the same time friendly episdolary delates it has been our fortune to read. In these let-ters, which appear at first to have been designed as only a private correspondence, Mr. Hull set out in carnest to con-vert his old opponent. Mr. Parker, to Spiritualism, or rather. from what seems to Mr. Hull to be a papable error. We in-cline to think he bas accomplished his task. The reverend gentleman at first repels MF. Hull's attacks with a general-ship and vigor which show him to have waded through the blood and carnage of many a theologic strife. In turn, Mr, Parker assaults Spiritualism not only with vigor and argu-ment, but with the *ad-captandom* in general use by the op-posers of Spiritualism. In about the third letter Mr, P, begins to show signs of falling sally in the rear of his antago-nist. Mr. Hull points out Mr. Parker's errors so that no one can help seeing them. Finally Mr. P. is compelled to aban-dom the controversy, and so far as the fact of spirit communtion is concerned, at least, to yield, the issue. In This discus-sion Mr. P. atfacks the spiritualistic views of marriage. This of course gives Mr. II, an opportunity to contrast Spiritual-ism and the Bible on that particular subject. Mr. P. of course sees the point, concludes that the least said on that subject is the most pasily amended or unsaid; and so "re-treats in good order."

The whole story is, Mr. Hull has the tools and uses them so effectually in this debate; that Mr. Parker has become dis-gusted with churches, and followed the example of his re-

gusted with entirches, and 'binowed' the example of this re-nowned cousin, Theodore Parker, and placed thinself before the world as an hidependent preacher. Persons wishing a compound of 'wit, logic and *r. parte* that will work a 'sure cure of dyspepsia, hypochondria, and so forth, are advised to peruse this little volume. "That, Terrible Question," the third book in the Trinity

sent us, is a revision of a series of articles that what through the Weekly near two years since. The articles at the time we gave then publicity created a deal of excitement, and many of our readers asked us to present them in pumphlet form, as: they were needed as matters of reference, and to put into the hands of the investigator. In rewriting these for the panjoh-let, Mr. Hull, has made them, more radical than when as a se-ries of articles, we published them. Love and law in this book get, into some disputes as to " who shall be the husband or wife of who." In these battles, law always, after contesting These books must serve as fuel to the fired.

which are destined to burn the life out of old superstition. All such works are most heartily welcomed as fresh volunteers in our battles.—*Woodholl and Claffic's Weekly*.⁵

OUR CHILDREN : Edited by Hannah F. M. Brown. Colby & Rich, (late Wm. White & Co.,) 14 Hanover street, Boston, Mass. Price 75 cents : postage 10 cents.

Mass. Trice is cents; postage to refus. In the preface Mrs. Brown says: "Another book for children! Yes, another. Why not an-other, and still another 2. Little folks see the world in books." They call for the news; they want to know what is going on beyond the garden gate; very likely they know that the fu-ture has something for them to do, so the little dears are try-ing hard to see and hear what the Tull-grown world is doing to do: to-day.

today. Children call for scraps of history, bits of summer in songs, stories of real life. They want to be antised, instructed. I have seen the child mind, heard the young pilgrim call for help; I am going to do the best toward the demand. Some of the lover's of the juyenile world have kindly joined me in mak-ing up this little book. We send it out hoping it may brighten is a welling up of the sweetness and purity that always

resides i Weekty. sides in the soul of the gifted editor. - Woodhulland Claffin's

BANNER \mathbf{OF} LIGHT.

Banner Contents.

Pirst Page : "Spiritualism Made Easy" (?) - "Spirit " a lecture by Dr. Sex on. Sec Mediums and Jugg et ond ? Same continued; Poetry - ** The Old Man's Dream, * ond (Sameroannuch) Forty of the Onighn structure by Oliver W. Helmes, and Structure Median, " by Thomas Wickersham ("Colusion Spirituan in (" "Oregon Spliptual Grove Maching at Weedburg," "Computated Nonsense," Third, "Corgin and Progress of the Mever ment for the Recognition of their arystan field, desire Chris and Bible in the United States Constitution?" by W. F Junitson, and Control Shares constitution, and Weitz Junitson, associations of Splitting Phenometer, 30 by A. F. Jopes and Weitz Lewis and A. Radinson, "A Roome-control of the Bander Concession information of Constructive Re-formation of Bander Concession information of Constructive Re-formation of Phenometer Structure (New Phenom-formation of Phenometer Structure (New Phenom-tions, "From them U.F. T., Macroscharenson the Meno-tions, "From them U.F. T., Macroscharenson the Meno-tions, "From them U.F. T., Macroscharenson the Meno-tion of Construction of Phenometer Structure (New Phenometer Construction), "From the Construction of Construction, Con-temport, "From the Construction of Construction, Construction, Con-temport, "From the Construction, Construction, Construction, Con-temport, Construction, Construction, Con-temport, Construction, Construction, Con-temport, Construction, Construction, Con-temport, Construction, Con-temport, Construction, Construction, Con-temport, Construction, Construction, Con-temport, Construction, Con-temport, Construction, Construction, Con-temport, Con-(6) S. Formatian experienced in the matching of the order of the spirit Moreover experience of the spirit-World sites, Write(1), S.N., Phoenetics(1), Lee of Spirit-World sites, Write(1), S.N., Phoenetics(1), Lee of Spirital and Moreover, Order (1), Statistical Moreover, Science of Spirital Statistical Constraints, Spirital Constraints, Spirital Statistical Constraints, Spirital Statistical Constraints, Spirital Constraints, Spirital Constraints, Spirital Statistical Constraints, Spirital Constraint ** The Pwo Spirs, or what subjects shall spiritually docuss in Open Meeting of by Georgy A. Bacole

In quoting from the BANANE of Effett, care should be taken by the costs between the affett dentifies and the and or otherwise) of correspond open for the expression of the per-Our commune dated er thought, but we end of an indicke foundation in shales of opinion to which our contespondents giv

BOSTON, SATURDAY, JULY 19, 1873.

Banner of Light.

Office 11 Hanover Street, Up Stairs AGENTS FOR THE BANNER IN NEW YORKS

AMERICAN NEWS COMPANY, 1928ASSAU COLBY & BICH. (Late Win, White & Co.,) ревызыцая Ахы раоринстовы.

Art lasters and communications apportaining to the Horial Departum of this paper should be addressed to Horial Departum of all Bysickess Lerrens to "Isaac RIGH, RANSER of LIGHT PUBLISHING HOUSE, Bost

. Tune Up or Dry Up "-The Springfield Republican in its Dotage.

We have somewhere met with a facetious story wherein it was related that a certain trumpet which was subjected to heat, after being rescued front'a "cold snap" began incontinently to give forth certain notes which had been frozen, within its brassy reservoir, but which were thawed out and released from, their imprisonment by the relaxing influence of calorie.

It would seem to us that a living example of this thawing out process was in a lively course of operation in the world newspaporial of to-day, at least if we may judge by the worn-out arguments, disgusting diatribes and long-exploded theories which various journals in the heat of excitement continue at intervals to array against the volume-in the exact language of the book the spiritual philosophy-artfully cloaking: each liself without giving credit by quotation marks redissue with insipid rhetoric and petty special save in the most pointed instances, and where pleading for the greater mystification of their readers. Why, gentlemen, we have met and proved false these representative assertions of yours in the very initial numbers of the Banner of Light; and before the inauguration of our paper, earnest souls on both sides of the Atlantic grappled with and overturned the same objections. Let us have something new on the subject. Is it possible that the only available objections to Spiritualism are stratified and crystallized, like the church creeds which are wordily expounded on Sabbath days, to be forgotten in practice during the remaining six ? Have its opponents nothing of a date more recent than 1818 to present toward the subversion and overruling of the added facts which our philosophy and phenomena are continually bringing to the world? Are an unreasoning adherence to the letter of the Bible, and a resolute holding in abevance of its spirit, to be forever coupled with low buffoonery in the attempt to expurgate from the human mind the awful "heresy" of a belief in the return of (so-called) departed sould?-

Are we constantly to be informed in parrotlike tones, by geologico-theologicians, whether in

deemed the responsible author of the book,] and be put to such a service as this, and so poorly execute it, then, alas, his wonted fires have paled, and his immortality is a cheat."

A second s

The critic then expresses a high degree of needless sympathy with the "great iconoclast of Music Hall," as well as for "William Ellery Channing, Thomas Paine, John Wesley, Ann Lee, Archbishop Whately, Lorenzo' Dow, Charlotte Corday and other's who are said to have officiated' with him at the Banner of Light Circles, at their being obliged to "dance attendance at the seances of Mrs. Conant, with the motley legion of the ten thousand spirits who hang around waiting for the opportunity of a controlling ther dilapidated body, in order to furnish copy for the Banner of Light;" declares that Mr. Parker, (if the book he from him this "become the tamest of spir,ts, without inheriting any of the blessings they do, the good inherent in every soul, and the of the meck," and goes on to close his introductory by saying :

• The preface further informs us that 'prophets and seers through all, the ages have generhad singular and hard, experiences,' and that "this" world's medium [so called because of her being the channel of so widespread-a class of influences] 'furnishes no exception to the general rule,' which is abundantly confirmed by the biography, and should be taken as an em-phatic warning to all who have mediumistic tendencies to keep ont of the busifiess. : And here we will pause for breath, and to call

the attention of the reader to the suavity and candor which pervade this editorial in one of the most respectable(?) journals of Western Massachusetts. It would seem that if the ponderous brain at the Republican helm really, considered the yolume so unworthy of notice, so full of blasphemy, so redolent of nonsense, its best course would have been to have dismissed the book with

these opening 'paragraphs. But such is not the case, If indied the editor-critic takes so hope ess a view of the work as his types would indicate at the commencement, he exhibits no compunctions at transferring its gist to his columns, and certainly cannot be said to imitate the example of the sons of Noah-

Walk slowly backward with averted face, And hide the shame.

On the contrary he has chosen to emulate that of Ham (who was cursed) and to lean in at the tent door, describing to his readers, in some four mortal columns, the spectacle with which his vision is filled.

And again, if it indeed be true that it is so much seneath the standard of literary merit as to dietion, how is it that after his first introduction the said critic proceeds to fill up the main body of his article in a narrative style making a resume of oueries to indicate "where the laugh comes in." that the claquers of public opinion may make no mistake. It thus seems that despite its lack of literary merit, its language is adopted by the critic for his own-is deemed fit by him for the immaentate columns of the Republican-and is only modified in cases where a jest or a cunningly inserted word will, he hopes; throw ridicule upor the matter in hand.

The individual whose eyes are represented as having been partially opened by the magnetic Healer of Galilee, saw "men as trees walking," and such appears to be the case with the critic of the Republican. Abuse is not argument, neither does the statement of the creations of his own imagining as to what ought to be, remove facts. It has never for a moment been asserted that the spirits entrancing or inspiring a medium were able to give the *full* evidence of the powers possessed by them while inhabiting their own physical hodies in earth-life. They must do what they can with the means afforded them. If there is one argument of especial weight more than another in favor of the hypothesis that the work-

themselves' Spiritualists; and we suppose, too, that this book is issued, in good faith, from the Banner of Light office, as a fair representation o what they are trying to believe. If Spiritualism is to stand or fall by such a tissue of absurditieas these, nothing more need be said. It is a clear * The whole lot for case of hari-kari, * spirits) should be obliged to heed the injunction o 'tune up ' or 'dry up.

By the latter sententions command it would eem that the Republican critic (or those who pull the strings which operate the manikin) has standard of excellence to which he desires all utterances from the spirit-world attuned, and all falling short of his key-note are to be branded as nonsense, etc. This is, to say the least, presumptions in the extreme, when we reflect that his instrument is pitched in unison with the groans of Orthodox "total depravity," while the utterances of the meanest spirit-teaching, as , certainty of that soul's redemption from the consequences of wrong doing by progressive devel-

opment in the ages of eternity—are infinitely abace the key he indicates, and present a prophecy of what shall be the music of the future. We pity rather than blame the critic of the Republican. The miserable mental dotage, the palpable ignorance of what he writes of, and the se nile efforts at wit which embellish his article, show so clearly the weakness of his cause to any thinking mind, that it is needless for us to point the moral.

C. H. Foster, the Celebrated Test Medium.

Room 71 at the Parker House, School street, Boston, is at present the spot whither the concentred curiosity of the public is largely directed. Here Mr. Foster, of New York City, whose name has long been familiar to our readers, established his headquarters on July 7th, to continue till August 1st. The value of his labors as a pioneer in all the principal cities of the South and West is borne witness to by our speakers, who have had occasion to travel that way, either contemporaneously with him, or at dates subsequent to his visits. The public journals of those sections also have joined in unison to speak well of Mr.

Foster, being unable (even though non-believers) to deny the facts given by him to their representatives; and now the papers of our city h ve felt called upon to endorse these encomiuins concerning one whose name the Boston Herald of a late date puts next, in the list of the exponents of Spiritualism, to that of the medium D. D. Home,

On Tuesday morning, July 15th, our reporter formed one of the circle of inquirers who sat around the table at Mr. Foster's apartment. The bright and pleasant room was furnished as usual at the Parker House; the medium was genial and affable as is his wont, and the parties present received most astonishing tests. The manner of writing names upon slips of paper, which are afterward folded so as to be unrecognizable by the writer, and their being correctly selected and read aloud, before opening, by the medium, who, as a preparatory act presses them to his forehead-his answers to mental or written questions through calling the alphabet; etc., etc.-have been so often described in these columns that no attempt will be made at this time to repeat the process ; but there were at the scance in question some *new* developments which were of the highest interest. The circle was composed of persons who were strangers to each other. One of them annonneed that he had prepared two tests of the medium's nower which he would like to submit. Mr. F. gave his consent, and the gentleman produced two envelopes, which he threw upon the table. names and ask questions in an irregular manner, but the invisible guides of Mr. F. did not lose the order of reply, but invariably kept the thread of connection, and in some cases answered two per-sons at once. At one time three distinct and forgotten. Little or no thought is exercised fur-by that Mr. Maskelyne made to this was that he were present, and at another the table (in fulld one, and told him through Mr. Foster that it. contained his photograph, with her spirit picture on the plate, and gave her name. The gentleman-then opened the envelope, and passed circle; it was found to represent a dim form whose arms encircled the neck of the brother, and he declared himself satisfied that the medium could have had no knowledge of the contents voice of Mr. Foster said, "There is no reply to this; it contains a lock of hair-and the person

that it would fade away in the light, just as a photograph would at a certain stage of its preparation if not kept in the dark.

Many messages were sent by spirits to parties not present during the scance—the gentlemen in attendance being desired to convey them-the names in all cases being acknowledged as correct: and the information concerning family affairs thus demonstrated by the medium's invisible companions went a great way in convincing the skeptical understanding. The reporter was during the session made the recipient of many surprising proofs of spirit presence, which he will ever have occasion to remember.

At the conclusion of his present scances in 18th-for a season ; thence to New York, where he will remain during September and October, starting on the first of November "around the world,'' stopp ng at Denver City, Salt Lake City, Saeramento, San Francisco, Australia, &c., &c. Those in this section desirous of adding to their knowledge by testing the remarkable powers of this wonderful medium for communicating with their disembodied friends, should bear the fact in mind that he will soon be absent for a long period from our midst ; and those who have not yet feit to investigate the mental phenomena of Spiritualism should not fail to improve the proffered opportunity. In fact, it would seem that our advice was needless in this respect, as ever since his advent in Boston the apartment of Mr. Foster has been crowded with interested patrons, who have not failed, ere their withdrawal from his presence, to receive messages and information which will be likely to furnish them with food for thought for a considerable period of time. The magnitude of the matter introduced and treated of by Mr. Foster does not immediately dawn upon the mind, so easy and self-possessed is the gentleman while he is reciting it. It is only when quiet reflection supervenes, in after time, that an appreciation of the seemingly "miraculous " powers by which Mr. F. is enabled to sit down at a table with utter strangers and converse with them upon matters of the most private nature concerning buried friends and relatives, crops out to the full perception of the individual understanding.

Kindness for Convicts.

There is now trying an experiment in prison discipline in Michigan that many people confidently hope will be found to work a thorough revolution in the current method of managing convicts in our different prisons. It is the experiment of simple kindness. No more show of force is made than just answers the requirements. of the law in keeping the prisoners secure. There is no visible mark of degradation. The usual prison uniform is taken off. The cell doors are without bolt or bar. A free correspondence is permitted with family and friends outside, so as to maintain the desirable influences of social sentiment through the whole term of confinement. The ground is openly taken that prison-life is not for punishment, but for reform, and that that end is to be most successfully attained by developing the germs of good which are temporarily obscured and overlaid in the character. Ordinarily the convict is made to feel his personal degradation, and the accepted theory is that he ought to be made to feel it as his punishment. But while society holds fast and relentlessly to such a view, the prisoner himself is, perhaps, brooding over his condition, deploring the circumstances that brought him to it in spite of himself, contrasting his own poor chances in life with those of some more favored The parties present then proceeded to write than himself, and sullenly charging all his fault upon his liaving been the victim of events more than the shaper of his own personal conduct.

JULY 19, 1873.

fenseless creature had been murdered, and the murderer remarked to him, on being arrested, that he would have done the same thing if his wife had refused to live with him 1 And this is the doctrine that, in one form or another, is suffered practically to prevail. We know we do not state it too strongly. The dangerous character of this brute was well known. It was known that he had threatened his wife, and that she was in deadly peril-whenever he-might fall in with her. He was seen waylaying her, and still suffered to go unharmed. Why should not at least as much pains have been taken to re-

strain and watch such a ruffian as 10 hinder mad dogs from doing harm to others? By what right does any man pursue a woman whom he is atlowed to call his wife, even to murdering her because she refuses to give up to him soul and body ?: The young wife had been headstrong in refusing to hear to her parents about him, but that does not invest him with ownership in her which he could not have even in a dumb animal.

Dr. Sexton vs. the English Conjurers. 'On the first and second pages of the present number will be found a fine lecture by this scholarly advocate of the Spiritual Philosophy, in which the disciples of legerdemain receive from him a well-merited castigation. To give a pen picture of the scene occurring during its delivery, we offer the following editorial from the London Medium and Daybreak for June 20th :

"Dr. Sexton's lecture on Sunday evening fell like a bombshell amongst the conjurers. men who have been so long with impudent effrontery pretending to simulate spiritual pheiomena, received such an exposure at the hands of the Doctor as they are not likely soon to for-Their tricks were all laid bare to the meanest understanding, and their 'wonderful myste-ries' reduced to most common-place conjuring tricks: Long before the time for commencin the lecture, the Cavendish Rooms were crowded to suffocation, and conspicuous amongst the au-dience were to be seen Messrs, Maskelyne and Cook, Dr. Lynn, and others of the conjuring fra-ternity. The faces of these men were a perfect study as the Doctor went through their tricks one by one, showing how simple they were, and how easy to be performed. When the Maskelyne knot was exhibited by means of which that genleman ties himself in the cabinet, Mr. Maskelyne and Dr. Lynn rushed to the platform to look at it, whereupon the lecturer said, with a smile on his face, 'Oh, you've seen it often, Mr. Maskelyne.' The roars of laughter and the applause that followed this sally-were tremendous. As the secrets of the mysterious cabinet with its suspended mirror, the marvelous box, and other apparatus employed by Maskelyne and Cook, were described, these worthy professors of the art of 'illusion' were white with rage, whilst Dr. Lynn was evidently highly amused, but when his turn came, and the 'blood-writing on-the shown to be nothing more solemn than a little red ink, and the paper reading only a new variation of one of the simplest of all conjuring tricks, then it was Maskelyne and Cook's turn to njoy the fun, and laugh at the discomfiture of Dr.-Lynn. It was evident that these gentleman-ly 'illusionists' hate each other as heartily as they do the Spiritualists. The only thing want-ed to complete this evening's proceedings was the presence of Herr Dobler, whose tricks also shared the same fate. The reception that Dr. Secton met with was such as has been seldom witnessed in connection with Spiritualism; the applause that again and again greeted him was perfectly deafening. At the close of the lecture Mr. Maskelyne asked to be allowed to say a fow works and new fixed on the part of the sector. words, and permission having been granted, he proceeded to say that he could not enter upon a controversy-first, because it was Sunday night, and secondly, because he would stand no chance, he was aware, 'in a battle of words with the learned Doctor.' He begged to say, however, that he was simply an 'illusionist,' and did not pretend to do more than show tricks of decep-tion. He had been many years perfecting his apparatus, &c., &c. The Doctor was wrong in some of his explanations. On being pressed to state which, he said his table was not lifted with He then declared Spiritualism was silken cords. humbug, and that he could do all that mediums This is something not generally thought of. did, whereupon Dr. Speer called out, 'I offered had answered the letter, although what he had said in the reply he did not state. Another gon-tleman in the audience shouted out, 'I'll give you a thousand pounds if you can. Mr. Maske-lyne then went on to say that he did not lay claim be assisted by spirits, and therefore he didn't know why Spiritualists attacked him in this way. To this the Doctor replied that for several weeks he had had the words 'Spiritual Manifestations on his bills and in his advertisements. Mr. Morris said a few words on behalf of Dr. Lynn, to the effect that Dr. Lynn was engaged by him, The effect that Dr. Lynn was engaged by him, and that no claim was made to spiritual powers, and if there were, he would have nothing to do with him. Dr. Lynn himself made a few re-marks, but said nothing to the point. The con-jurers were evidently beaten with their own weapons, and they left the hall terribly crest-fallen. On Monday, Maskelyne entertained his-audiance at the Forming Hall with a statement audience at the Egyptian Hall with a statement that the Spiritualists had attempted to stab him in the dark; that Dr. Sexton had sent some one to break his cabinet: that he was not allowed a hearing at the Cavendish Rooms on Sunday, all of which statements, we need hardly say, were utterly untrue. Dr. Lynn has changed his ad-vertisement, and now admits that there is nothng in his tricks but what a clever man might discover, thereby acknowledging the accuracy of Dr. Sexton's descriptions of them. On the whole, Sunday last was really a red letter day with the Spiritualists, and there can be no doubt the whole proceedings tended greatly to strengthen our movement. For a long time the friends of the movement all over the country have been annoved by the gratuitous abuse and unseemly allusions to Spiritualism of these tricksters, and Dr. Sexton's exposure was looked forward to with deep interest, not only by London Spiritualists, but by their brethren in all parts of the country Committees could not promote the cause better than induce the Doctor to visit them and deliver his lecture with the illustrative experiments. In financial sense it would be a certain success and the information imparted on the peculiarities of the spiritual phenomena is of the highest value. Now is the time to act, while the public mind is palpitating with excitement over the au-dacions pretensions of the would-be exposers of piritualism. The spirit of firm, defiant determination with which the Doctor confronted the modern descendants of Pharaoh's court appendages should inspire every friend of Spiritualism, who, by their timely cooperation, might enable)r. Sexton to do a work which he is alone capable of accomplishing.

the pulpit, or in the columns of secular and religious journals, of an Azoic dawn-period, when miraculously life and light sprang from the bosom of chaos, at the word of a personal Jehovah? of Silurian, Devonian, Permian, Oölitle and Tertiary days or periods-(whichever the hard-pressed disciples of scriptural literality. choose to denominate them) - in which, at and around that garden by the Euphrates the "waters brought forth after their kind," and on earth "every beast of, the field, and every fowl of the air, and everything that creepeth" and "every green herb " were ordained, and man of the Mammal type as a crowning work, was brought, to be saved from the effects of his subsequent fall by the "Very God of Very God," who in a Quartermary period nearly two thousand years ago at the manger at Bethlehem, took upon himself the physical form that he might experience a cruel death in vicarious atomement for all past human sinf, and all that was to come? and at the conclusion of the oration be warned against. having "faniiliar spirits," be regaled with the choice Mosaje command, "Thou shalt not suffer a witch to live," etc., etc.? Is this the ultima thale of churchial argument ? Truly while the priests and the public journals labor with such "bald disjointed chat" to reach the thinking mind of the nineteenth century, they must ever meet with disastrous failure. The stereotyped cry, "This is the way-walk ye in it !" has lost its power over the modern mind where reason asserts its sway. Of course hatred of a system of demonstrated philosophy which proves that their assumptions are groundless in truth, is the animus of the ministerial opposers of Spiritualism, and various newspapers in the land, edited by minus quantities, take up the strain, and point the finger of scorn at the hard-working apostles of this, truly, "new dispensation." Prominent among these whippers in of Orthodoxy is to the found the Springfield Republican, which, satisfied with nothing, state or national, save its own self-conceited course, "deals damnation round the land" in a perfectly reckless manner, and arrogates to itself the (at all times not to be desired) position of dictator, and that too in one field at least where, judging it by its treatment of the subject considëred, it is hopelessly ignorant even of the primal facts. This cheerful journal, in its issue of Tuesday, July 1st, undertakes, under the high-sounding and much-promising title (by implication) " Mediumistic Nonsense," to throw a veil of cultivated(?) ridicule over the book not long since issued by the firm of Colby & Rich, (late William White & Co.,) entitled, "Biography of Mrs. J. H. Conant." The Republican's opening paragraphs bristle with assertions like these: "The practical illustrations that its [Spiritualism's] mediumistic votaries offer to the publicare about the most flavorless of all the various flap-doodlewhich has been defined as food for fools-that the caterers to the public diet have to offer for their credulous boarders;" "if Mr. Parker's

at the Banner Circles is performed by the great iconoclast in Music Hall," it is this : that he is, through the mediumship of Mrs. Conant, enabled to do an extended work at breaking the images of the church, in fields which he could not, for various reasons, reach while on earth. Graduating with full honors from the school of physical life, his active soul sought no idle eternity in a foursquare New Jerusalem, but naturally grasped the best instrument (it has never been claimed that it was perfect) which came to his hand for a further work for the good of men. To us, therefore, his "immortality" is not "a cheat," but a fact clearly proven by his deeds among men today; and the same applies to the gifted ones whose names are quoted by the critic with such an abundance of crocodilian tears: The compound of "Billingsgate" concerning

'dancing attendance,'' !! dilapidated body,' 'copy for the Banner of Light," etc., etc., which is hung as a gem of the first water around the neck of the article, we do not propose to disturb. It is evidently the pet of the critic, and can be safely handed over to the better judgment of every candid reader. The sneer about "keeping out of the mediumistic business," is worthy the pen which composed it, and is only the reëcho of ignorance from the earliest stages of human history. Canon Kingsley asserts that "the man who succeeds is the man of one idea, who works at nothing but that, sacrifices everything to that; the fanatic, in short. - By fanatics, whether military, commercial or religions, and not by liberalminded men at all, has the world's work been done in all ages.'

True, every word. It is indeed, by those who from earliest years have intuitively felt in their forcheads the magnetic influence of a star in the east which was ultimately to lead them to the lowly manger where some "young child" of discovery or action which was to bless the race lay eradled awaiting its recognition, that the world has been bettered; and Mrs. Conant—a living example of this truth--while not credited, it may be, in her day and generation, will in coming years receive in common with all faithful media the meed of appreciation among men for the good accomplished through her instrumentality while on earth. "We are content to leave her also to the verdict of time, which rights all things :

"T is not the wide phylactery, Nor stubborn fast, nor stated prayers, That make us saints: we judge the tree By what it bears,"

The points' chosen for citation in the article statements :

'We suppose that there-are, even in our good

is now living," the truth of which statement the gentleman also admitted. Correct blood-red initial letters upon the arm of Mr. Foster (as so often described) appeared several times during the circle. One after an other of the members arose as soon as satisfied, and went out, their places being supplied by

a sitting. One gentleman was informed that the name of a spirit desiring to communicate would be writ ten under the table by her own hand; Mr. Fos ter took a pencil in his hand, and placing a piece of paper beneath and against the under side of the table, called upon the company to lift up the

cloth and see the spirit write. The fingers of the medium were seen to be fixed and immovable. but the long black pencil which was resting between them began at once to gyrate, and speedithat, in order to understand it, it was necessary tô hold it up to the light and read through the paper. This was repeated by other spirits while he reporter was present.

The spifits then directed a gentleman of the party to throw his handkerchief beneath the able, having first satisfied himself that it contained no writing. A pencil was then called for, ther demanded to know if she was going to live which was also thrown after the handkerchief. the medium informing the individual concerned | house on account of the brute's character, and he that the friend he had asked about promised to write his name upon the cambric. Three raps from the spirit announced that the work | law encourages, viz., that his wife was his prop-

are the early experiences of Mrs. Conant with was done, and the handkerchief being taken erty, to do with pretty much as he pleased, and her mother, "Epimenides," "Dr. Fisher," "Big from beneath the table was found to bear in bold that she was bound to obey his commands when-Dick," "Pirate Gibbs," "Wapanaw," etc., letters, and in the ordinary method of writing, ever and wherever he saw fit to issue them to her, etc., concerning which the critic, either from ig- from left to right, the name, " Moses A. Puffer." norance for for treasons, makes many singu- The handkerchief containing the name, after belar, blunders in his annothed remarks, fwisting ing exhibited to the company, was folded up ithe sense from its logical auty-in a most marked | carefully by the gentleman, he being warned by | her a refusal of his peremptory demand to go degree regarding the message of William Berry- the medium to keep it from the light, if he wished and live with him, he held her fast until he had and seemingly summing upall by these wonderful the writing to last long enough to exhibit it to inflicted a number of stabs upon her neck and

explaining that the spirit writing was not like paces, calling on her father, and died. The spirit can stand the imputation, [that of being | eity of Springfield, a good many people who call | that performed by mortals with a lead pencil, but | policeman was of course on hand after the de-

simultaneous sets of raps could be counted, show- | ther concerning his condition. If he is known ng that numerous disembodied intelligences to be securely confined, that is considered quite enough. If he is supposed to be kept in a place daylight, as were all the proceedings) was tilled of punishment, no further solicitude is feit. The violently and partially lifted from the floor in idea of his reform is something left to luck and answer to queries. At last a deceased sister of chance. What moral condition he is likely to the gentleman who brought the envelopes select- | be in when he shall have served out his term of enforced confinement, few seem to care. And yet it is with this very point that society has chiefly to do. For if the convict returns to society a worse person than when he temporarily the picture (one taken by Mumler) around the left it, it is perfectly clear that society is inflicting punishment upon itself rather than upon him. The object of withdrawing him should be to make a better man of him, certainly not to suffer him to become a worse one. The Michigan experiof the envelope. The other envelope was unno-9 ment deals with him, within the limits of comticed for a longer period, and then the cheery plete security, of course, with kindness only. It consults his tastes and inclinations in designating the occupation he is to follow. It shows him that there are those who feel an interest in him, and continue to respect the germ of good that still lives in him and awaits a fuller development. It gives him back his savings from overwork when his term, expires, ten dollars additional as a present, and a suit of clothes; and with its benison upon him, and carefully abstaining from reminding him of error or misfortune, it bids him those who were waiting in the room or below for launch his boat again on the cross currents of theworld.

Husband and Wife.

If the law is slow to recognize the true relations that exist between the two parties to a marriage, human consciousness is not, as every noticeable circumstance in social life attests. The law may regard a wife as a sort of chattel of her husband, though no such relation is expressly stated; but the common sense and heart of man y the name "Mary" was written in such a way knows better, and deals with the subject on an altogether different basis. There was not long ago, only a few weeks, a murder of a young girl of a wife in the public streets by her brutal husband. A policeman saw him dogging her with evil intent, but prudently kept out of the murderer's way. The husband finally came up with her, seized her by the wrists, and while he held with him. She had returned to her father's had never provided her with a home since they were married. But"he took the view which the even at the risk of a public castigation, or worse, at his hands.

Following out this idea, and receiving from his friends not present at the circle-Mr. Foster | breast, when he let her go, and she walked a few

"Some" Evangelical Stock I

The statement of the resources of Gen. Howard's University in Washington, (says the daily press) shows that it has one five-twenty United States bond valued at \$50, but \$11,250 in bonds. of the "First Congregational Society," and \$20,300 in Y. M. C. A. stock. No wonder the authorities propose to overhaul the General's conduct in general.

🖅 Spiritualists seem to be active everywhere, in all parts of our great country, just now. Grove meetings, Lyceums, Conventions-so much is reported to us and for us that our space is not sufficient to publish the half that comes. In your . rejoicings, dear friends, do not forget to aid the dear old Banner that has weathered so many storms.

JULY 19, 1873.

Prohibition a Cause of Drunkenness. In the Boston Sunday Herald of July 13th, we and, under the above heading, the following

elearly written editorial, which puts the matter before the public in the true light. To every word of it we feel to offer our endorsement : We have been blamed for speaking of pro-

hibitory legislation as a cause of drunkenness. We respect the honest advocates of a prohibitory law, and are willing to reason with them. We aw, and are willing to reason with them. We, agree with them in all they can say on the evily of iple uperance, and so far as they are actuated by a desire to promote temperance they have our hearly sympathy. We only differ as to the means to be used. The same difference is observed on all questions of human interest. In the church one party would bind the souls of men in the chains of absolutism. They say neu are not ca-bable of indefine for themselves. They must be Chicago, Ill., is out with flying colors for the month of June.- Read with especial care the admirable article contained therein, on " The Chil. dren's Progressive Lyceum," from the pen of A. pable of judging for themselves. They must be guided and led in a way they know not of. They must follow blindly. The stake is of infinite importance. Their eternal salvation is involved. J. Davis. For sale at this office. Better that they be forced into obedience to some religious rule than not to be religious at all. Even our Puritan Fathers, who had some ideas of religious liberty, having rebelled from one form of religious tyrauny, held that it was bet-ter for a man to observe the canons of the church outwardly, if he did not believe in them, than not to observe them at all. In this they followed the Catholic Church, from which they had revolt ed, and the tendency of both was to make hypoerites. In civil government one party is always in favor of a strong government. It distrusts the ability of the people to decide what is best for them. Under Xapoleon Paris was a very orderly city. Under the orders of Nicholas, peace reigned at Warsaw. There is no appearance of turbulence in the every-day life of a "paternal" and an absolute government. But despot sm breeds the most desperate of rebels, and the most desperate of revolutions. There are two ways to build up a government and to manage civil affairs—educate and trust the people, or keep them ignorant and enslaved. We are for the largest liberty in Church and State, as long as no man offends his brother or infringes upon his right. The prohibitionists are in favor of ruling men in those things where they should judge for them-selves—in treating them as children, incapable of managing their own affairs.

There has been wonderful progress in the temperance cause during the last generation, but who shall say that prohibition has had anything to do about it ? The 'temperance discussion has incidentally produced the idea of prohibition, but that is because of the same evil demand for conformity which has been so mischievous in the church. The effect of prohibition has been-so far as it has had any effect at all -- to drive the liquor traffic into dark places and into the hands of disreputable men. This has led to the adulteration of liquors and the manufacture of poisonous imitations of them. It has placed un-der the same ban spirits, wines and malt beverages, and, as the lighter drinks are more bulky and completions, it tends to counteract the natural increase of their use, and drive drinkling people to the more fiery intoxicants, which are

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easily adulterated and concealed from sight. Therefore we say—and the statistics say—pro-hibition, while it has little or no effect on the amount of drinking done, has increased the number of drunkards, and carried misery into thou-ands of households. The honest prohibitionists do not mean to produce this effect. They be-lieve that huy are doing a good work, just as lieve that they are doing a good work, just as the managers of the Inquisition believed they were doing a Depencent work by stamping out heresies which led to damnation. But associated with the small body of honest prohibitionists are many more who are thally hypocrites. Lacking zeal themselves, they are willing to conform to the standard of the zealous propagandists of pro-"hibition, and they vote for the most stringent his in the bulk of their them served. nuclion, and they vote for the most stringent law in the belief that they can evade its provis-ions. They also use their influence against the enforcement of the law, while they keep it on the statute book as a political element of strength. The liquor law is not enforced because the ma jority of those who vote for it do not believe in it. All this is demoralizing, and calculated to bring all law into contempt."

A Friendly Bug.

An exchange tells us that in Brighton Town ship, near Sacramento, California, is an extenuse of coffee dealers, who, as every one_knows, use it for purposes of adulteration. Some fifty use it for "purposes of autiliteration, "some trees," we have received several letters for publication lately in man arc employed, and the establishment turns out some eight hundred tons of the article annual ally. It is pleasant to know that a friend of the stable article annual and the propriator may request a grand place, friends, and the propriator may request you to make a the propriator may request to a certain wheath establishment." It may be a grand place, friends, and the propriator may request to a certain wheath establishment. It is pleasant to know that a friend of the base taken up his abode in

LIGHT. BANNER OF

Fourth Annual Camp Meeting. Novements of Lecturers and Mediums.

By reference to the announcement of the managers in another column, it will be seen that the fourth annual gathering of the Spiritualists of Massachusetts will take place August 5th-17th, at Silver Lake Grove, Plympton. It is to be open. hoped that a large attendance of the friends of the cause will characterize the enterprise.

A. E. Carnenter made us a brief call last week on his way to Damaiscotta, Me., where he is to speak some three er four Sundays. He will speak in Bath Sunday, daty 20 h. He would like to in the other engagements to becaue in Maine. Parties desiring can address him care Banner of Light.

Emma Hardinge Britten having returned East, will be appy to make engagements for Saloath lectures at an acressible distance from Boston. Address care Mr. Rauney,

Mrs, Amelia II, Colby, the well-known Western trans-lecturer, will remain in New England during the summer. She is ready to make engagements wherever her services 437 Harrison avenue, Boston, Mrs. Colloy 1, an earnest worker, and should be kept busy during her stay in the East.

The Spiritualists and Liberalists of Providence, R. L, will make an excursion to Oakland Beach, during the summer months In. New England, 111s address July 24th, (by the steamer Neversink,) a new will be Antherst, Mass, shore resort of great beauty. C. Fannie Allyn

and other speakers will be present, and there is a present resting from his labors at his home in Sey-will also be dancing. On the first Sunday in August he (peaks in Pennopock, Ct. He will then proceed to Boston, where is, will remain dur-ing August. Those in this vicinity who desire his services should address film through July a Seymour, Conn. A letter from him will be published in our next issue.

Moses Hull's engagements for August are as follows Lectures In Lempster, N. II., the 50. or Washington, D. C., the 10th; In Rockingham, Vi., the 11th; In Unity, N. H., the 20th; 30 Sunaper Mountain House, do., the 30st. Mrs. M. E. B. Sawyer will lecture the remaining Sundays of the present month in New II, upshire, and every studay in August but one (the 10th): will attend the Conyention (see notice in another column), and be present to participate in the exercises of the π^{-1} columeting at the Mountain House, Sunapee, the $31st_{-1} > 1ot_{1}$ has been reently built and litted up -Johnson & Costswell, proprietors, It is hoped friends from the adjoining to viss will make an effort to attend. It is a dearming place, and a good time is expected. Partles desiring the services, can address her 27 Milford street. Boston, Surfaces of Mrs. Sawyer

Miss Jennie Levs, Juspirational marker, will before to Academy Hall, Groveland, Mass., at 2 and 6 o'clock P. M. Sunday, July 20th.

L. K. Coonley, Vineland, N. J., is lecturing and heating with good success when his health permits him to leave iome.

cals for Sale at this Office:

There are too many ; busy-bodies' in our ranks alto gether, They are satisfied with nothing. Their tongues are upped with slander continually. We hope and trust that all good Spiritualists will give these "malign influences" a wide bertlr. It is quite time they should do so, The Asylum for the Insane at Brattleboro', Vt., has been

the subject of an investigation by a special committee of the Vermont Legislature, and the report now made public shows that there has been a laxity of discipline and in treatment of lumates most discreditable to the State. Simply a shocking state of alfairs. Every other State in the Union should appoint "investigating committees," for more, rascality is committed under the present regime of lunatic asy lums than honest people have the remotest Idea of.

The Little Bouquet.

This youth's magazine, issued by Bro. S. S.

Jones, Religio-Philosophical Publishing House,

Grand Excursion.

New Hampshire.

It will be seen by their advertisement in another column that the Spiritualist Quarterly

Convention of the Merrimae and Sullivan Coun-

ties Association will convene at Lempsfer, N. H.

2-87 We regret to learn that our good friend,

Dr. A. B. Child, who is at present on a visit to

Brooklyn, N. Y., is in extremely poor health.

He has been a sincere and very efficient worker

in the cause of Spiritualism-is an author of re-

pute-and we feel the deepest sympathy for him

ALL SORTS OF PARAGRAPHS.

"THE LAW OF IMMORTALITY 28, RE-INCARNATION

ists in Albany, N. Y., by W. E. Coleman, Edu, will be published in our next issue. "Hear all sides, then de-

Mrs. Diniway wants to be mayor of Portland, Oregon

-A lecture delivered before the First Society of Spiritual-

Aug. 12th, and continue three days.

in his affliction.

elde, " is our motto, Bro. C.

At a late conference session a dergyman gave a reason why the Baptist Church is like a beaver's but: "There is only one entrance to it, and that is under water, "

Another ancient head-stone has been unearthed-this time under the old building corner of Province street and Montgomery place. It is lettered on both sides, the first being: "Michail Willis, aged sixty years, died September the 20, 1669, " Upon the reverse side are the words: "Here lieth ye body of Agnis Gage, ye daughter of Michail & Mildred Willis, aged sixty-eight years. Died October ye s 1700. 17

Another of Bro. Peebles's inforesting foreign letters will appear in the next number of the Banner.

Plates for a new fifty-cent note have been prepared at the bureau of engraving and printing of the Treasury Depart-ment, and the work of printing the new note will be commenced at once. The note will be about one-quarter of an inch shorter than those now in circulation, and a quarter of an inch wider, its-dimensions being, three and threequarters inches long by two inches wide. The new note of course will take the place of the one now in circulation, in reative business in preparing the article for the any great extent. No other new fractional currency will be issued at present.

We have received several letters for multication lately in

Warren Chase lectures in Chiego July 20th and 27th, and will sneak at the Camp Meeting at Silver Lake, by up on a which begins August 5th. Alle will tetran West in September, via, Binghamton, N. Y., and Seranton, Pa., and if sultable arrangements are made, will becure in both places. Engagements for the fall and winter are yet

25) Washington street, Boston,

e required. Address her care Dr. H. B. Storer, No.

John Brown Smith is on his way Eret, and will before

N. Frank White requests us to inform the triends that he

Spiritual and Miscellaneous Periodi-

BRITTAN'S JOURNAL of Spiritual Science, Literature, art and Inspiration. Published in New York, Price 8

THE LONDON SPIRITUAL MAGAZINE, Price 30 cents, THE LONDON SPIRITUAL MAGAZINE, Price 30 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London, Price 35 cents, THE RELIGIO-PHILOSOPHICAE JOURNAL: Devoted to Spiritualism, Published in Chicago, IN, Price Scents, THE LITTLE BOUVER, Published in Chicago, III, Pelco 40 cents. THE BETALD OF HEALTH AND JOURS AL OP PHYSICAL, THE HERALD OF HEALTH AND JOURS AL OP PHYSICAL, CULTURE. Published in New York. Price 12 cents,

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49°, For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

19 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

\$150,000 Given Away the present year to the people of America by Dr. R. V. Pierce of Buffalo, New York, in his little memorandum books, amounting to over two hundred and fifty tons in weight, and the paper for which costs about \$125,000. This the Doctor is enabled to do by reason of the superior merits of his Family

Kidney Diseases, Dropsy, and all diseases of MAGNETIC AND ELECTRIC Thousands that have been "HUNT'S REMEDY." 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 pamphlet to W1.5.1 ME. CLARKE, DRUGGIST, and sole proprietor, No. 28 MARKET SQUARF, PROVIDENCE, R. I. 13W.My31.

Dr. SLADE, now located at 113 Fourth avenue. A Complete and Reliable Family Medicine, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. J y 5.

BUSINESS CARDS.

OLIVER SPAFFORD. The veteran bood selicy and paths new, keeps on side at his store, by 1 reach street, help, Par, nearly all of thes most popular **Spiritualistic Books** of the times.

RICHARD ROBERTS,

nonsetter, No. 1996 Several several term me, Washington, D. C., keeps constantly for sale the BAN-NELOF LIGHT, and a true supply of the **Spiritual and Reform Works** published by Celby & Reformate William White & Co. (

SAN FRANCISCO, CAL.

SAN FRANCISCO, CAL, AI No. 319 Keatney street (ap statts) may be found on safe the BANNER of LIGHT, and a general Galety of Spir-Hunlist and Reform Books, af Eastera prices. Also Adams & Co.'s Golden Peurs, Planchettes, Spence's Positive and Negative Powders, Orion's Unit-Tobaceo Preparations, Dr. Storer's Unit-filiate Cataogues and Cheneary model free, 45° Econtantes in U. S. entreney and postage stands re-ceived at part, Others, Iffanta's SNOW, P. O. box II7, San Francisco, Cal.

HENRY T. CHILD. M. D., 60 Race street, Philadelphia, Pa., has been appointed agent for the **Burner of Light**, and will take orders for all of Colty & Ruch's date Whatann White & Co.) Publications, spiritual and Lateral floods on sub-as above: also by **Physical Content**, **RITODES**, 908 Spiring, Garden street, who will sed the books and pa-pers at the source and at Lincoin Halt, corner though and Eoales streets, at all the Spiritual meetings.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Ageney for the sale of the BANNYR OF LIGHT and all Liberal and Spiritual Books. Pupers and Magazines. *Mes. Adur. & Jo. S. (DI,DI,N. PENS) JAD PARLOR (JAMES, the Magle Comb, and Voltale Armon Soles, DR, STOIRER'S NUTRITIVE COM-*POUND, SPENCE'S POSITIVE AND NEUATIVE POWDERS, Congress Record Lot, Stationery, &c. HENRY (11720000000, Sto. No. 014 North-PUD street, St. Louis, Mo.

LEES'S BAZAAR, the Spiritual and 6.Woodband avenue, Cleveland, O. All B Liberal Books and Papers kept for side,

BICHARDS & CD. 383 Larimer street, Deaver, Col., keep for sale a supply of the **Spiritum and Reform Books** publisheddy. Colloy & Rich (late Wm, White & Co), Also the UANNER OF LIGHT.

J. RURNS. Progressive Library, No. 15 Southampton Row, Blooms-bury Square, Holborn, W.C., London, Eng., keeps for sale the RAN SER OF LIGHT and other Spiritual Publica-tions.

D. M. DEWEY, Bookselle, Areade Hall, Rochester, N. Y., keeps for sale the Spiritumi and Reform Works evolusible by Colby & Rich (late Win, White & Co). Give him a call.

AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF Liber. No, 56 Russell street, Methourne, Australia, has for sale all the works on Spiritunitam. LiBERAL, AND REFORM WORKS, published by Coldy & Rich, late Wow, White & Co.,) Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

THE FOURTH ANNUAL

Camp Meeting OF THE

SPIRITUALISTS OF MASSACHUSETTS, -WILL BE HELD, AT

Silver Lake Grove, Plympton, ON THE OLD COLONY RAILROAD,

Commencing Tuesday Aug. 5th, closing

Dimano, Acew Tork, in ans infine memorandum books, amounting to over two hundred and fifty toris in weight, and the paper for which costs about \$125,000. This the Doctor is enabled to do by reason of the superior merits of his Family Medicine's, which yearly and rapidly increase in popularity, their sale now reaching, over half a million dollars worth for the year, and exceeding in a times in circumference the waters are clear in million dollars worth for the year, and exceeding the second of this means of a nest for general sale, as shown by the amount of United States Revenue stamps purchased for stamping them.
 CHARLES H. FOSTER, Parker House, Boston, July 7th until Aug. 1st. Bangor, Me., Aug. 10th. New York Sept. 1st, 19 West 22d st. Start November 1st for Deriver City, Salt Lake City, Saeramento, San Francisco, Australia, & Jy5.
 Di. Wiptis will be at his Boston offlee, No. 235.
 Milford Greet, July 16th and 17th, from 10 till 3 and unot again for two months. For summer address see regular advertisement. Jy19.
 Mrs. NELLIE M. FLIST, Healing and Developing Medium, 61 East Ninth. street, New York The Spiritual Defunction of A. M. to 4 p. M. 4w*-Jy12.
 Dyker D. Lew's Book, "The Spiritual Defunction of the and early appread by a prevalue of the content and the state the sale and early appread to the content and the state the sale and early appread to the testing and the state state the sale of the

POWDERS! SOMETHING ENTIRELY NEW GREAT NERVINE AND REGULATOR.

5

PURELY VEGETABLE.

For the Cure of all Diseases that can be cured by Medicine, Magnetism, or Electricity.

THE MAGNETIC AND FLUETRIC POWDERS are Thighly Magneticed and Fluctuated. Combining these prost elements with medicine, invices them sorely the Healting Process of the ope.

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PRICE:

Box Half Magnetic and Half Electric Flow Box Magnetic. 1.00 Rox Electric. 5.00 3.00

5.4d your money at our expense and risk, by Post-office noney order, Registered Letter, or Drails on New York.

All letters and conditioners must be directed to MULLA & CHAMBERLAIN, 10127 East full street, New York City, PROPRIETORS:

Phebo C. Hull, Annie Lord Chamberlain, Magnette Physician, Branch office, 10 Warren Office, 177 East 16th St., Avenue, Chicago, 10,

For an evolution and retail by COLBY & ROCH, date Win, white a Co., at the BANNER OF LIGHT ROOKSTORE, 11 Banover street, Roton, Mass.

"Truth is Mighty, and will Prevail."

vegetine

Purifies the Blood and Restores the Health.

SEVENTY-ONE YEARS OF AGE.

EAST MARSHOTELD, Aug. 2. 1676. Mn. R. R. STEVESS

Mu, H. R. STEVENS i Dear SIT A ani soventy one years of age: have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by triends to try your V rati-rryn, and Filmk II 100 dayrmechelse for weakness of the Kidneys I even used. Thave tried unity reniedless for this complaint, and anyer found so much reflet as from the Vitarity. It strengthous and invigorates the whole sys-hem. Many of my acquaintances have taken it, and a be-lieve figure be good for all the complaints for which it be-recommended. Yours traffy

EXPERIENCE OF YEARS.

CHARLESTOWS, Masse, March 19, 1809.

MR. H. R. STEVENST

MR. H. R. STEVENS : This is to certify that 1 have used your * Blood Prepara-tion * (Verenti via) in my family for several years, and mink that for screatilia or Cankessay Hunley, or Rhem-athealisetions, it cannot be verelied; and as a blood purity or and spring medicine, it is the test thing 1 have ever sel; and 1 have used almost everything. That cheeffully veroinment it to any in meed of such transitions. Yours respectfully, MRS, A. A. Di NSMORE, 10 fluxed street

WHAT IS NEEDED.

MR. H. R. STEVENST

Bos ros. Feb. 13, 1871.

14

that vicinity, and that, in the shape of a black inst vientry, and that, in the snape of a black-bug, he is devastating the chiccory fields, and upsetting the calculations of these would-be de-stroyers of our morning mocha. May he "live long and prosper," and may good digestion wait upon an appetite proportioned to the destruction of the entire crop.

While some of the best minds in the nation are greatly exercised over the rapidly growing evil of intemperance, in the use of alcoholic liquors as a beverage among the people, not one word is uttered against the terribly pernicious practice of adulterating coffee with chiccory-so subtle a poison that it has been the one main cause, we venture to say, of filling our insane hospitals with patients. No wonder the writer of the above paragraph welcomes the "friendly bug" to destroy the chiccory fields. Those who do "a large and lucrative business" in scattering the poisonous vegetable throughout the length and breadth of the land, under the guise of coffee, merely to accumulate "filthy lucre," not caring a penny whose health is impaired thereby, should be made to know that such deception is not only morally debasing to the young people in their employ, who learn from these Christian merchants how to cheat, but that coffee adulterated in this way, as we have already intimated, is the prime cause of insanity and often murder. It is quite time that legislation should intervene in this matter ; yet not a single voice is raised to stop the devilish traffic, although the whole State has been agitated for years over, and penal laws enacted against, the sale of lager beer. Germany is far in advance of us in common sense, in these matters at least, for while she permits her citizens to have their harmless lager, she enacts stringent laws against the adulteration of coffee, knowing positively, as her scientists do, the deleterious effects of chiccory on the human system.

Physical Manifestations.

Mrs. R. K. Stoddard and her son, DeWitt C. Hough, will give a circle for the demonstration of the physical phase of the spiritual phenomena, on the evening of Sunday, July 20th, at 21 Knee land street, Boston. As it is announced that she will soon return to Philadelphia, those desiring to witness the manifestations taking place in the presence of her son will do well to attend this séance.

CORNELL UNIVERSITY .- By a typographic crror week before last, the extent of the buildings of this youngest of our Universities was understated. We learn there are six large buildings already completed and in use, while there are two others now in progress, making when completed, (counting the President's house) nine collegiate buildings of massive architecture.

TOT A. S. Hayward is doing a highly successful work as magnetic healer, in Bangor, Me., where he has for the present taken up his abode at the Franklin House.

advertisement, you know. But you should know also that the aid you render the advertiser gratuitonsly only dam-ages the interests of those who should be paid for their services. We have been doing this out-of-pocket kind of busi ness quite too long." Our paper-maker won't make any dis-count from his regular price, because we in our kindness of heart advertise other peoples' business for nothing. Not hell it is a shrewd way of cheating the printer, and should be abated.

Personal quarrels we es-chew. Let those chew them who choose.

A long article in the New York World-copied into the Boston Post of Tuesday last-headed, "The Shah's Jew-els," is no doubt a very clever "sell"-a first-class sensa-tion emand. The file that "an idroit conspiracy" could have been kept out of the daily London press and then furfilshed to the New York World exclusively, is preposterous. The abrupt denouement and sudden death of one of the conspirators " caps the climax."

The latest news from Spain is that the Carlists are gaining ground in their contest to overthrow the government; the Internationals are also making trouble; and influentia parties in this country are scheming to have the government of the United States favor Cuban Independence Poor old Spain! What a shame!

Monday and Tuesday were hot days in Boston-the thernometer ranging from 85° to 96°.

The Society for the Prevention of Cruelty to Animals ould look after the Metropolitan Railroad in this city, for two horses attached to a car are made to often draw on an up grade over one hundred passengers at a time. It is a shame that this state of things should be allowed.

The New York Mall of the 8th says that the performance on the evening previous, given in all of the Roman Catho lie Church of St. Cecilia at 105th street and Second avenue. was a brilliant affair. One corner of the room was arrang ed as a beer garden, and here lager and elgars were dis pensed by young ladies in white. In the centre of the church a billard tableof the newest design was placed, and on the benches which surrounded it were seated, in full en-Joyment of the performance, the members of the church and their friends. The first game was between Messrs Kavanagh and Cyrille Dion, and Albert Garnier and Jo-seph Dion. The interesting feature of this game was the evident embarrassment of players who had probably neve hefore played a game of billiards under such peculiar cir cumstances or before-such an authence. • • • • Fathe Fathe Flattery, the pastor of the church, was present throughout the evening, appearing pleased at the success of the enter-

tainment. The Religio-Philosophical Journal Informs us that Mrs. Wilcoxson is a helpless invalid at Colorado Springs, Colo milo.

Cost in 1572 for BREAD, TOBACCO, RUM, \$100,000,000-\$250,000,000-\$600,000,000}

Rum, it seems, has the inside track, and yet there is not a drop sold in Ma-sachusetts! So the Prolybitionists and State Constables say=""over the . . . bar!" "Ben" will "regulate" this matter next year." Hope so, at least.

ASTROLOGY. - See Prof. Lister's card in another column.

A telegram from New Haven to the morning papers of the 10th Inst. says: "Joseph Sinneberg, of this city, a boot and show dealer, held seven-twentleths of the ticket number thirteen hundred and fifty in the Havana lottery, which has drawn \$100,000. He was induced to purchase and hold the same by a dream. On taking up the Herald tpday, in which the announcement was made, he fainted . Kra upon the spot. **

Pienic from Philadelphia,

The Spiritualists of Philadelphia and phoces adjacent will have a Pirale at Alantic City, on Wednesday, Aug. 27th, The last boat leaves Vine-street wharf at 6.4. M, and re-turns about 75 p. M. grying eight hours on the beach. Meetings will be held at Atlantic City. Adults thekets, 84,50; children 75 cents. Thekets for sale by J. H. Rhodes, M. D., and H. T. Child, M. D.

DYER D. LUM'S BOOK, "The Spiritual Delu-sion; Its Methods, Teachings; and Effects; The Philosophy and Phenomena Critically Exam-ined," is for sale at this office. Price, \$1,50: postage 16 cents,---

J. WM. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents, that he will sail for England the first-week in that he will still for England the hist-weekin June, accompanied by his Secretary, T. R. Poul-terer, and will return early in July, All corre-spondence must be directed to 404 Dean street, Brooklyn, N. Y., and will receive prompt atten-tion immediately upon return. Jy5,

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jy5.-4w*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike, Ile compounds his own medicines, is a mesuner-izer, skillfully applies the electro-magnetic bat-tery when required, administers medicines to his experience as a physician, and cures nine out of experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 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 MEALER !-- MRS C. M. MORRISON. - Within the past year this celebrated Medium has been-developed for Healing. 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 Invisi-bles for the benefit of Humanity. Of herself she claims no knowledge of the bealing 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 GUARANTEE A CURE in every instance where the vital organs necessary to continue life are not already destroyed. Mrs. Morrison is an unconscious TRANCE ME-

Her Medical Band use vegetable remedies

(which they magnetize,) combined with a scien-tific 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.

\$1,00 for.examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Séances for materialization SUNDAY and WEDNESDAY Evenings. Post Office Box 1049. 13w*.My17.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. Jy5.

Friday, the 8th, and Wednesday and Friday, the 13th and 15th, will be Special

Picnic Days.

Speaking, Dancing, Boating, Fishing, etc., will be in

order. A small admission fee will be required of all persons vis-thing the Grove except those coming by Railroad. Dancing

ree, All Liberals, under whatever name, are cordially invite to unite with us on this occasion,

GREAT ATTRACTION!

On Sunday, August 10th, the Exercises will consist of a Lecture, at 0.550 o'clock, by the able and cloquent inspira-tional speaker, MISSJENNIE LEVS, In the afternoon, at 2 o'clock, PROP, WM, DENTON will be ture, after which a GRANDSAUTED CONCERT, by a full hand of twenty-five pleces, will conclude the ex-ercises. The Musical Department during the outfre Camp Meeting will be under the direction of Mr. J. HowARD MEED offsets.

RICHARDSON, Due notice of the Exercises on Sunday, August 17th, will

e given. The regular trains leave, Boston for the Grove at S.A. M. and 2:30 and 5 of clock P. M., slopping at stations below

The regular trains leave, Boston for the Grove at S.A. M., and 2201 and 5 o'clock P. M., stopping at stations below Wolksion. Fram: Roston and all stations on the Old Colony Railroad and its branches, including South Shore and Duvlouy, Cape Cod, Fail River, Somerset and Dighton, Bridgewater and South Abington, all the Figular, thathis will take pais-sengers to and troin the Grove at greatly reduced rates of fare for the rotind tip. Extension Televis, good from Au-gist 4 to 18 heating. South Shore and Duvlouy, On Wednesday, August 6, a special trains will take pais-sengers to and troin the Grove at greatly reduced rates of fare for the rotind tip. Extension Televis, good from Au-gist 4 to 18 heating. Extension Televis, good from Au-gist 4 to 18 heating. Extension Televis, good from Au-gist 4 to 18 heating. August 6, a special trains will leave the Old Colony, Defoit, Boston, at 12 o'clock, to accommodate-alt that desite to Join the Gamp who cannot feach the city in time for the carly train. On Special Pienie, Bays, August 8, Band 15 a Special Train, will heave flastion for the Grove, stopping at all way-stations, at sci-and 12 o'clock, president, On Sunday, Au-gast 10, special Trains will heave for the Camp Ground, stopping at all way stations as follows : Boston at 9 and 24 o'clock, Somerset 8 o'clock, Plymouth 920 o'clock, Daylory and South Shore 7:15 o'clock, Eare from Boston and return, \$1.00, Fall River \$1.50, Dighton \$1:30, Plymouth 0 cents, and way stations in pro-portion, On Sundays, special trains will heave the Grove for Fall River, Taunton and Somerset, at 420 o'clock, Ear Boston, and way stations at 50 clock. Managers, Boston, and way stations at 50 clock. Managers, Boston, and y 2, 1855.

V. P. SLOCUM,

Magnetic Healer, Clairvoyant and Psychometrist, W 11.1. diagnose disease with the patient present or by bock of nair. Will define the character by the hand-withing and will preserve for and treat disease. Terms \$2,00, 30, 412 fr. Tenth street, New York, 3a* July 19.

S2, (o. 30, 412 f., Tenth street, New York, 3a* July 19.
 ECLEPTIC MEDICAL COLLEGE.
 W INTHENSION commences October 6, 1873, Freesman Stathers PROF, BUCHANAN, M. D., Philadelphia, Fa. July 19. 128*
 TO LET.
 THE Office now occupied by the BANNER, OF LIGHT, No. 14 Hanover street, Possession given Nov. 184, 1873, Apply to M. T. QUIMBY & CO., No. 14 Hanover street, Boston, Mass.

Apply to M. T. QUIMBY & CO., No. 14 Handson, Mass. PROF. LISTER. (Formerly of Boston,) can be consulted by letter at 22-6th avenue, New York, Questions \$1: full nativity \$5. M RS. ELDRIDGE, Test, Business and Med-ical Chirrogant, No. 7, Oak street, first door from Washington street, Boston. M RS. JOHNSON, the great Magnetic Heatler.; M RS. Medical and Business Chirryonant, 22 Transact Row, second flight, Boston.

MR, H. R. STEVENS : Dear Sir About one year since I found investif in a feedbe condition from general debility. VEGETINE was strongly recommended to me by a friend who-bud, been much bene-fited by its, ass. I, procured, the article, and, after using several buffles, was restored to bealth, and discontinued fits several bullies, was restored to beauting and discontinued its use, Lifet quite complaints for which it is especially pre-pared, and would cheer turk recommend it to those who feed that they need something to restore them to perfect health. Respectfully your, PETTINGULL, Firm of S. M. Pettingill & Co., to State street, Boston.

ALGETINE extends its influence into every part of the human organism, commencing with its foundation, cor-recting discussification and partication of the bood, driving a healthy formation and partication of the bood, driving on discuss, and leaving Nature to perform its allocid task. YEALTINE is sold by all Dringsists, and sold task.

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Painless Preventive of Toothache.

Painless Preventive of Toothatche. This subset where the having been for many years a ferri-ache, was at last releved by the pre-ripton of an old triend of his. For twenty years he has head to move the sec-tion of this. For twenty years he has head not nothache at at. Consequently be teels that he can WAIRANT THE PRESERPTION AS A PAINLESS PREVENTIVE OF TOOTHAT HE. Twill send the Preserption to an indiress on the receipt of \$1.00. Address W.P. PHELON. Corner Rose and Washington Streets. Interformer Rose and Washington Streets. Interformer Rose and Washington Streets. The Street Rose and Washington Streets. Interformer Rose and Washington Streets. Market Beneric Streets and Washington Streets. Interformer Rose and Washington Streets. Interformer Rose and Washington Streets. Interformer Rose and Washington Streets. Market Beneric Streets and Beneric Streets. Interformer Rose and Washington Streets. Interformer Rose and Washington Streets. Interformer Rose and Beneric Streets. Interformer Rose and Developing Construction Streets. Interformer Rose and Beneric Streets. Interformer Rose and Developing Constructions. Interformer Rose and Developing Medi-

SARAH SELF, Healing and Developing Medi-D um, Examines by lock of hair. Enclose 82, stating Sex and age. Andress 350 West 19th Street, New York, 409 (9, -28)

July 9, -20 MIS, YORK, Clairvoyant and Business Me-sonarchue, Boston. SEALED LETTERS answered by Prof. J. D. RUSSELL, Salisbury, C., Terine St. M. disease rmed, Write-for Information. No. 2 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 fomilies

that could be administered, and the unswerving friend of Justice,

Virtue and Truth. S. S. JONES, EDITOR, T. S. GIVAN, ASSOCIATE EDITOR.

THE LITTLE BOUGLT is a casket of rare Feauty and a receptacle for and trein which will be imparted the choicest floughts and the rarest genus of newly developed truths, especially adapted for the infoldment of the highest facul-ties of children and youth of the present age.

BY J. O. BARRETF.

A most beautiful look, written in the author's usual fur-ished siyle, adapt with splitbal Himidiations and alter-tions. It contains the testimony of the departed respecting what they see and hear of the "best-prime", "the philosophy of He, the moral ratio of worlds, the brighter trews of the transition called de h. the true uses of nucleasing a func-atimetive scale, and visions of the "Reyond," It is a cal-ket of sweet humoricities, and a Bethiehem star in every berefit funce.

Ket of sweet (immortance), and a neutronom star merid bereff frome. Postage 75 cents, postage 12 cents. For sale wholes ale and retail by site publishers, COLBT & RICH, (late Wm., While & Co.,) at the BANNER OF LIGHT ROOKSTORE, II Hanover street, Boston, Muss. .

BANNER OF LIGHT.

SPIRITUALIST MEETINGS.

BOSTON, MANS – John A. Andrew Ibill, – Free Meet-ings, – Lecture by Mis, S. A. Floyd, 'at 25 and 75 P. M. The andhence privileged to ask any proper questions on sprithality. Excellent quarterite singing. Public Invited. The Children's Progessive Lyconn, Ke. 1, which formerly met fn Ellot Hall, will hold its sessions at this place, cor-ner Chauney and Essey structs, every Sunday, at 105 o'clock, M. T. Dole, See'y. Temph Hall, Is Bugiston struct. Every Sunday: Morn-ing, free chicle: afternoon and evening, conference. Dr. 6, C. York, Secretary. The Children's Lyceum meels every Sunday at 105 A. M. and 25 P. M. Mis, L. W. Liftch and Common streets (entrance frem No. S Common street), every Sunday at 105 A. M. and 25 P. M. Mis, L. W. Liftch and phense mediums. Scatsfree.

and otherse medbuns. Scats free.
C. DLISEA, MASS. - The Rible Christian Spiritualists hold meetings every Sunday in Hawfhorn street Chapel, near Beilingham street, at a and 7 P. M. Mrs. M. A. Ricker, regular speaker. Scats free. D. J. Ricker, Supel.
EAST ABINGTON, MASS. The Progressive Lycean meets every Sunday at P. P. M., in Pheenry Hall, F. J. Gurney, Conductory L. H. Shaw, Guandian: Realing Screenbary, FOXBORO', MASS. - Progressive Lycean free every similar at the A. M. V. F. Howard, Conductor, Wrs. N. F. Howard, Guandian, R. M. N. F. Howard, Conductor, R. Shaw, Chapter, Progressive Lycean free every similar at the A. M. V. F. Howard, Conductor, Mrs. N. F. Howard, Guandian, H. WING, R. Scher Children's Progressive Lycean free every similar at the Progressive Lycean free every similar at the Arma at the A

Jacobs Miss, N. F. Howard, Considian, Miss, N. R. Howard, Considian, Wiss, N. F. Howard, Considian, Progressive Lystema meets at Social IIal every Simiday at 22; p. M. G. D. Smalley, Conductor: T. R. Baker, Assistant Conductor: Miss, A. Bobbins, Szeretary, Miss, A. Bobbins, Szeretary, HUTSON, Mass. -Children's Progressive Lycenni meets in Honghton's Hull every sunday attempton at 20 eluck, J. L. Robertson, Conductor: Miss, M. B. Leighton, Guardian, Miss, A. Bobbins, Szeretary, HUTSON, Mass. -Children's Progressive Lycenni meets in Honghton's Hull every sunday attempton at 20 eluck, J. L. Robertson, Conductor; Miss, M. B. Leighton, Guardian, As Boll, Scierchary, LowerLL, Mass. - The First Spiritualist Society meets in Weils Hall, Lectures at 29, and 79; M. A. B. Phympton, President; John Marriot, Jr., Corresponding Scierchary, N. M. Greene, Treasmer, Children's Progressive Lycenn meets at 102 A. M. John Marriot, Ary, Conductor; J. Masy, J. Perrin, Guardian, Lyns, Mass, -The Spiritualist Society holds meetings.

Mary J. Perrin, Guardian, LYNN, MASS, "The Splritualist Society holds meetings-every Sundary at Odd Fellows' Halt. Isaac Frazier, Presi-dent Isaac Winchester, Vice President: A. C. Robinson, Recording Secretary: Such 6, Todd, Corresponding Secre-tary: J. Otis Marshalt, Treasurer, The Children's Pro-gressive Excloum meets at 10 clock, Multi-Encludy, MASS, Marchaeter, 1997

MIDDLEBOID', MASS, - Meetings are held in Soule's Hall every other 5 unday at 1½ and 6½ P. M.

avery other stunday at 15 and 65 g. r. M.
 NORTH SCHUTZTE, MASS, "The Spiritualist Association hold meetings the second and last Sunday", ".ach month, in Good Tempfar's Hall, al 2 and 6 r. M. D. J. Bates, Direct-or and Corresponding Secretary M. C. Morris, Recording Secretary: H. E. Morris, Treasurer, Progressive Lyceum incerts in the same half, on the first and third Sunday, at 1% F. M. 45% J. Bates, Conductor and Treasurer; Mrs. Sarni J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newonds, Alba P. Smith, Jr., Guards,
 NEW BEDFORD, MASS, "The Spiritualist Association hold meetings Sunday afformoon and evening, at 2% and 7 o'clock, "S. R. Bowle, President; Mr, --- Haskins, Vice President; Mr, Booth, Treasurer; Mrs, Charlotte Wood-ridge, Secretary.

Duge, Serretary,
 NEWDURYPOOT, MASS.—The Children's Progressive, Lyceum méets in Lyceum Hall every sonday at 2 °, m, T. C. Carter, Conductor Mrs. F. N. Lanford, Guardiant, J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, L.Borarian.

A. Durarhan, M. S. .-The Spiritual Association meet every Sunday in Good Templars' Halt. E. H. Mathews, Prest-dent: Mrs. J. Childs, Vice President; M. Washburn and E. Gale, Sceretaries; W. Mann, Treasurer. PLYMOUTH, MASS, - The Spiritualist Association hold meetings in Leyden Hall. Cornellus Bradford, President and Corresponding Sceretary: Benj, Churchill, Treasurer, Children's Progressive Lyceum meets in same hall every Sunday, at 129; P. M. Cornellus Bradford, Conductor; Benj, F. Lewis, Assistant do.; Mrz. Mary C. Robbins, Guardian; Mrs. Eneretha Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Mary C. Robbins, Setter ATE, MASS, -Jonkins's Hall, - The Sufritualist So-

Director. SCITUATE, MASS, -Jonkins's Hall, - The Spiritualist So-clery meets every other Sunday, at 2 and 7 p. M. Dr. G. L. New comb. President and Corresponding Screenary. Chil-dren's Lorenn meets attTl A. M. Dr. G. L. New comb. Conductor, Miss D. N. Merritt, Guardian; Charles Bradford, Charles Bradford, Jr., Guardian; Charles Bradford, Charles Bradford, Jr., Guardis, Miss L. Merritt, Cor-scoretary; E. A. Andrews, Libearian; Miss, L. Winal, Missical Director, Speakers engaged: Willian Frenton, July 27: Miss, Susile Willis Fletcher, Ang. 10; G. A. Fuller, Ang. 21: Neille L. Davis, Sept. 7 and 21: Dr. J. H. Cur-rler, Og, 2.

FIGT, Out. 2. - SALEM: MASS.--Lycoum Hall. The Spiritualist Society hold meetings every Sunday, at 22 and 7 P. M. N. P. Al-len, President; S. S. Johnson, Vice President; Abbott Walker, Treasurer; Alex, Reed. Recording Secretary; Henry M. Robinson, Corresponding Secretary, Goudel Hall. - Preconference meetings archeold by the Progressive Spiritualists every Sonday, at 55 p. M. Structure Spiritualists every Sonday, at 55 p. M.

STONEHAM, MASS, - Children's Progressive Lyceum meets at Harmony Hall every sunday at 1 P. M. E. T. Whittler, Conductors J. Wellbytton, Assistant do.; Mrs, Ella R. Mertill, Guardian; Mrs, Jennie Manning, Assist-

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

ALBANY, N. Y.—¹⁹Thö First Society of Spiritualists¹⁷ meets every Sunday in the Perry Building, No. 12 North Pearl street. President, A. Crocker: Secretary protem, Mrs. Willie B. Coleman; Treasurer, A: Crocker; Trustees, Uapt. II. Holdridge, J. M. Briggs, M. V. B. Cornwell, Communications addressed care of J. M. Briggs, 55 South Pearl street. Pearl Street.

Tarsday, Fib. 25. - A. W. Fenno; Phill Carter, of New York City Wednesday, Fib. 25. - Margarel Owen, of Boston, to-her brothyr: Adelade Porter, of Nashua, N. H., to her mother; William Bennett, to his son, Thursday, Feb. 25. - Finnia Freeman, of Boston, to her sister; Polly Varney, of Barthagton, Mass.; Capt. John Coulin, of New Bedford, Mass.; Barriet Edmonds, of Chi-care, 10.

Communications and rescuence of a start briggs, 55 South Pearl Street.
 ADULAN, MICH.-Regular meetings are held on Sunday, at 105 a. M. and 7 P. M. at Beerry's Hall, opposite Masonic Temple, Manmee street. M. Tuitle, President. Commu-nications should be addressed to C. H. Case, Secretary, 160x 164, Advian, Mich.
 'ANDOVER, O.-Children's Progressive Lycenni meets at Morely's Hall every Sunday at 105 A. M. J. S. Morley, Conductor: Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Marrier Dayton, Secretary.
 BATTLE CHERK, MICH.-The First Society of Spiritual-ists hold meetings at Sinart's Hall every Sunday, at 105 A. Strand 79, P. M. A. H. Averli, President J. V. Spencer, Secretary; William Merritt, Treasurer.

engo, 11. Tuesday, March 25.—Clementina Van Dorn, of New Or-Tuesday, Manch 25.—Clementina Van Dorn, of Ham-Secretary; William Merritt, Treasurer, BALTIMORE, MD., *- Lyric Hall*, "The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday ovenings. *Lyceum Hall*, No. 92 W. Baltimore streat, "The Harmo-nial Spiritualist Society holds meetings in this Ball. Levi Weaver, President; Daniel C. Stratton, Vice President; Samuel T. Ewing, Secretary; George Broom, Treasurer, Children's Prögressive Lyceum No. 1 meets every Sunday morning, at 9 o'clock, Levi Weaver, Conductor; Miss Annie Mc(helma, Guadhan's Presion Mathiot, Librarian; George, Broom, Musical-Director, Buncicky N. N. Y. - Brendking Institute, "The Children's

Conductor: Mrs. Thomas P. Beals, Guardian; Milss Abble H. Farrow, Scoretary, PHILADELPHIA, PA, - The First Association of Spirit-valists hold regular incertings on Sundays at 10¹/₂ A. M. and

Angela and the state of the state of the

COUNTERPIER PA. - The First Association of Spirit-Salists hold regular meetings on Sundays at 10^{1}_{2} A. M. and and 7^{1}_{2} P. M., also on Thursday evenings, at Institute Hall, corners of Broad and Spring Garden streets. Henry T. Cubb, M. D., President, 631 Race street J. F. Shuniway, Sceretary, 125 Boowier street, Lycenim No. I ingels every Sunday at 22 P. M. Londen Engle, Conductor, No. 958 No the 6th street, Wrs. S. M. Shuniway, Guardian, No. 126 Bouvier street, Lycenim No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10^{10}_{2} A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian, PANESWIER CO.

Guardian, PAINUSVILLE, O. Progressive Lyceum meets Sundays, at 10 A. M. Miss Lucia Wetmore, Conductor; Mrs. M. Bogers, Guardian; A. G. Smith, Musical Director; Mark Bumam, Sceretary; George Stone, President of Society. SPRINGFIELD, O. The Spirimalist and Liberalist So-elety of this place meets at Alear's Hall Sundays, at 11 A.M. and 70, M. J. Olinger, President; John W. Carson, Vice President; Mrs. R. Seibert, Treasurer; Mary A. Henry, Secretary, The Lyceum meets at 10 A. M. George M. Taber, Conductor.

Tabler, Conductor, SAN FRANCISCO, CAL.'--Under the patronage of the San Francisco Splritualists' Union, a Children's Progressive Lyceum is held at 10% A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, on Market, mar Fourth street,

Oak Hall, on Markel, mar Fourth street. TERRE, HAUTE, IND, "The First Spiritual Society hold regular meetings in Penec's Hall every Sunday, at 11 A. M. and 7 r. M. Jabez Smith, President; James Hook, Serres, tary: Allen Penec, Treasner, TROY, N. Y.: The Progressive Spiritualists' Society meets every Sunday in Lycenni Hall, Nos. 10 and 12 Third street, Lectures at 10⁵/₂ A. M. and 7⁵/₂ P. M. The Chil-dren's Progressive Lycenni meets in same hall at 2 p. M. VINET VIN. J. The Society of the Educated of the VINET VIN. 1. The Society of the Educated of the

dren's Progressive Lyceum meets in same hall at 2 P. M.
VINELAND, N. J., "The Society of the Friends of Progress hold meetings in their hall, Phum Street, at 10⁵ A. M.
Mrs. Ethen Dickinson, President; H. H. I. Jadd, Secretary; Miss Julia Fellows and Mrs, Jennie Dixon, Corresponding Secretaries, The Progressive Lyceum meets at 12⁵ P. M.
Dr, D. W. Allen, Conductor; Miss Eva M. Holden, Guardian; Edvia, L. Hull, Corresponding Secretaries; The Progressive Lyceum meets at 12⁵ P. M.
Dr, D. W. Allen, Conductor; Miss Eva M. Holden, Guardian; Lucius Wood, Musical Director; Miss Kate (ngalis, Librarian; Elvira L. Hull, Corresponding Secretary, wastu/Sorrox, D. C., "The First Society of Progressive spiritualists in ets every Sunday, in the hall at No. 106 E steet, between 11th and 120, at D.A. M. and 7⁵ P. M. John Mayhew, President; F. Burlingame, Vice President; O. R. Whitng, Secretary; A. M. Meeker, Treasure, Friends visiting the city will obtain at meeded information by calling on any of the above-named officers.

WORCESTER, MASS. – The Spiritualists hold meetings ev-ery Sunday, afternoon and evening, in Horticultural Hall.

----LIST OF LIBERAL LEAGUES.

ROSTON, MASS.-J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Theomb, G. A. Bacon, Secretaries; J. A. J. Wilcox, Treasurer; R. H. Ranney, F. W., Clarker, H. B. Storer, Executive Committee,

F. W. Chilkey II. D. Borter, Extently consistent: JEFFEIRON, O. - W. H. Crowell, President: Miss Jane E. Curtiss, Vice President: Elemezer Wood, Treasurer: Miss Anna E. Globlangs, Serverlary; Executive Committee -Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D.

Holmes,
ST, LOUIS, MO, -M. A. McCord, President; J. Gallion, Vice President; P. A. Lofgreen, L. La Grille, Secretaries; E. K. Thomas, Treasurer.
VINELAND, N. J. --Louis Bristol, President; Ellen Dick-Inson, Eliza B. Duffey, Vice President; Ellen Blaisleil, Secretary; Sud M. Chite, Treasurer; John Gage, D. A. Russell, F. G. Blaisleil, Deborait L. Butler, Augusta C. Bristol, Pheebe T. W. Campbell, Executive Committee, A NDOVER, O. -W. H. Crowell, President; J. E. Curlis, Vice President; A. Giddings, Secretary; E. Wood, Treas-ner; J., B. Growell, M. A. Giddings, D. D. Holmes, Ex-centive Committee.

DETROIT, MICH.--W. R. Hill, President; A. T. Garret-son, Secretary; J. W. Watkins, Treasurer.

Passed to Spirit-Life:

From Monticello, 1a., June 30th, after a lingering illness, Mrs. Mafia M. Bradstreet, aged 60 years.

From Moniteello, 16., June 20th, after a inggring liness, Mrs. Maha M. Bridstreet, aged 60 years. She was born in the State of New York, on the 17th of Au-gust, 1812; removed in carry life to Willoughby, O., where she grew up and received her education went to the West (Dubuque, 1a.) in 1818; was married in 1855; removed to Moniteello in 1803. The disease which was the material cause of her departure was consumption. Her funeral ob-seques were attended by a large concourse of Triends and neighbors, who were fluxious to pay some tribute, however small, to one whose life and character had won the respect, the confidence and the affection of the community, and whose diceases since all hearts with a school of preventient. The services were conducted in harmony with her pro-gressive bellet—herself and hashand having been for years earnest and devoted Spiritualists—by W. II. Walworth, Esa, assisted by the melody of the Congregational church whose diceases since of July 4th says of her departure: "Belind her there streams the efficience of all exaited character, a pure and noble womanhood, a life of gentle-ues and goodness, of wiss sincerity, grace and dignity, to sametify her memory. Io lighten and soothe the sorrows of beravienent, and present a worth y example to all of us who have yet the hard battle of life to fight." (Dubung papers please coy.)

From Charlestown, Mass., July 1st; Miss' Mary Ann

Parsons. She passed to the better land above with full assurance of her ability to return to cheer her lonely mother. A. H. R. Parsons.

From Boston, June 28th, by an overdose of ether, Charles

A. Gale, aged 43 years. (Will papers in Worcester and Brooklyn, N. Y., please copy ?)

July 6th, Letitia May Morgan, aged 10 months. The removal of this sweet little bud of promise, the only child of Isalah and Gornella Morgan of Philadelphia, leaves a blank in their household which only fond and loving pa-rents can know. They have the consolution of knowing that she is still their child—that she is '' not lost, but gone before, '' for ere we had lake away the casked the little one appeared to her father in her transcendent beauty and love-tings in hours: like this, and as we spoke at the former and the fact the poem from the Little Bouquet, '' Where the little fact, are walting, or the golden start, '' is generated at the little one was listening to our words and sending sweet greetings to the bereaved. "Angels whisper that our darling

These shall constitute a Board of Moderators, whose duty it shall be to preside over the debate/keep order, and en-force the rules of order agreed upon by the disputants. All other rules of order will be those given in Hedge's Logic for the government of such assemblies. Each sea-ston shall be of two hours' duration, and there shall be at least four sessions, and as many more as the alirmative may desire. The speeches shall be of thirty minutes' duration each. Other terms may be added to these as may be agreed upon by the parties, Signed : A. J. FISHINACK, Clyde, Ohio, July 2d, 1873. CLARK BRADEN. The Merrimae and Sullivan Countles Spiritual-ists Association Will meet in Quarterly Convention at Lempster, N. H., or Friday, and continue through Saturday and Sunday, Vanus 18, 24 and 43, 1873.

JULY_19, 1873.

Will meet in Quarterly Convention at Lempster, N. H., our Friday, and continue through Saturday and Sunday, August 1st, 2d and 3d, 1873. The strylers of Moses Hull, the fluent speaker and earnest soil, are engaged for the occasion; and he will continue his labors in that vicinity during the first week of said month, the second in Washington, the third in Rockingham, (Bar-tonsville) Vt., the fourth at Unity, the remainder of the month at Bradford, with the fifth Sanday at the Sunapee.

month at Bradtord, with the fitth Sunday at the Sundaee. Monitals Honse, in Newbury, Strike and Would be gratified to neet clergy men and scientific gentlemen at any, or all the above named places, and manfully discuss the merits and demerits of the doct the he advocates. HARVEY HUNTOON, President of the Association,

BANNER OF LIGHT:

POPULAR FAMILY 'PAPER,

AND AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 14 HANOVER STREET, BOSTON, MASS. COLBY & RICH.

(Late Wm, White & Co.,)

Publishers and Proprietors.

THE BANNER OF LIGHT is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows: **ITERARY DEPARTMENT.**—Original Novelettes of reformatory tendencies, and occasionally transla-tions from French and German authors; POETRY, orig-inal and selected; CHOICE STORIES FOR CHILDREN, etc. REPORTS OF SPIRITUAL LECTURES-By

one trance and Normal Speakers. ORIGINAL ESSAYS — Upon Spiritual, Philo-sophical and Scientific Subjects

EDITORIAL DEPARTMENT. --- Subjects of General Interest, the Splritual Philosophy, its Phenom-ma, etc., Current Events, Entertaining Miscellany, No-ljees of New Publications, etc.

MESSAGE DEPARTMENT. - Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of MRS. J. H. CONANT, which demonstrate direct intercourse between the Mundane and Super-Mundane Worlds.

ORIGINAL CONTRIBUTIONS from the most

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WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street,

SION. A MERICAN NEWS COMPANY, 121 Nassau street, New WESTERN NEWS COMPANY, Chicago, 10. A. WINCH, Philadelphia, Pa.

RETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street,

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CONTROLLING SPIRIT .- Mr. Chairman, if you have questions, I am ready to hear them. QUES.-[By Dennis Dowling, of Michigan.] Eighteen years ago I was exploring in the forest

EACH Message in this Department of the Ban-ner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

while in an abnormal condition called the trance. These Messages indicate that spirits carry with

leave the earth-sphere in an undeveloped state,

forth by spirits in these columns that does not

comport with his or her reason. All express as

The Banner of Light Free Circles. **E97** The questions answered at these Séances **are** often propounded by individuals among the **audience**. Those read to the controlling intelli-

gence by the chairman, are sent in by correspond-

12" We shall resume our Public Free Circles

Invocation.

and from whom we expect to receive the bless-

ings of the hour, we turn our faces toward thee.

as flowers turn theirs to the sunshine, that we

may gather strength and new life from thee.

We cannot understand thee, on Spirit Infinite,

but we can seek to understand thee, We can

come to the through thy creations ; we can wor-

ship thee at the many altars in life that thou hast erected. Behold, thou hast called many

worlds into being, and hast peopled them with

souls, and hast decorated them with many beau-

tiful things. Why should we not praise thee?

Why should we not lift up our hearts in a song

of thanksgiving to thee? Though thou dost

sometimes lead us in the dark, that we may grow-

the better and become the stronger, though in

us nearer to thee. We ask that thy blessing may

mortal children. Weask that they may go hence

feeling the better for having gathered here. We

born in their souls may go out, outworking them-

selves into beautiful forms of life and being, be-

coming, at last, grand structures in thine eterni-

to those who sorrow, that they may wipe away

their tears, that they may soothe, their, sorrows,

to them, and finally lift them out of the darkness

of rejoicing and peace. For the sick, oh tender

store them to health, that thou mayest give them

that blessed boon which none can have without

dwelling in heaven., "And to thee, of God of the

Questions and Answers.

our praises, this day and forever. Amen.

We ask that pitying angels may be nigh un-

Thou Spirit of the Hour, in whom we trust,

eventually progress into a higher condition. We ask the reader to receive no dectrine put

much of truth as they perceive-nonnore:

on the first of September next.

ents.

tv.

Feb. 20.

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MRS. J. H. CONANT,

regions, where no trace of civilization could be seen. Since then that portion of country has had railroad facilities, and become quite thickly. settled. Last fall, for the second time, I landed in that same section of country without knowingit was the same; but a sudden impression came

to me that I had been on that spot before, though all remembrance of the fact, or traces of identity, had vanished from my mind. I proved that 1

hour. You will be weighed in the balances and Message Department. hour. You will be weighed in the balances and found wanting. God grant it may be otherwise, is my prayer.

A second birth and a second state of the second s

Q:-[From T. H. Messer, Alstead, N. H.] 4 wish to ask the controlling spirit of your circle if Zandés, the President of the Spiritual Congress referred to by Mr. Davis, will favor us with a

communication? A.-No doubt that spirit would be glad to do them the characteristics of their earth-life to that beyong—whether for good or evil. But those who, so, provided a subject were given him. He has been many times, and controlled at these seances, asd now do, but has discoursed upon no particular subject-except answering some simple questions-because none of importance was propounded to himz-Feb. 20.

George Wallace Shephard.

My name, sir, was George Wallace Shephard, I was nine years old ; I lived in Lawrence, Mass. My mother's name was Louisa Shephard. I've only been gone a little while, and I just want to comfort my mother, if I can. Tell her I've seen old Uncle Zack ; he's got two legs now ; and The seen Aunt Mary, and The seen both my

grandfathers, and I 've seen grandmother. Tell her L'ye a nice time here. I go to school, and I learn fast, and I 've a nice time. I would n't come back here to live, anyway, unless 1 could n't help it. She must n't ery any more about me, because, when she dies, she'll come to live with me. We'll have such a nice time to I'll show her all the nice places, Good by, sir. 4 ... Feb. 20.

Polly Kimball.

1. 1 My name was Polly Kiniball. I lived in-Boston ; I died in Boston. Thave been gone thirtysix years. I was seventy two years old when I died, I lived on High street. I had a sort of a paralytic shock when I died. Now I've got two sons in Boston who are very much given to making fun of these things-speaking agin 'em,' and it seems to me-or it, will if they don't stop it, now I've come back-it will seem to me very that darkness we do sometimes suffer, yet, oh mucleflike a man's making fun of another man's Lord, when the sunlight of thy love again beams | mother because she's a woman, forgetting that upon us, we feel that the darkness has not come this own mother was a woman, too. In valu, that we have not walked through it in Now 1 seat my children to remember that I 've

vain, but it has been one of thy lessons to lead traveled over this road, and it is sacred, or ought to be, to them, at any rate. When they investirest in all conscious truth in the hearts of thy gate, and are honest about it, then, if they see cause to speak agin it, I will have nothing to say ; but first let-enemnderstand it, then they can ask that all the bright resolves that have been talk about it with some kind of sense ; but now they can't. Good day, sir. Feb. 20.

Jim Burgess.

Is it out of the way for me to speak to anybody in the audience? [Not if you wish to.] Jim !- Jim Morse ! [A gentleman answering to that they may speak words of comfort and cheer | the name came forward and shook hands with the spirit.] Do you know me?-Jim Burgess. into the light, and carry them, onward to a place Well, I by got here, and I want you to let me come to your house and get straightened out a Spirit of Merey, we ask for health ; we ask that, little. You know me, don't, you? [Indeed I if it be, in the order of thy law, thou mayest re- do.] I've got something to do in this big work of showing ourselves just as we were here, and 1 can get elements from you and your wife that are just suited to the case. Will you let me Past, the Present, and the To come, shall be all some? [Certainly; 1 will be happy to have you do.so.] All right. God bless you, Jim. That's what I am here for, Mr. Chairman. Feb. 20.

Scance conducted by T. Starr King; letters

MESSAGES TO BE PUBLISHED.

answered by "Vashti."

had been there before, by telling a friend that there was a section corner just over a knoll we could see a short distance off, and, on going to the spot, we found it was so. What brought back this knowledge that had lain dormant so long, and where was it stored? Can it only be quickened while we inhabit the mortal body ? or will such 'knowledge be retained after we have entered the spirit-world ?

Ass-All things possess a soul, an inner life and the inner life of these surrounding objects communicates with the inner life of the human. holds reasonable communication with that inner life-communication which the soul of each understands," Modern scientists call it the law of psychometry, Now, the individual standing upon that same ground, by the action of the law of psychometry, received an impression or communication from the soul of that locality, to his soul, and his soul, in turn, projected it through his mortal senses. That is the beginning and the end of the story.

Q .- The following incident, taken from the New York Sun, gives rise to the question : Why cannot spirits communicate by telegraph? "The building occupied as Police Central Of-tice, corner of Court and Livingston streets,

Brooklyn, is the scene of startling manifesta-tions. Repeatedly noises and rappings have been heard in the reporters' and telegraph rooms. Mr. Gear, the operator on duty, made search, but was unable to discover, any one in the rooms. Even in the early hours of the evening the reporter-have been startled by blows being struck on their desks by unseen hands. However, startling were the manifestations,

every one spoke lightly until last night, when the most skeptical were convinced. At ten o'clock, the usual hour when these noises begin, a multher of gentlemen were in the room. Mr. Gear, the operator, was at his desk. In one con-ner of the room is a Morse instrument. This had been disconnected from the battery room, and the key had been turned, securely shutting of communication. Suddenly the instrument began clicking, and every one turned. Surprise was depicted on every face. Search was made, but nothing could be found to explain the mysterious clicking. Had Mr. Gear been prepared, as he understands the Morse instrument, he could have interpreted what was sounded on the instrument.

A .- They have, in years gone by, and they can do so in the present ; proper conditions, only, are wanting. Prof. Morse is making large move, ments in that direction; and the manifestations at that place were, undoubtedly, of his manufacture. You live in an age of startling eventsmore startling than any age that has preceded it. Now, in looking back through the dim vista of years, and examining the manifestations of biblical history, you will say : Oh, I wish I had lived in those days. Oh, I should appreciate such a strated the well regulated and selenting manner in which manifestation ! Why do n't you appreciate the bread of heaven that you have to day? That's closely printed pages, and contains accurate lists of all the the question. God Almighty is sending you better things to-day than he ever sent before. If and Territories together with those of the Dominion of you fail to appreciate them and put them to proper use, by-and-bye there will be a reckoning natism in the United States prefaces the whole.

¹ Taosday, March 25,—Clementina Yan Dorn, of New Or-leans, L., William Pracemiaker, to his mother, of Ham-liton, Canada East: Virginia Walker, of Albany, N. Y. Wednesday, March 26,—Edwin Forrest; Margaret Sulli-yan, of Hoston; Frank, Thorsday, March 27,—Nathaniel B; Shurtleff, of Boston, to his father; Ently Howe Watson, of Norwich, Conn. 4, is his father; Ently Howe Watson, of Norwich, Conn. 4, Will, Thackeray, Hetsey Cooper, of Boston, Mass, Taosday, April 1,—Ellen WeAvoy, died at Carney Hos-pital, to her mother; Hill Brownlow, of Minnesota, to his sister; Eleanor Kelsey, of New York City, to her mother, Wednesday, April 2,—Enna Shichair, of Boston, to relatives; Matthew Kolley, to his brother, Taosday, April 2,—Enna Shichair, of Boston, to Tuesday, April S.-George W. Nevins, of Boston', Ann Elizabeth Barnard, of New York City; Henry C. Wright,

'A VOICE FROM-THE SPIRIT-WORLD SAYS, "WRITE!"

[Given through the Medium, Hunnah A. Pollard, by far Guardian Band. 1

Have I not said, And shall I not bring it to pass ? Know for a surety what has been said shall come to pass. To the ministering one the command has gone forth, Thrust in thy sharp sickle and reap! The time has come for judgment, and justice has girt on her sword. Those who have received the heavenly messages, treasured them in their hearts, practiced them in their lives-they are to receive "the mark on their foreheads," and are to be led forth to conguest and to victory ; while those who refused the spirit entreaties, warnings, and turned a deaf

ear to that which was for their peace, will see their own folly, and be filled with sorrow of their own creating-for the time has come?

Think not that ye are in your own keeping, oh ! children of earth ! Can; ye go and come unaided by spirit power? Watch and see how vast, how unmense is that Power, so long grieved, slighted and rejected-but now about to make itself known through its faithful mediums throughout the land, in manifestations of strength, endurance and ability hitherto unknown.

Oh, ye unbelievers, investigate! ere ye be swallowed up in your own superstition ! Oh ye fearful ones, be brave ! Oh ye faithful, be strong !

New Publications.

CAREER OF RELIGIOUS IDEAS. Their Ultimates: The Religion of Sciences, -J., Burns, 15 Southampton Row, London, Eng., forwards a work of 164 pages, hearing the above title, from the pen of that well-known American thinker and writer, Hudson Tuttle, author of "Arca-na of Nature," etc. "Fetishism," "Polytheism," "Monotheism," "the Christian Scheme of Redenip-thus presents attractions to those whose want of think ren ders it necessary for them to desire to read "much in liftle.11

CYRTHAN OR, THE MYSTERIOUS ENGAGEMENT.-By the Baroness Tantphoens, anthor of ** The Initials.*? book is a re-issue, under improved conditions concerning both method of execution and matter, of a story which at the time of its first appearance aroused widespread interest, which it cannot tail of reawaking at present. Peterson & Brothers, Philadelphia, Pa., publish it in a style uniform with their popular series.

AMERICAN NEWSPAPER DIRECTORY for 1873,--Geo. P. Rowell & Co., it Park Row, New York City, have not only supplied a greatly felt want, but at the same time demontheir business as general agents for advertising is conducted, by the issue of this volume, which comprises over 60 Canada and British Colonies of North America. A splen-

(gorge, Brionn., Musical-Director, Buroks, Ly N. N. Y. -- Brooklyn Institute, -- The Children's Progressive by communers and he Brooklyn Institute, corner Washington and Concord steers, every Similay at 25 P. M. , A. Wilson, Conductori J. Kip, Assistant do, i Mrs. Ada C. Cooley, Guardian; Miss Thyra, Wilson, Assistant do, I. Dickinson, Treasiner: Win, Willicott, Librarian and Sceretary; Miss Cooley, Musical Director, BAY CITY, Wittu, --Services are hold each Sunday at 104

Secretary: Miss Cooley, Musical Director, Librarian and BAY CITY, Micu. – Services are held each Sunday at 102 A. M. and 7. P. M. at Spirluaulist Hall., Hon-S. M. Green, President: Mrs. M. S. Knaggs, Secretary, CLYDE, O. – Progressive Association hold meetings every-Sunday in Willis Hall, Culdren's Progressive Lyceum meets in Rimo's New Hall at 11 A. M. S. M. Terry, Con-ductor's Dewy, Guardian. CLEVELAND, O. – Lyceum meets every Sunday at Tem-perance Hall, 1st Superior street, at H. A. M. Conductor, T. Lees: Assistant Conductor, J. C. Thachert, Guardian, Sarah J. File: Assistant Guardian, Thalia M. Duning: Musical Director, W. H. Frice, Jr.; Secretary, W. W. Van Druon,

Van Druon,
ChiteAGO, H.J., -Splritualist meetings are held every Sunday evening at 98 West Randolph street, S. J. Avery, M. D., President; A. H. Williams, Vice President; Win, J. Jeffrey, Secretary, Dr. Anbrose Davis, Treasmer; Mr. Collins Eaton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Triestees, Lynna C. Howe, regular speaker, Progressive Lyceum meets in same fiall art 12 A. M. T. Lyceum also meets in Grow's Opera Hall, 517 West Madison street, at 12, M.

West Madison street, at 1 P. M. CINCINNATI, O.- The Society of Progressive Spiritual-ists hold meetings every Sunday morning in Thoms's Hall, Central-avenue, between 4th and 5th streets, at 11 A. M. The Lycoum meets at 9% A. M. J. A. Pitman, Conductor; Airs, L. A. Chandler, Guardian; Miss Lizzle Kelzer, Treas-ufeet; G. W. Katt@Steretary.

CARTHAGE, MO., "The Spiritualists have engaged the services of Miss Flora Frost, clairvoyant test medium, and will hold public scances every Sunday at 3 P. M. C. C. Colby, President,

Bohry, President.
 Diernorr, Mrch. — The Spiritnalists hold meetings Sunday, moring and evening in Homeopathic College Hall.
 GENEVA, O. — Meetings are held every Sunday is the Spiritnalists' Hall, at 10⁵ A. M. and 15 p. M. B. Webb, President: E. W. Eggleston, Screttry, Progressive Lycenni meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardiant Mrs. N. S. Caswell, Corresponding Secretary, Martin Johnson, Elbrartan.

HAURISDURG, PA. —The Spiritualists hold meetings every sunday at 2 P. M. in Barr's Hall. H. Brenerman, President Sunday at 2P, M. In Barr & Ball, H. Breneman, President, "HAMMONTON, N. J.-Meetings held every Sanday at 10½ A. M., at the Spiritualist Hall on Third street, Mrs. J. M. Peebles, President M. Parkhurst, Secretary, Lyceum at 11½ A. M. Merrill Parkhurst, Conductor, Mrs. J. M. Pee-bles, Guardian.

KALANAZOO, MICH.—The Spiritualists hold meetings every-Sunday in Burdick Hall, Main street, J. C. Moody, President; Mrs. 11, M. Smedy, Secretary; L. S. Winslow, Treasurer,

Treasurer,
 Treasurer,
 KANSAS CITY, MO.-The society of Progressive Spiriti-nalisis meets regularly Sunday mornings and evenings in Mechanics' Institute Hall, Mainstreet, between 6th and/th streets. J. L. Morton, Corresponding Segretary,
 LOUISVILLE, KY, -The Young People's Spirifual Asso-ciation meet in their Hall, corner of 5th and Wahut streets. Lectures every Sunday morning and evening at 11 and 75 o' clock. Children's Progressive hyreum every Sunday morning at 9 o'clock. Regular meetings of the Society ev-ery Thursday evening, at 72. R. V. Snodgrass, President, Mrs. Mary Jewell, Viet President: L. P. Benjamin, Re-cording Secretary: Mrs. Namle Dingman, Corresponding Secretary; B. B. Eby, Thersiter of the Lyceurit, L. B. Benjamin, Conductor, D. J. Dingman, Assistant Conduc-tor R. V. Snodgrass, Secretary.
 MitAN, O.-Society of Spiritualists and Liberalists and

MILAN, O. -Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian, New York 2007

Tuttle, Combictor; Emma Tuttle, Guardian,
 New York Cirry, --The Society of Progressive Splittual-lists hold meetings every Sunday in Robinson Halt, 16th street, between 5th avenue and Uaion Square, at 75 p. M.
 O. R. Obss, Sceretary, 92 Clinton Place, Children's Pro-gressite Lyceum meets at 10 A.C. M. L. A. Wilder, Con-ductor/Mixs, H. J. Cozeno, Guardian; E. C. Townsend, Corresponding Sceretary, Conference meets at 25 p. M. New ORLEANS: LA.-The Central Association of Splitt-ualists of Lobelana hold regular meetings every Sunday at H.A. M. and 75 p. M. at Minerva Halt, on Cho street, be-tween Prytania and St. Charles, Good speakers may al-ways be expected. Capt. John Grant, President: John McDongal, Vice President; C. H. Sillinan, Secretary, 12 Divides Street; E. B. Benton, Treasurer, PoirtLAND, ME.-The Splittual Association meets regu-

"Angels whisper that our darling is in lands of love so fair. That her little feet are waiting Close beside the golden stair." Philadelphia, July 8, 1873.

From Auburn, N. Y., June 30th, Mrs. Sabrina Brown, wife of John C. Brown, Esq., aged 68 years.

H. T. C.

while of alome c. Brown, essi, agen so years, After a religious service, held in Auburn, as conducted by Riv, J. H. Harter, her remains were conveyed, for hu-rfal, to her former home in Arlington, II. An intelligent woman, a noble wife-a true mother and a consistent Spir-tinalist has reioleingly left the earth-life for a more exaited and giorions one beyond.

From Petakuma, Cal., Florence, the beloved daughter and only child of Mr. and Mrs. J. G. Smith, aged 15 years and 6 months.

Florence was beloved by all who knew her for her affection and obselience to her parents, also for her spirituality, amiability and kindness at heart to all, H,

(Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line ding twenty. Notices not exceeding twenty lines published gratuitously.]

PUBLIC MEETINGS, ETC.

The New Jersey State Association of Spiritualists and Friends of Progress
 Will hold dis Third Quarterly Convention in Vineland, N. J., on Friday, Saturday and Sunday, August 8th, 9th and 10th, 153a. The meetings will open at 10 A. M. and 22 and 74, P. M. cach day. The morting and afternoon sessions of Friday and Saturday will be devoted to conference occasion. Mirs. Victoria G. Woolhall will give the-regular between Friday and Saturday will be devoted to conference occasion. Mirs. Victoria G. Woolhall will give the-regular between Friday evening, Platform free. Delegates and visitors from New York and vicinity will take the boar from foot of Marray street. New York, Pler 23, at 9:30 A. M., to connect with New Jersey Southern Influence. From Philadelpida by Atanife Raffroat to Wenston Junction. Excursion tickets for the round trip. from Thursday, August 1th, at less than half fare. Everybody invited to attend the Gowention, to participate in the exercises and endorer. The officers and Effect. The officers and Exercises and the constitute of the docusion. Visitors will find free homes and a could a visitor and Effect. The officers and Exercise Committees are requested to meet early to arrange for the sorvices. The others and Exercise Committees are requested to meet early to arrange for the sorvices. The others and Exercise Committees are requested to meet early to arrange for the sorvices. The others and Exercise Committees are requested to meet early to arrange for the sorvices. The others and Exercise Committees are replaced to meet early to arrange for the sorvices. The others and Exercise South and K. J. STANSBERY, Segretary, Nework, N. J.

D. J. STANSBERY, Secretary, Newark, N. J.

Tent Meeting.

Tent Meeting. Something entirely new among the Spiritualists. Arraugements having been made, and a large and commodious tent secured for the purpose, there will be a tent meeting in North Almond Valley, Alleghany Co., N. Y., near the residence of John Wilcox, on Friday, Saturday and Sanday, the 25th, 26th and 27th of July hist, which is expected to be the best and largest meeting of the kind ever held in Western New York. As this meeting will continue three, days, let all who can bring their baskets of provisions, blankets, &c., to add as much as possible in contributing to the comfort of thoses who attend. Good speakers are engaged, good music secured, and nothing can prevent a good and profitable time. Spiritualism is a live power in the land as well as a live principle in the soul. Let all who doubt this attend the tent meeting in North Almonin Valley. Carriages will be in waiting at Ahnond Statution on arrival of mail train at noon on Firlay and Staturday and also at Arkport on same days and hours, to convey strangers to the place of meeting.

-

Public Discussion.

There will be a Public Discussion. There will be a Public Oral Discussion in Louisiana, Pike Co., Missouri, between A. J., Fishback and Clark Braden, commencing July 30th, 1573, at 8 of clock P. M. The proposition for discussion is as follows: The Physi-cal and Psychological Phenomena and the Teachings of Modern Spiritualism emanate from and are produced by the spirits of the departed, and are calculated in their ten-dency and influence to secure man's greatest good here and hereafter.

dency and influence to secure man's greatest good at the many hereafter. A. J. Flishback affirms, Provise, -This proposition to be discussed entirely as aquestion of science and fact, without any reference to thefilide. Wr. Flishback shall define and describe the phe-nomena and teachings of Spiritualism, and state whatphenomena of Spiritualism and will defend as such, andnothing shall be charged on Spiritualism that he does notaccord.Distance of science and fact, without any reference to the Bible. Mr. Flashack shall define and describe the phe-nomena and teachings of Spiritualism, and state what Sumday Institute meets in the same hall every Sunday, at 15 P. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Sceretary, *Army dual Nary Hall*. –Spiritual Fraternity meets every Sunday, at 3 and 7 P. M. James Furfugsh, President; George C. French, Sceretary, Children's Lyceum meets at same place each Sunday, at 102 A. M. Wm, E. Smith,

W. R. ZIEBER, 106 South 3d street, Philadelphia, Pa. HENRY BORROWES, East of Custom House, Phila-

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phia, Pa. WARREN CHASE & CO., 614 North5th st., St. Louis, Mo. HERMAN SNOW, 319 Kearney st., Sun Francisco, Cal. MRS. LOU II, KIMBALL, 225 West Randolph street, Chicago, III. J. BURNS, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

Ar Publishers who insert the above Prospectus in their respective journals, and call attention to 'it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year, without sending theirs in return. It will be for-warded to their address on receipt of the papers containing the advertisement, marked.

GOLDEN MEMORIES AN EARNEST LIFE. A BIOGRAPHY-OF A. B. WHITING: TOGETHER WITH SELECTIONS FROM His Poetical Compositions and Prose Writings. COMPLEED BY HIS SISTER,

R. AUGUSTA WHITING.

The work is published in response to the general demand for a reliable *resume* of the life, labors and wonderful me-diumistic experiences of our arisen fellow-laborer in the cause of human freedom and progress. It has been careful-ly prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all the import-ant facts embedded, cannot fall to be accurate in every par-ticular.

feular, -This book is one that will be of interest to every Spiritual-This book is one that will be of interest to every Spiritual-This book is one that will be of interest to every spiritual-ist, and to all who are interested in rare and carlous devel-opments of mental phenomena, while the travel and adven-tire of seventeen years of public life furnish incidents both instructive and annising for the general reader. Part sec-ond of the work contains a number of beautiful peems, in-cluding the work of many of his songs, both published and unpublished. With this exception none of the poems have ever before appeared. Mr. J. M. Peebles furnishes a char-acteristic introduction, which needs no higher praise to make it appreciated.

actoristic infroduction, which needs no higher praise to make it appreciated. The book is embellished with a fine steel portrait of the individual whose life it portrays. Price 84,50, postage 18 cents. For sale wholesale and retail by the publishers, COLBY & RICH, (atte Wm. White & Co.,) at the BANNER OF LIGHT BOOKSTORI., 11 Hanover street, Boston, Mass.

The Devil and his Maker: A Scathing Criticism upon the Deity and Devil

of the Bible.

IN RHYMED VERSE, WITH A PREFACE IN PROSE. BY BERKELEY.

BY BERKELEY. This pamphlet, containing a most startling, critical and philosophical review of their characters, their acts and their dealings together, founded on Bible and Theological evi-dence, in a racy, lively, logical and concise manner, shows the Christian plan of salvation and most of the Bible and orthodox conceptions of Deliy to be in conflict with the principles of science, and widely at variance with Nature, Reason and Common Sense. For she wholesale and retail by COLBY & RIGH, dato Wm. White & Co., at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass. Common Sense.

Voice of Prayer:

A SPLENDID POEM, BY WARREN SUMNER BARLOW, Start

Author of •• THE VOICES, •• which has been read and ad-mired by thousaids, and read by hundreds of others who condenin if for its hold and ontspoken language in defense of truth and the refutation and exposure of error. Price only 25 cents, postage 2 cents. For sale wholesafe and retail by CoLBY & RICH, (lato Win, While & Co.,) at the BANNER OF LIGHT BOOK-STORE, 'H Hanover street, Boston, Mass. cow

BANNER OF LIGHT. JULY 19, 1873. Miscellancous. New Nooks. --- Miscellancous. New York Advertisements. Itlediums in **Boston**. DR. H. B. STORER'S SPENCE'S CONSUMPTION Office of Dr. H. B. Storer, DAWN. 137 Harrison avenue, Boston. A Novel. By Mrs. J.S. Adams. Positive and Negative Nutritive Compound! And its Cure. A Novel. By Mrs. J.S. Adams. "The world will perfer pronounce the philosophy of this node sentimental, and in its treatment of social evils that are made socied by conventional neglect see a thread of batting burn its view vare sound, never theses, and the truth will been its weight. Down, the herdine, is a woman with a natisfied a true, genite, botting creature, led by the higher and pater influences through severe experiences, but sow-ing seed of good, and strewing flowers along the way she gers with an *abundon* of unsettishness. She presents in herself a model of spiritual garces that her as the an-cher pointers portrayed their same, and the world world be better if that more such teachers as she references the attraction of the pointers that her as the at her the world will be better if the house so the second to be "This work he inst the sharp, decisted impressof throughts" which stike out like poincers toward new social and re-lignus platforms. As a part of a while spirad more any the nature and power of the human spirit. If will largely at-tract public attention. It is vigoous and to be in style, its characters are chearly body through on the body in the nature and how of the human spirit. If will largely at-tent with general will genered wisdom." Chronech, Benn taw, N." "Where reflew with genered wisdom, "Chronech, Benn taw, N." "Where the book is more and botter some lines writ-ten a very interesting and spiritual book. It deals beenly and many fittally with the theory sentiments of the sont, and bould command a wide circle of readers." Northern build will general interesting and spiritual book. It deals, beenly and possions. The book is more and spiritual tooks, the out indight free, N. K." "As a fale, this book preserves musual inference, from its charders and characteristics and this more partial process the build will gradered be the first will gradenally take rank we write a three blacks of the gifted authou may, itsour-indight, the origin to easthe ith CLAIRVOYANT EXAMINATIONS DAILY VICTIMS of this awful disease are found in every neigh-borhood, in almost every house. For them and for their vice the set of the s BY MIRS, GEORGE W. FOLNOM, From 9 o'clock A. M. to 3 o'clock P. M. Terms \$1,00-When written, \$1,50, DR, STORER'S New A'that and Organic Remedles, adapted to every diseased condition of the human sys-tem, sent by Express, with full directions, to all parts of bio country. The great • POWDERS. **BLOOD-NOURISHING** THE margie control of the POSITIVE AND NEG. ATIVE POWDERS over diverse of all kinds, in wonderful beyond all precedent. They do no vio-legae to the system outsing no purging no nament-ing, no vomiffing, no narcetizing. The POSITIVES care Sciences, Handlache, Rhem-matism, Paneod alkinds, Duarthea, Dysentery, Van-iting, Dyspepsin, Eathlenes, Woust, all Pennie Wenturesses and defaugements: File, Champs, M. Vi-tus Dimee, passes all high grades of Fever, small For, Measles, Scialaina, Eryspects of Hendric, Langs, Hener, Reider, evan other against the body Charrie, Consumption, Bronchills, Conglis, Coldy, Nervouch, Benneth, Servouces, Asthum, Stepplessness, Ag WILLSON'S 🖗 ORIGINAL Still continues its beneficent work in all parts of our land, MISS LOTTIE FOWLER, TO CURE SCROFULA **Carbolated Cod Liver Oil** Is not a secret empirical nostrum. It is a happy condima-tion of two remedies known to physicins everywhere as the best means of combating consimption. This combi-nation is Mr. Wilson's discovery, and is founded upon the following THE celebrated Clairvoyant and Test Medlum, has re-turned from England. Will be at No. 8 Hayward place a few weeks. Terms, ladles \$2; gents \$3. Hours 40 A. M. to8 P. M. Also, Madam Colson, Magnetle Healer, July 12, 38 In All Its Many Forms! We must invigorate the constitution, and improve the general health, by personal cleanliness, the exposure to the similart, pure dry atmosphere, plain nonrishing lood, and the use of such elements as are combined in the NUTRI-TIVE COMPOUND, which the system demands. Consumption. Bronchills, Coughs, Colds; Nerofuln, Nerrousses, Asthina, Steepfessness, Ac, "The NEGATIVES cure Paralysis, or Palsy, wheth-et of the introdes of senses, as in Bilinduces, Denfricas less of tasts, smell, hering or metion; all Low Fevers, such as the Typholit and the Typhus." Both up, POSSITIVE AND NEGATIVE are needed in Chilisting Fever. AGENTS WANTED EXTREMENTIC. Dr. Main's Health Institute. SOUND REASONING. SOUND REASONING. Consumption is decay. Southing, expectorant remedies, are only as useful palliatives: they do not reach the cause they do not stop the decay. For do not reach the cause they do not stop the decay. For do not reach the decay goes shally do, and source or later the victum must yield. Climatic changes are sometimes good, but they seldom whally ene. In short, the very first thing to be done is to strengthe print, preventions, cavities and deposits of poisonous matter (pris) are forming. The circulation carries this poison all over the body. Wasting loss of ap-petite, cherration, high weets, and after the symptoms, which are merely the results, while the decay which is the must power in any the network, and after the symptoms, which are merely the results, while the decay which is the most power full and the printing in the circulation, it at once grapples with corruption, and decay reases. At mothes are preserved by the full should be on the circulation, it at once grapples with corruption, and do de sites the wather are preserved by the status to do at order the symptoms, the there of its at once a food, at o, a physician's the states of poison denses. """. A cold line of its at once a food, at o, a physician's the wathers are preserved by the status to do, a physician's the difference is any place the status to do, a physician's the variables are preserved by the status to do, a physician's the states of poison and any place the very of the results the construction. It is at once a food, at o, a physician's the variables are preserved and supplies the very at order of the down by the these purposes nothing can compare with Cold Liver OUT The state heave of the order of the state of the down by the state down of the very of the state of the down by the state theory of AT NOT 312 HARRISON AVENUE, BOSTON, THOSE requesting examinations by letter will please en-close \$1,00, a lock of hair, a return posing stamp, and the address, and state sex and age." 3nt - Apr. 26. The Nutritive Compound Supplies the appropriate elements which are deficient in im-poverished blood. The blood is regenerated and improved, they fital force augmented and the lite renewed, causing these masses of imperifectly organized cells, called tubercles, to dissolve and gradually disappear from the system. CANCERS CURED Without the Knife, DY MRS, A. E. CUTTER, Electro-Magnetic Physiciar, 22 Kirkland street, Boston, Mass. Remedles sent to all parts of the country. 88* June 28. Send voir mener at our risk and expense, along Send voir mener at our risk and expense, along Job Dratter Money Order, or a Registered Lefter, or Job Dratton New York, of 8 Expense, deharing transition amount to be sent, 5 cents it voir send a Post adree Money Order, or 15 cents it voir send a Post adree Money Order, or 15 cents it voir send a Post adree Money Order, or 15 cents it voir send a Post adree Money Order, or 15 cents it voir send a Post offer Money Ordere, et al. In former advertisements I have alonadantly shown from the testimony of hundreds of patients what the NUTRI-TIVE COMPOUND has done and is doing for suffering humanity **MAGNETIC TREATMENT** on end a lest ofter Money Order, tel to make it payable at Station D. In all Diseases of Women BY DR. W. A. DUNKLEE, 91 Tremont street, Boston Room 40. From 9 to 12 A. M. and 2 to 4 P.M. It is unsurpassed and unequalited, so remarkable in its effects that I have made 'is special adaptation to the curve of Femrele Debility, locator general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but it you will consider the meaning of its name, "NUTRETIVE" Compound (that which supplies elements of nutrition), you will perceive that for New York City, Address, PROF. PAYTON SPENCE, M. D., [371] St. Marks Place, New York City. TEST MEDIUM. For sule also at the Banner of Light Office, 14 Hanover street, Boston, Mass. II July 5 MRS. BELLE BOW DITCH. No. 30 Kneeland street. ancesseyery Sunday evening, at 8 o clock. Jaw June II. For sale wholesale and retail by COLBY'A RICH, date Wm, White & Co., rat-the BANNER OF LIGHT ROOK, STORE, 14 Hanoverstreet, Boston, Mass. (1 JEANNIE WATERMAN DANFORTH, Both Sexes, All Ages, and All Diseases, CHARLES H. FOSTER, TRANCE MEDIUM, The Compound is adapted, where the elements of healthy tissue are required. PARKER HOUSE, Boston, from July 7th until Augus July 5. Residence 78 West 48th street, New York City. WILLSON'S Morning Lectures. CLAIRVOYANT HERR COMPOUNDS. MRS. HARDY, NO. 4 CONCORD SQUARE, BOSTON, Onlice hours from 9 to 4. TESTIMONY FROM HUNDREDS OF PATIENTS. Carbolated Cod Liver Oil. TWENTY DISCOURSES DBESCRIBED by MRS, DANFORTH for the cure of Chronic Decayes, sent propandion receipt of one dobary Written diagno is durabiling remedies, from look of As described fully in the inventor's circular, which will be malled, upon application, foury at the Ne cannot alloud space to tell the whole story here, we toget e the numerous certificates from eminent physicians and well known etti-zens testifying to the absolutely wonderful results flowing from this great discovery. Suffice it to say, it is earling thousands who superverty. Suffice it to say, it is earling thousands who supervert the inservices to be at death's door. Willson's Carbolic Acid, so combined as to be entirely harmless, with DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK. Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine. hao, the ROBERT DALF OWEN THE BY ANDREW JACKSON DAVIS 100 IFRT DALF OWEN SN(S 1) \sim 9 They have been used by a relative of intpering a case of broughtal degrangement and the atend putnematy com-platin with excellent effects and 1. should be glad to hear that the side of these remedies is extended, both because of the good this have shown then so very capable of chieffing and because of the evidence they familia that practical and (may come to as from the text world, ..., "day", "day 12. MRS. CARLISLE, BEGIN NOW CONTENTS. CONTENTS. Defeats and Victories. The World's True Redeemer, The End of the World, The New Rirth. The Shortest. Road to the Kingdom of Heaven. The Reign of Anti-Christ. The Spirit and its Circuinstances, Eternal Value of Pure Purposes, Wars of the Blood, Brain and Spirit. Triths, Male and Fremalo. False and True Education. The Equalities and Inequalities of Human Na-ture. TEST, Búsinessand Clairvoyant Physician. Hours from 9 to 6. 91 Camden street, Boston. 28w*~Feb. 1. To use the NUTRITIVE COMPOUND, and let the OLD PEOPLE, whose blood is low and circulation poor, hands and feet cold, be made comfortable this winter from its warming, vitalizing influence. euring. **MISS S. F. NICKERSON** varming, vitalizing influence, Let **DERLITATED WOMEN** use it, and gain some demonis of strength, to replace the fearful waste and drain of the first formation. TRANCE and Business Medlum, 35 Doverst, Hours, 9 A M, to 8 P. M. Public Scances Sunday and Thurs layeve June 7. - 13w* A GREAT OFFER LIORACE WAT-Broadway, New York, will dispare to the PLANOS and ORGANS and there has mattered to planos water with and believe to some bound to planos. In will be proved with and believe to some bound to planos. The solid proved with and believe to some bound to plano as a proved with and believe to some bound to plano as a proved with and believe to some bound to plano as a proved with a solid to some bound to be and bound to be proved with the solid to some bound to be a solid to be and be and be and be and be a solid to be a solid to be and be a solid to be a solid to be a solid to be a solid to be a solid proved to be a solid to be a Sweet Norwegian Cod Liver Oil; The fire bore, **FULOUS** and **CONSUMPTIVE**, the **FLC** the SCROFULOUS and **CONSUMPTIVE**, the **FLCERATED** and **DEBELTATED** of both systes, use this great lestorative at ONA is, and continue it until the restored system needs its ablas longer. 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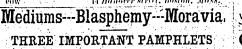
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Blends with Hope's bright river.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, which go beyond his ken on their mission.

SUB ROSA: The flower you placed within my button-hole Has faded : but there lives within my soul Another rose, mifolding hour by hour-. Your beauty's self in its immortal flower. That makes me rich with an unfathomed wealth And happy in the heaven of its health. So llving-warm this dainty flower glows, As if a surficant blushed into a rose; With fragrance like a waft from heaven afar; And look as fustrons as the morning star. I do not come to crown your beauty, Sweet! Nor thank you for it, kneeling at your feel;' But pray that on Love's bosom it may rest, As thornhess as its likeness in my breast ; And ask Him, who such promise here both given. To let me see the Flower fulfilled in heaven. -Gerald Massen.

They beg from the East, and they beg from Infidels and Spiritualists and speculators and everybody, to get the churches built to help the settlement of the towns, and then try every respectable way to raise money to support preaching, often when there are not a dozen persons sufficiently int rested to attend the meetings regularly. The people of Kansas are not remarkably su-

perstitions, but they have foolishly resorted to religious appearances to induce immigrants to settle in their-respective localities, and have thus largely impoverished themselves, and often got settlers who were worse than none, as they came to live on the Christian charity of the very pious neighbors. We found one good sound Christian in Ottawa. He was a full-blooded Irishman who i staple of public consideration ; as differences had lifted himself out of poverty and out of more or less discreted are well known to exist in Catholicism into Presbyterianism, and become richly respectable among Christians. He expressed great pity for us when we told him we did not believe in the Christian religion any more than in paganism, but he said it was plain that the scripture was being fulfilled by the scoffers of his imperial intellect, together with the power in the "latter days." In reply to a question, he said we were all totally depraved by nature, and, to illustrate it, said God looked on us all, old and young, as we look on a nest of rattlesnakeswith the same hatred, and as we would kill both old and young, so God would put old and young. except those saved by grace or a change of heart, into eternal misery in hell. This rattlesnake theory was entirely new to us, and gave us a text for future thought and discourses, -Our dear good Irish brother rattlesnake is to be congratulated on his escape, by change of heart and change of coat; which makes him a sainted rattlesnake, while we retain the natural snakey element, and of course liave no chance for heaven ; but as he had to furry to church we lost most of his good advice.

THE FALL CONVENTIONS.

Much talk and interest are already astir in the West about the Fall Conventions, and we anticipate good times as usual, with more practical and thorough work than heretofore. The Young Men's Christian Association, which, as we predicted years ago, has been turned completely into a political machine for perverting the fundamental principles of religious freedom secured in our constitution, must be met by organic opposition, or it will overthrow our government and leave this nation, as Christianity has many others, in ruins, or broken fragments strown along the historic path of man. The power and alements of protection and safety are in the hands of Spiritualists and free religionists, and must be concentrated and organized for mutual protection; and it now seems that our distant neighbors, the Catholics, have no security or safety except with us, and when they realize this we may expect their help in such political effort as will continue our religious freedom and secure what we never have enjoyed-freedom from sectarian education in our common schools. and taxation of church property, with exclusion of sectarianism from political and legislative bodies, where Catholies and Spiritualists have ever had their religion excluded from public parlicination. We hope for full and explicit action this fall,

to attend to the matter in time.

on these important subjects, and ask our friends

Original Essay.

THE TWO SIDES, OR WHAT SUBJECTS SHALL SPIRITUALISTS DISCUSS IN OPEN MEETING?

BY GEORGE A. BACON.

This is the season when it is popular for Spiritualists to come together in a bedy and enjoy outdoor gatherings, hold pienics, public conventions, camp and other grove meetings, as the influence of these warm days conduces and the weather favors the adoption of this method of physical, social and intellectual recreation. Various announcements are already before the people in almost every section of the country, calling upon the friends in certain districts to rally to some specified-locality-for the-purpose of seeing, hearing and communing with each other touching matters of more or less public concern.

It is often of no little importance to the sucressful-issue of these fraternal and spiritualistic gatherings to know, even approximately, what particular subjects, if any, had better form the different sections, and all antagonisms, especially of a personal character, are to be avoided rather than engendered. But preferences and prejudices are not, in fact cannot be wholly ignored. Even Daniel Webster, with all the wealth and prestige of his exceptional position, could not make the country "conquersits prejudices" against slavery. One's prepossessions, however untenable, are not easily disposed of; they will not "down " by any amount of vigorous whistling. These prejudgments of the mind, formed perhaps without due examination, will have their influence, and do measurably affect our action. The injunction is, however, let Wisdom be justified of her children, under all circumstânces.

It is a grave question with some of our best beloved and well disposed friends, whether or no, at these respective public gatherings, other topics save Spiritualism per se ought to monopolize the public time and attention of speaker and hearer i These friends affirm with truthfulness, that there is more than enough in Spiritualism proper, socalled, to challenge their profoundest thought; and to possess more of that wherein they are so richly blessed in knowing something, is their first, last and greatest desire-Finder pressure of deepest conviction, they seriously question whether the cause of spiritual advancement and a knowledge of spiritual science on the part of a spiritualistic assemblage cannot be better served by comparing notes as to the result of our study of the occult forces involved, the principles underlying and outworking in the all-embracing subject of Spiritualism, than by discussing, perhaps acrimoniously, some question of social or political economy. Whether enough is not to be found in an intelligent consideration of the comprehensive theme of Mediumship; in seeking, with alt obtainable light and experience, to classify its laws, to interpret its character, to measure its conditions, or in analyzing its various methods of operation; in considering how best to prepare an individual to become interiority unfolded; how to determine what one particular phase of mediumistic gift is organically possessed more than another, and the surest means to cultivate it for the highest practical purposes-what method best to pursue, considering one's temperament, surroundings, physical adaptation and mental constitution-these, and a multitude of similar questions, of greater or less import, concerning individual culture in a spiritual direction-and hence the welfare of society directly in all directions-are, in the opinion of these good friends, primarily in

order in a meeting of Spiritualists. If not, then 137 The Fourth of July has come and gone where? Without ignoring other branches of huagain, accompanied in the west by terrible storms | man thought and societary action, they justly and tornadoes and great destruction of property | claim that the philosophical side, as also the scientific aspect of Spiritualism, demands continuous attention. And yet, save in certain individual instances, they have been most lamentably and beggarly treated-the world being none the better for it. They have noticed with regret the tendency to set aside almost entirely the consideration of these several branches of study, in which the interest of the movement would naturally seem to centralize, and to pass the time in disputations touching matters of socialistic reform in every other conceivable direction. Their point is this : That the introduction of these several subjects are not germain to Spiritualism as such, though of course are more or less related to it; that when Spiritualists, distinctively as a body, meet in Convention or come together on any publie occasion, spiritualistic subjects, which should form the basis of action, are tabooed, and the time monopolized by irrelevant questions. Thus far I have endeavored to faithfully represent one side of the picture. There is anotherthe converse-which needs looking at. Probably the majority of those who form our spiritualistic audiences, and who realize the fact of inter-communion and relationship with the other world and its inhabitants, regard Spiritualism as a New Dispensation, or rather the latest revelation of original truth, which to the present age is the herald of a new order of things-the dawn of an Emancipative Era, which shall

the subject upon the attention of those whose special province it is to examine impartially and with minutest care, every manifestation of a kindred character which presents itself for their investigation. Scientists and sarans have been entreated to explain, if possible, the origin of the spiritual phenomena, but all in vain. Save in a few memorable instances, those whose bounden duty it should be to welcome with scientific cordiality every physical and mental mystery, that it shall no Tonger remain a mystery, turn with unfeigned pride and conceit from this stranger in their midst, whose presence invites, yea, challenges their profoundest consideration.

LIGHT.

With all their boasted superiority and independence, our American professors of science are most pitiable cowards, Under these circumstances, it is not to be wo⁺ dered at that the main body of Spiritualists-the rank and file-should be more given to matters of reform than to questions pertaining to scientific Spiritualism. Satisfied of the great fact, they rest content in the consolation which a knowledge thereoff affords. But after all, the objection holds good that persons attending a Spiritualist gathering naturally expect to hear something, in the abstract or concrete, concerning that with which their very name is associated and identified; often they hear everything else but this. Restrictions, however, are dangerous. Arbitrary rules work mischief, and sooner or later break in pieces. But is there security in Freedom? "Under which King?" We live in hopes that these things will regulate themselves all the sooner if tact and toleration prevail—if good sense and the gospel of charity abound.

Boston, July 4th, 1873.



A Weekly Journal, Devoted to the Interests of Spiritualism in the Broad Sense of that Term, Does not admit that there are Side Issues, CAN THERE BE SIDES TO A PERFECT CIRCLE, OR A PER-FECT SPHERE? A RELATION WHEN WILL MEET THE WANTS OF HUMANITY MUST BE BOTH.

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All letters or communications intended for "Todd's De-arrinent," should be addressed to Charlotte, Mich. All thers to the Editor at Battle Creek, Mich.

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Cape Cod Camp Meeting Of Spiritualists.

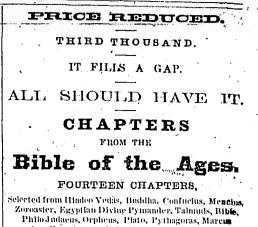
The Annual Spiritualists' Camp Meeting will be hold at Nickerson Grove, Harwich, Cape Cod.commencing Friday, July 2516 and ending on Monetay, Aug. 4th. Tickeis may be obtained at the following reduced facts :

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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-lectual reast.

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JULY 19, 1873,

Aurelius, Seneca, Epictetus, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Nova-lis, Renan, Tallesin, Milton, Penn, Barclay, Adam Clarke, Mary Fletcher, Newman, Tyndall, Max Mueller, Temple, Woolman, Ellas Hicks, Channing, Phillips, Garrison, H. C. Wright, Lucretia Mott, Higgi-son, Starr King, Rushnell, Emerson, Parker, Davis, Mrs. H. B. Stowe, Tuttle, Denton, Abbot, Frothingham, and others.

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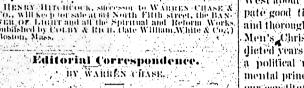
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"A solid, handsone, book, with a great amount of rare and valuable thought and, gospel, anclent and modern, packed into 400 pages."—Sunday Gazette, Washington, D. C.
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P. BY WARREN CHASE, RELIGION, POLITICS AND FARMING

The Mest.

Spiritualist and Liberal Bookstore, St. Louis, Mo.

IN KANSAS. We have been traveling and taking notes in Kansas for a short time, and as the tide of travel is drifting that way, we may as well print a fewfacts. The fare on the railroads is nearly double that of Eastern roads, being usually six cents per mile. The grading cost about one-fourth as much as for the roads in the East, and the tying and railing perhaps a little more-than those of the East; but the people were poor and had to borrow the money from the East to build them. and of course had to stand considerable shave on the bonds, and now require the high rates to pay interest, dividends and_running expenses-and then the travel is cut down about one-fourth by the high rates and high freights, which offend the people and keep up a warfare on the roads. among the settlers, who are fast organizing into granges for purposes not yet defined, and probably not known to many if any of them. It is however, supposed they are to become regulators for the financial and political society. It may become a terrible power for evil as well as good, unless directed by wise heads and honest hearts,

pense, and, as all claim to be Christians, one *Invistian* preacher would be enough. This little Ottawa city is a fair sample of many others in the State, which, like it, have increased their burdens by trying to carry all the sectarian Christianity of the older States, and exempting the vast amount of church property from taxes.

er and selling the other churches, and letting the

property be taxed; and sending away all but one

preacher, which would be a great saving of ex-

and we fear it will not always be so guided. Wnother complaint against the railroads is that they control the eating-houses along their lines, and allow or compel those who keep them te charge seventy-five cents per meal when previsions are mostly, at about half the cost of those in St. Louis and other large cities, where better meals are sold at twenty-five cents-and the farmers think these war prices-instituted when the country was going deeply in debt-ought, now we are trying to pay our debts; to be reduced to reasonable rates.

Kan-as is emphatically a prairie State, but sufficiently rolling, for drainage, and well, supplied; with small streams and brooks lightly skirted with timber, brush and scrubby trees. We saw but little wheat, and that not as good as in Missouri and Illinois, but grass and oats were excellent, and corn in immense breadth, as that is yet the great crop of Kausas, but this year it is late and small and very weedy, owing to the extremely wet and late spring. The crop is very uncertain, and if a failure, it will be hard on the taxpayers, who depend on it to pay the five per cent." of taxes which oppress the farmers so much.

The State has been unfortunate in its legislation and political history, and is now suffering from the corruptions-of its public men and the lack of judicious legislation. The first legislatures should have protected the small supply of timber by requiring every person who kept live stock of any kind to fence them in or guardthem, and hold the owners, responsible for all damage by trespass on crops, whether fenced or, not. If a dog kills a neighbor's sheep in the road or on the farm the owner of the dog be linble for damage, and so should the owner of a cow be liable for damage to crops of a neighbor," whether in the street or unfenced garden. The fencing cattle and hogs out, instead of in, has cost Kansas a large share of its seanty timber. which ought to have been saved for firewood and buildings, but they followed in this, as in religion and many other follies, in the ruts of their il-Instrious Puritan ancestors. They made their Constitution and laws after the New England pattern, and hence exempted the church property from taxation, and doubled the burden over on the unbelieving tax-payer, and consequently nearly every little town is cursed with half-adozen or more untaxed and unprofitable churches.

July 6th we lectured in the pleasant little city of Ottawa, of about three thousand inhabitants and seven churches. Two of the edifices blow down in one of the freaks of that being who, the Christians say, is the Prince of the power of the air-Mr. Satan, and the societies have not yet begged enough to rebuild them ; but they have plenty left, and could spare two or three more, as there is seldom enough of the people at meet. ings on Sunday to fill one good-sized house, and one speaker could address all the Christians in the place, and all could hear him if they would sands of dollars every year by all uniting togeth- 1 ning

and some lives. The elements seemed to hold a carnival in several places, and had a great display of fireworks and noise outdoing the mortals, but not quite equaling in any one place the great conflagration of Portland as the result of firecrackers some years ago. We had picnics and pleasure at Lawrence, Kansas, but no storm.

Spiritualist Lectures and Lyceums. Boston.-John A. Andrew Hall.-The services t the Children's Lyceum No. 1, on the morning Sunday, July 13th, were well attended and interesting. In addition to the usual exercises, declamations were given by Lizzie Thompson and Edith Packard, duetts were executed by Alrs. Stone and daughter, and Misses Maria Adams and — Huggins, a reading was fur-nished by Alonzo Danforth, Charles W. Sullivan sang, and Alice Cayvan played a selection on the planoforte. Excellent music by the Lyceum orchestra, T. M. Carter, Musical Director.

Mrs. Sarah A. Floyd gave two good lectures on Sunday, 13th, to appreciative audiences. An-swers to questions, and, fine, singing gave added ritraction to the sessions. Notwithstanding the heated term," these meetings are successful to truly remarkable degree.

BIOGRAPHY OF MRS. J. H. CONANT, THE WORLD'S MEDIUM OF THE NINETEENTH CENTU-ary, with Prefutory Remarks by Allen Putnam. This is a remarkable book, which can hardly ail to meet with a welcome reception from the piritualists, especially, as its object is to give an lea of what spirit mediumship is. 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, or spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curious. A fine steel-plate portrait of Mrs. Conant embellishes the volume: Cloth, pp. 324 c. price, \$1,50. Published by Colby & Rich, (late William White& Co.7) 14 Hanover street, Boston. -Portland Press.

WEST GROVE, IND. - The West Grove Lyeum was organized three years ago, reorganized May 1st, 1873. Officers: Mrs. S. J. Brown, Conductor: Miss L. Gray, Assistant Conductor: (nictor): Miss L. Gray, Assistant Conductor; Miss Kate Lewis, Guardian; Mrs. T. T. Far-rington, Musical Director; Mrs. T. T. Far-rington, Watchman: Mr. B. F. Blackledge, Sec-retary; Mr. Enos Lewis, Treasurer; Mr G. S. Lewis, Librarian; Mr. Levi Regester, Mr. E. Farrington and Mr. M. L. Gray, Guards; Mr. M. L. Gray, Sexton: Meets every Sunday, 10 Solucit A M. - Little Record for Long. o'clock, A. M.-Little Bouquet for June.

The Liberal Christian has the following seasonable paragraph: As ''the heated tean'' approaches, the ardor of the ''fair-weather Christians'' begins to abate noticeably, – It is hard to keep up one's religious enthusiasm with the mercury raging about the nineties in a wholly unprincipled manner. One even thread little of edifying discourses upon "Justification by Faith" and "Christian Charity Toward the Heathen !... One is even tempted to be satisfier with the ** ministry of Nature, ** and find a ** saving grace** in green trees, blue sky, bitd songs and fresh breezes.

They are having heavy storms in England as well as this country. A terrific rain-storm, accompanied by lightning, passed over Yorkshire on the 14th inst., doing great " Ring out the old," Ring in the new."

They regard it as a system of heaven-born Universalism heretofore unknown—an Idealism, to become practically exemplified in daily life; a Humanitarianism, which recognizes a divine dependence, having supervision over, and holding direct relationship with, all earthly affairs and conditions.

While further regarding Spiritualism as a fact, a science, a philosophy and a religion, which, in their respective revelations, severally and conjointly exhibit a definite system of law, governing thought and action with infinite comprehension-it manifests itself to the popular mind, first theoretically, and then practically. "As the domain of Spiritualism becomes appreciably universal, is seen to underlie and overtop all things terrestrial and celestial, its acceptors affirm the fraternal truism that, whatever concerns the welfare of man, is necessarily part and parcel of it that no form of human thought which seeks to bless the race but what is a legitimate out-growth of its teachings, directly traceable to its inherent principles. Hence, coming together on any public occasion, whether a picnic party or in annual convention, the mass of attendants are more generally and vitally interested in the various reformatory questions which agitate the body politic, than with purely spiritual phenome-na, their correlations or scientific value. Con-scious of their inability to convince others of that which to them is a matter of experience, they have repeatedly urged the scientific phase of

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