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From the London Fortnightly Review, May, 1874.

A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., &c.

[Continued from our last issue.]

DEDUCTIONS FROM THE PRECEDING SKETCH.

Before proceeding to a statement of the evidence which has convinced the more educated and more skeptical converts, let us consider briefly the bearing of the undoubted fact, that (to keep within bounds) many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilized nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong and apparently so well founded a conviction that phenomena of this kind never have happened and never can happen. It is often said, that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religions whose arguments appeal to the emotions and the intellect but not to the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the pervading scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, therefore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit *could* be true, they have at last been compelled to acknowledge *is* true. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince one solitary believer of his error. The exposures and explainers have never got beyond those first difficulties which constitute the *pons asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper was touched by any one; or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words: "*And is this world of strife to end in dust at last?*" Thus it is that there are so few recantations or pervers in Spiritualism; so few, that it may be truly said there are none. After much inquiry and reading I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the "explanations" and "exposures" were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anything—but they find it not. As an eminent example of this class, I may mention Dr. J. Lockhart Robertson, long one of the editors of the *Journal of Mental Science*—a physician who, having made mental disease his special study, would not be easily taken in by any psychological delusions. The phenomena he witnessed fourteen years ago were of a violent character; a very strong table being, at his own request and in his own house, broken to pieces while he held the medium's hands. He afterwards himself tried to break a remaining leg of the table, but failed to do so after exerting all his strength. Another table was tilted over while all the party sat on it. He subsequently had a sitting with Mr. Home, and witnessed the usual phenomena occurring with that extraordinary medium—such as the accordion playing "most wonderful music without any human agency," "a shadow hand, not that of any one present, which lifts a pencil and writes with it," &c., &c.; and he says that he can "no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact—as, for example, the fall of an apple to the ground of which his senses informed him." His record of these phenomena, with the confirmation by a friend who was present, is published in the "Dialectical Society's Report on Spiritualism," p. 247; and, at a meeting of Spiritualists in 1870, he reassured the facts, but denied their spiritual origin. To such a man the Quarterly Reviewer's explanations are worthless; yet it may be safely said, that every advanced Spiritualist has seen more remarkable, more varied, and even more inexplicable phenomena than those recorded by Dr. Robertson, and is therefore still further out of reach of the arguments referred to, which are indeed only calculated to convince those who know little or nothing of the matter.

EVIDENCE OF THE FACTS.

The subject of the evidences of the objective phenomena of Spiritualism is such a large one that it will be only possible here to give a few typical examples, calculated to show how wide is their range, and how conclusively they reach every objection that the most skeptical have brought against them. This may perhaps be best done by giving, in the first place, an outline of the career of two or three well-known mediums; and, in the second, a sketch of the experiences and investigations of a few of the more remarkable converts to Spiritualism.

Career of Remarkable Mediums.—Miss Kate Fox, the little girl of nine years old, who, as already stated, was the first "medium" in the modern sense of the term, has continued to possess the same power for twenty-six years. At the very earliest stages of the movement, skeptic after skeptic, committee after committee endeavored to discover "the trick;" but it was a trick this little girl baffled them all, and the proverbial acuteness of the Yankee was for no avail. In 1860, when Dr. Robert Chambers visited America, he suggested to his friend, Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without prearrangement with the medium, took with them a powerful steelyard, and suspended from it a dining-table weighing one hundred and twenty-one pounds. Then, under a bright gas-light, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over but not touching the table, it was made lighter or heavier at request, so as to weigh at one time only sixty, at another one hundred and thirty-four pounds. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive. Mr. Owen had many sittings with Miss Fox; for the purpose of test, and the precautions he took were extraordinary. He sat with her alone; he frequently changed the room without notice; he examined every article of furniture; he locked the doors and fastened them with strips of paper privately sealed; he held both the hands of the medium. Under these conditions various phenomena occurred, the most remarkable being the illumination of a piece of paper (which he had brought himself, cut of a peculiar size, and privately marked,) showing a dark hand writing on the floor. The paper afterwards rose up on to the table with legible writing upon it, containing a promise which was subsequently verified. ("Debatable Land," p. 293.)

But Miss Fox's powers were most remarkably shown in the séances with Mr. Livermore, a well known New York banker and an entire skeptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's being both changed during this period), under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently gauzy material texture, yet in a short time melted away and became invisible. Flowers which melted away were also given. These phenomena occurred best when Mr. L. and the medium were alone; but two witnesses were occasionally admitted, who tested everything and confirmed Mr. L.'s testimony. One of these was Mr. Livermore's physician, the other his brother-in-law; the latter previously a skeptic. The details of these wonderful séances were published in the Spiritual Magazine in 1862 and 1863; and the more remarkable are given in Owen's "Debatable Land," from which work a good idea may be formed of the great variety of the phenomena that occurred and the stringent character of the tests employed.

Miss Fox recently came to England, and here also her powers have been tested by a competent man of science, and found to be all that has been stated. She is now married to an English barrister, and some of the strange phenomena which have so long accompanied her attach themselves to her infant child, even when its mother is away, to the great alarm of the nurse. We have here, therefore, a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists.

Mr. Daniel D. Home is perhaps the best-known medium in the world; and his powers have been open to examination for at least twenty years. Nineteen years ago Sir David Brewster and Lord Brougham had a sitting with him—sufficiently acute and eminent observers, and both, of course, thorough skeptics. In the "Home Life of Sir David Brewster," we have, fortunately, his own record of this sitting, made at the time, although six months later, in a letter to the Morning Advertiser, he made the contradictory statement: "I saw enough to satisfy myself they could all be produced by human hands and feet." He says: "The table actually rose from the ground when no hand was upon it," and "a small hand-bell was laid down with its mouth on the carpet, and it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham." And he adds, speaking for both, "We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism." Coming from the author of "Letters on Natural Magic," this is pretty good testimony.

These and far more marvelous phenomena have been reported from that day to this many thousands of times, and almost always in private houses at which Mr. Home visits. Everybody testifies to the fact that he offers the most ample facilities for investigation; and to this I can myself bear witness, having been invited by him to examine as closely as I pleased an accordion, held by his one hand, keys downward, and in that position playing very sweetly. But perhaps the best-attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire-test. In a state of trance he takes a glowing coal from the hottest part of a bright fire, and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange

still, when in this state he can detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons. Mrs. Hall, in a communication to the Earl of Dunraven (given in the Spiritual Magazine, 1870, p. 478), says:

"Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head: I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot.' Mr. Home had moved a little way, but returned, still in a trance, he called, and said, 'I have been deceived, and now I proceed to draw.' Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal: Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair."

When taken off the head—which it had not in the slightest degree injured or singed the hair—others attempted to touch it, and were burnt. Lord Lindsay and Miss Douglas have also had hot coals placed in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn any one else, and even scorch the face of the holder, if approached too closely. The same witnesses also testify that Mr. Home has placed red-hot coals inside his waistcoat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states ("Human Nature," Feb., 1870) that, in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found, this time, not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work his evidence must be of some value—that on eight occasions he has had red hot coals placed on his own hand—by Home—without injury. Mr. W. H. Harrison ("Spiritualist," March 15th, 1870) saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts, of the reality of which there can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat.

The powers of Mr. Home have lately been independently tested by Sergeant Cox and Mr. Crookes, and both these gentlemen emphatically proclaim that he invites tests and counter-examination. Sergeant Cox, in his own house, has had a new accordion (purchased by himself that very day) play by itself, in his own hand, while Mr. Home was playing the piano. Mr. Home then took the accordion in his left hand, holding it with the keys downwards while playing the piano with his right hand, "and it played beautifully in accompaniment to the piano, for at least a quarter of an hour." ("What Am I?" Vol. II, p. 388.)

As to the possibility of these things being produced by trick, if further evidence than their mere statement be required, we have the following by Mr. T. Adolphus Trollope, who says, "I may also mention that Bosco, one of the greatest professors of legendeinain ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art."

Mr. Home's life has been to a great extent a public one. He has spent much of his time as a guest in the houses of the people of rank and talent. He numbers among his friends many who are eminent in science, art, and literature—men certainly not inferior in perceptive or reasoning power to those who, not having witnessed the phenomena, disbelieve in their occurrence. For twenty years he has been exposed to the keen scrutiny and never-reasing suspicion of innumerable inquirers; yet no proof has ever been given of trickery, no particle of machinery or apparatus ever been detected. But the phenomena are so stupendous that, if impostures, they could only be performed by machinery of the most elaborate, varied and cumbrous nature, requiring the aid of several assistants and confederates. The theory that they are delusions is equally untenable, unless it is admitted that there is no possible means of distinguishing delusion from reality.

The last medium to whose career I shall call attention is Mrs. Guppy (formerly Miss Nichol), and in this case I can give some personal testimony. I knew Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for experiment in my house. This was in November, 1866, and for some months we had constant sittings, and was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads or thin strips of paper underneath the claws, so that they must be broken if any one attempted to raise the table with their feet, the only available means of doing so. The table still rose a full foot off the floor in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper, in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvellous was the placing of Miss N. herself on the table; for although this always happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a centre table, under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows: First, Miss Nichol's chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me." A light was at once struck, and we found Miss N. quietly seated in her chair on the centre of the table, her head just touching the chandelier. My friend declared that Miss N. seemed to glide noiselessly out of his hands. She was very stout and heavy, and to get her chair on the table, to get upon it herself, in the

dark, noiselessly, and almost instantaneously, with five or six persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible.

Another very curious and beautiful phenomenon was the production of delicate musical sounds, without any object calculated to produce them being in the room. On one occasion a German lady, who was a perfect stranger to Miss Nichol, and had never been at a séance before, was present. She sang several German songs, and most delicate music, like a fairy musical-box, accompanied her throughout. She sang four or five different songs of her own choice, and all were so accompanied. This was in the dark, but hands were joined all the time.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinule of the ferns was out of place. I dried and preserved the whole, and have attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with the most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.

Similar phenomena have occurred hundreds of times since, in many houses and under various conditions. Sometimes the flowers have been in vast quantities, heaped upon the table. Often flowers or fruits asked for are brought. A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Blagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and redressed by Mrs. Trollope, every article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while at the table. In about ten minutes all the party exclaimed that they smell flowers, and, lighting a candle, both Mrs. Guppy's and Mr. Trollope's arms were found covered with jonquills, which filled the room with their odor. Mr. Guppy and Mr. Trollope both relate this substantially the same terms. ("Dialectical Society's Report on Spiritualism," pp. 277 and 372.)

Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for the flowers are real and can be preserved, and imposture under the conditions described is even less credible. If the gentlemen who came forward to enlighten the public on the subject of "so called spiritual manifestations" do not know of the various classes of phenomena that have now been indicated, and the weight of the testimony in support of them, they are palpably unqualified for the task they have undertaken. That they do know of them, but keep back their knowledge, while putting forward trivialities easy to laugh at or expose, is a supposition I cannot for a moment entertain. Before leaving this part of the Subject, it is well to note the fact of the marked individuality of each medium. They are not copies of each other, but each one develops a characteristic set of phenomena—a fact highly suggestive of some unconscious occult power in the individual, and wholly opposed to the idea of either imposture or delusion, both of which almost invariably copy pre-existing models.

An Athenian Funeral Monument.

There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pontic marble, carved to commemorate the death of a Greek girl named *Amnicleto*. It is a modest and a safe judgment to say that no exceeding *Chiantray*, so lovely, eloquent and fitting, as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous tea urns, the broken columns, and the other ugly or foolish symbols of sorrow which fill our cut-dials and cemeteries. This Athenian undertaker, when he got his order, sent for the family a beautiful box relief, simply putting forth her sundial to be tied by her favorite slave, upon who e'nd she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he cannot share. The surpassing beauty of the work cannot be conveyed by description. It is a sharp contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab.—*London Daily Telegraph*.

A Dangerous Paper.

The green paper used to wrap about lozenges, sold in shops, railroad cars and on street corners, has long been suspected to contain arsenic, and with the view of ascertaining the facts by analysis we recently purchased a roll of lozenges covered with this paper.

A qualitative examination of the paper afforded all the characteristic reactions for *arsenic* and *copper*. The wrapper contained twenty square inches of paper. Of this sixteen were taken for quantitative analysis. The result of the examination showed that this portion contained .156 grains, or 2.34 grains of metallic arsenic. The paper was wrapped in a quantity sufficient for the life of an adult person. Children in all parts of the country are allowed to purchase the lozenges covered with this poisonous paper, and the rolls are often put into the hands of infants as playthings. As everything goes into the mouth of a young child, it is easy to see that no more dangerous substance can pass into a family than these packages of confectionery. It is quite probable that instances of poisoning have been known to occur. There have even been a few fatal characters. There should be a law prohibiting the use of poisonous papers for any purpose. *Journal of Chemistry*.

POE'S GRAVE.—We are informed that Mr. George W. Childs, of Philadelphia, whose attention has been attracted by the statements of the neglect in which the grave of Edgar Allan Poe has so long been suffered to remain, has taken measures to erect at his own expense a suitable monument over it, and that it is desirable that the money which has been contributed from other sources for the purpose shall be kept as a fund to preserve the monument and grave in order.—*New York Post*

The Rostrum.

MRS. TAPPAN AT CLEVELAND HALL, LONDON.

Sunday, May 10th, 1874.

MEMORIAL DISCOURSE ON THE LIFE AND WORKS OF JUDGE J. W. EDMONDS, BY SPIRIT THRO-DORE PARKER.

After the opening hymn, a selection was read by Mr. W. Glymes, who occupied the chair, from a work written by Judge Edmonds in 1853. Mrs. Tappan then rose and gave utterance to the following invocation:

Our Father and our Mother God! Thou Light and Life and Love—Thou Father of all benedictions—Thou Master of all kindness—Thou Parent of all souls—We come to thee in thanks, giving, we uplift our hearts in praise; we appear before thee with all our thoughts and meditations, that thou, oh loving Soul, mayest know and understand us. We praise thee for the blessings of all time—for the earth fraught with its manifold beauties, adorned with grace and loveliness, yielding the fruit of ages in the lap of the present. We praise thee for all things that thou hast made—the universe fraught with beauty and harmony; the stately firmament adorned with splendor—the earth, the night, and the day; the seasons with their varied changes and beauties; the spring with its bursting loveliness, the summer with its bloom and warmth, the autumn with its rich treasures, the winter with its peaceful repose. We praise thee for the sunlight of day, and the starry glory of the night. We praise thee for the dawn of man's knowledge, when they last gave with their voice and through secret and prophet, the utterance of thy wisdom. We praise thee for the history of man, that has revealed in every time and place the utterances of thy spirit, and upon Sinai and Calvary has given a token of thy spiritual power. In other places and among other nations thou hast spoken, and in all time thy voice has been heard among men, kindling everywhere the flame of immortal life. We praise thee for science, for the particular philosophies of human knowledge and judgment, wherein men have built up the tablets of law, and have made grand structures of government and power; but more do we praise thee for the latest and sublimest thought—the first and last in the kingdom of knowledge—the thought of the immortality of the soul. For this all nations have expended their thought and power, for this all brains have delved deep into the mines of knowledge, and have sought, to find out the secret of time and eternity; for this men have confined themselves to dungeons and cells, and have lived the life of hermits to know more of thee; for this the sacrificial flame has been kindled; for this men have become martyrs; for this the nations of the earth have uplifted their voices in songs and hymns of praise and adoration. Oh Thou Spirit that dost live in all things! that hast abode with seer and prophet, with man of God, and with hermit in cave! Thou that hast spoken through the lips of babes, and made them utter oracles and songs of praise! Thou, oh God, forever dost kindle the fire of genius upon the brow of mortals, and place the wreath of thine infinity glory about their heads; be thou our Crown and Strength! Let us turn to thee, let us behold thee! Let all children know that thou art manifest in every living soul. Let them turn away from death! Let them know that life is forever kindled in the human soul, and that the images that is like to thee cannot perish. Let them no longer fear death! Let them see with the eye of the soul, and understand with the comprehension of the Spirit that they are beyond death! Death, fear, terror—these all give place to life and love and immortal peace. Let thy children turn to thee, oh Infinite Father, with loving thoughts and kindly rejoicings! Spirit of Life! Spirit of Immortality! Spirit of Peace and Goodness! abide with us; and let us remember, oh God, that thou art everywhere. Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven; give us each day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and leave us not in temptation, but deliver us from evil; for thou art the kingdom, the power, and the glory, forever and ever. Amen.

Lesson of the evening: Part of the 15th chapter of Corinthians.

The great man does not die. He passes away from earth; his memory may not even be cherished; but the thoughts that he has gathered, the deeds that he has performed, live for eternity. I hold it to be a truth, friends, that one soul is not greater than another: that God rears up, for each time and generation, a special instrument of his work; and that, whether it be for revolution or for reformation, whether it be for the revelation of the spirit or for the redemption of nations and the disenthralment of slaves, there are always instruments ready to his hand. Had not the time been ripe for revolution, Napoleon would never have excelled in the greatness of his conquests. Had not the earth been fond of war, Caesar would have been as naught. Had the Reformation not been already sown, Luther and Calvin and Melancthon and Knox would not have yielded to the powers of the new dispensation. And is it not true in human history that wherever a great deed is to be done, or a great reformation wrought, there is always some instrument ready at hand?—otherwise we might deny the existence of a divine purpose, and say that human greatness is but chance work.

All souls possess the germs of greatness. Prophets, seers, sages, leaders and saviours are slumbering in your midst in embryo; but there comes a time when, by some wave of circumstance, or some great effort of revolution, a single soul stands up in front of his kind, and states follow where he moves, and he must lead where the voice of the spirit calls him. Such men are heroes; such men are the leaders and teachers of their kind. But the world to day is changing its form of hero-worship. Now it is no longer physical strength or skill in the use of weapons, but it is spirit itself. It is not the man who slays millions of his fellow-men; but he who leads millions to freedom and the disenthralment of their souls. They are your greatest men to-day who, on the battle-field of life, wage war against error, against aggressiveness of past ages, against the encroachments of the all-permeating spirit of conquest. These are the heroes of to-day.

The subject of my present remarks was not born in past ages when martyrs suffered for the cross—not born when battle-fields formed the subject of human interest—not born when states warred against state for the supremacy of a petty kingdom—not born in a state or kingdom where the most valiant at arms is the highest in wisdom: he is not a hero of the past. But of such substance was his soul made, and so his body shaped and organized to fit that soul, that, as I shall presently show you, he, in the hands of the Infinite Mind, and through his all-prevailing purpose, has perhaps been one of the instruments to work as great a revolution as any in history. Had it been my province to stand in my usual place and accustomed land to teach those who were wont to hear me, I should have spoken some months ago concerning the departure of one of America's statesmen and heroes upon the battle-field of life, one of those who led the slave from bondage to liberty. I mean Charles Sumner. Had it been my lot to stand in my usual place, I should have looked across the ocean and joined England mourning her son—not one who had spent his life amid the hurry and bustle of statesmen—not one who had gained laurels at home in letters; but one who, in the depths of distant forest and among the savage nations of the earth, worked out the way to greater knowledge and enlightenment. I mean Livingstone.

It is now my province to point to another hero, great as these, having achieved as great wonders, having striven for as lofty purposes and endeavors. The spiritual hero is greater than the physical. He who encounters the Gorgon-headed eagle of popular superstition at its sacrificial shrine is a loftier hero than the one who has not such high and noble purpose. John Worth Edmonds, one of these men, is he of whom I speak. Born in the very beginning of the

present century, or, indeed, before the last century had fairly closed, reared in a nation where ordinary culture is given to all children; born not of high position, but winning that position by his own ability. I understand that his early life was a succession of those arduous studies and gradual conquests that win, in the New World, early promotion. As a student of law, he became immediately a successful practitioner; from a successful practitioner he advanced to positions of trust; he sat in the assembly of his native county, and finally as representative in the State Senate.

He early evinced those sterling powers of mind—integrity, steadiness of purpose, fidelity, and that unflinching adherence to his convictions—that made for him a place among the judicial minds of his native State. He did not take so active a part in the reforms of that time, he took no part in the exciting political topics of the day; nor, later in life, did he enter into that conflict in connection with the subject of human slavery; but, during the period that he represented his native county in the State Assembly, and afterwards when upon its judicial bench he presided over the destinies of individuals in connection with law, he evinced singular and profound judgment, singular and impartial fidelity to truth, singular and unswerving integrity of purpose, but tempered with that degree of humanity that made justice the handmaiden of mercy.

I may farther state, that during his earlier years he was a strict religious man. He had something of the language of spirit which, as I shall proceed to show you, was mellowed in the performance of a loftier mission and work.

In 1851 he attained the position of Chief Justice of the State of New York. It might have proved the stepping-stone to a still loftier ambition. There was no direct obstacle in the way between him and the Chief Justiceship of the United States—the Supreme Court. But previous to that time he had evinced many evidences of humanity, such as, in his mission among the Indians, the recommendation of more merciful measures, greater acts of justice between them and the United States Government, for the wards of the Government to receive more protection and less unkindness, and other merciful measures that were not considered worthy of adoption by a Government that has never failed to wage war upon the natives of the American continent.

He introduced the reformatory measure of not chastising with the physical blow the prisoners and felons in convict cell. This practice, he contended, robbed the prisoners not only of their last ray of hope, but also of their last spark of manliness. He considered that it was enough that the felon should receive the entire punishment of the law—that which justice required—instead of having added to that the ignominy of physical chastisement. A man could stand the dungeon cell, he thought; but when it comes to blows it is the most humiliating of all possible punishment.

These reforms were gradually introduced, and not only this, but the sufferings and penalties of felons were mitigated during the time he was in-spector of prisons. But when he accepted the office of Chief Justiceship of the State of New York, in the year 1851, he was just entering upon the full prime of life and the full honors of his career. He had marked out a course in early life, and followed that to its ultimatum. He believed he had reached the goal. Depressed with a singular feeling of despondency from the loss of the companion of his life, he thought nothing more was in store for him in this world. I will not say that had he then died he would not have been numbered amongst the greatest men of America. I will not say that had he then gone up from that position of judicial eminence to the still higher one that he might have attained, he would not have carved out for himself a splendid history in connection not only with the political questions of the hour, but with all those subjects that were afterwards called into existence in connection with slavery, with the march of the rebellion, with the enfranchisement of the Negro, with the citizenship of the enfranchised race, with all, in fine, that pertains to the new form of freedom that has dawned in the western world. That he took an active interest in these things is evident, although that they were not the absorbing topic of his life I shall show.

In consequence of his depression his mind received another turn; and though great as he was in the province of study and thought that he had devoted his life to, impartial, too, as he was in his decisions, there was a lingering and lurking spirit of haughtiness, sometimes of arrogance, that his friends and those nearest to him had thought would be overcome. There was also too great a degree of clinging with tenacity to the law, that is, in all his decisions. But he came to that point in life that all persons sooner or later arrive at, when, instead of human law and human affairs, they wish to know more of the future state. The loss of dearly loved friends drew him to this topic, and it is of this third of his life that I most especially wish to speak.

If he had been suddenly transplanted to another planet, or if he had in the pursuit and investigation of his ideas discovered an entirely new method of human existence, or if another law to supersede human law had been placed in his hands by absolute revelation, it could not have wrought a more distinct and palpable change. Nor was this wrought in a moment or hour. I have, myself, when standing in my usual place, evinced this man of judicial mind and careful investigation the glorious truth he claimed to have discovered. "I myself, speaking from my own accustomed pulpit, would have given words had that revelation come to me that I knew had come to him. I looked upon him as a man removed from common mortals, who, in the midst of the skepticism of the nineteenth century, said that he had found out the pathway to the other world. I did not find it out when I was upon the earth, not in that way. I did not know that which he knew. I say I would have given words had it come to me as it did to him. I now see that had I pursued the investigations he did, I, too, could have gained that knowledge.

With a longing to know where his loved ones had gone, he came then upon the newly-discovered manifestations of modern Spiritualism. This was in 1851, before the subject had reached its present gigantic proportions, and when the few who dared to investigate for themselves were scorned, ridiculed, and treated with the greatest contumely. He formed one of a bright galaxy of minds, among whom were Professor Hare of Philadelphia, Governor Talmadge of Wisconsin, a few of the leading physicians of New York, among the number the veteran Dr. Gray, who still lives; Professor Mapes, Dr. Wilson, and many others, who have since extended and joined in the investigation of this subject at an early date. He was a most tenacious skeptic; he was a most inveterate disbeliever; he was a little bitter in denunciation of pretended spirit intercourse. He sifted testimony with all the avidity of a mind intent upon discovering a fraud. He was accustomed to weigh human evidence, to study every possible human avenue, to discover the source of this new imposture. He even dared to question the truthfulness of those who were nearest to him; he fully believed. He studied testimony as only a legal and logical mind could do.

You are aware that in presiding over courts of justice or in the practice of law, the discipline of the mind is such that it cannot by any possibility accept as testimony that which other minds are accustomed to receive with unquestioned readiness. You are aware that mind trained to judicial practice is accustomed to judge not by appearances, but by probabilities of human thought and human action; and you are also aware that a mind, unless strongly tempered by mercy, is liable to be very severe in its judgment concerning human testimony. Such was the mind of Judge Edmonds when he commenced his investigation of Spiritualism; such was his mind when, with the full honors of his career upon him, at the age of fifty, he entered upon this investigation; such was his mind when, in the fullness of his prime, he set himself to answer the question—Where have my loved ones gone? There came to him, as those who are interested will find upon reading his published testimony, unqualified evidence in many forms and in many ways. This evidence convinced first his judg-

ment, then all his intellectual faculties, and finally his very senses were called in as adjuncts to his belief. In pursuance to this investigation, and in consequence of it, and I may add in consequence of its having tempered his mind more to mercy than to justice, he pronounced a decision from the bench of the State of New York contrary to popular prejudice. It had already been whispered abroad that he was a Spiritualist; it had already reached the ear of the eviling multitude that he held communication with spirits. When this decision was rendered there was a great outcry against it. Taking advantage of his temporary absence, the whole Press of the country denounced the decision, and declared that the judgment ought to be annulled, as he had taken the counsel of disembodied spirits in that decision. He said no counsel but that of his own judgment and his heart had been brought to bear on the case; but the cry went, and he accordingly resigned his office and retired from the Chief Justiceship of the State of New York, and became the leader in the movement of Spiritualism. Instead of being vanquished he gave to the world in 1853 the work from which he has since been read this evening, in which he gives his reasons, together with the why and wherefore of his accepting the new belief, and takes as his motto—"Truth against the world."

Instead of an advocate he became a champion, instead of a champion he became an apostle of the new dispensation of faith that had been given to the world; instead of the calm judicial mind weighing the testimony of doubt and disputing every footstep, he was driven by persecution to the very front, and he said, "I will show why I believe in these wonders. He was accused of violating his oath of office, because he dared to proclaim himself a Spiritualist. He devoted his attention to proving that Spiritualism was not contrary to the peculiar teaching of the book on which he had taken his oath of office. A long discussion ensued, in which he brought evidence from the Scriptures to support his position. He did more than this; he devoted himself night and day, weeks and months and years to the study and investigation of spiritual phenomena; and he carefully noted down everything that transpired at every séance and every private circle, wherever he came in contact with mediums. Many of those records have since been given to the world. More than this, he became himself—and this is a point in this history that is of importance—he became himself a recipient of spiritual ministrations and messages. His inner sight was opened, and he was made to converse with angels; he was made the mouthpiece of those beings whose presence he had before, for so many years, questioned and doubted; and he found that the friends he loved still lived and were restored to him by these messages and communications of the spirit.

During more than twenty years of his life he lived not so much in your world as in ours, not so much upon earth as in spirit-land, not so much in contact with mortals as with immortals; and he began this in mind to no degree impaired his body, nor his ability for the practice of his profession at law; it in no degree interfered with the avocations of his daily life; it in no degree militated against the soundness of his intellectual efforts in any respect. Those who claim that Spiritualism unites mortals for contact with daily life and for fulfilling their duties, would do well to remember that in all this record of twenty-five years the legal opinion of Judge Edmonds was sought for as eagerly, as constantly, and with as great tenacity of faith in its judgment and purity, as ever before in his life.

Yet by far the greater portion of his later years was spent in converse with spiritual beings. By far more time was spent by him in administering and receiving spiritual knowledge than was spent in material affairs. When the first flush of calumny was over, when the first opprobrium had spent its fury, and when those who had been the foremost to condemn and persecute had gone back to their accustomed places, and the sensation writers of the press and those who pronounced judgment when not called upon to do so had retired to their usual obscurity, he continued to shine on just the same in his accustomed sphere of life. This I regard as one of the strong and singular points connected with his early education and life. When you consider the greatness of the powers with which he must have been endowed; when you consider the time in which he lived, and the strong temptations that most men yield to to bury their belief for the sake of policy, I consider it as a greater act of heroism than that which prompted the Spartan Lycurgus to forsake his native land for the good of the people, greater than Solon who gave them laws, greater than Socrates who was tried by fire, or Cato who suffered death. I regard him living as a greater martyr than most martyrs who have gone before. I regard him in the bold and fearless and undimmed way of meeting contumely and scorn as greater than those who have been made heroes because of their belief; and I regard his labors in that direction as among the immortal works in the records of inspiration.

When the bibles of the ages shall be written; when the worth of revelation of the Divine Mind shall be compiled; when all nations and all records shall be searched to find out the intrinsic and absolute merit of inspiration—among those records will stand, sublime and pure and high, the testimony of this one man who, in the midst of a world of skepticism and doubt and bigotry and prejudice, dared to speak the truth and live up to it, whatever consequences might come. I do not say he stands alone in this respect; I do not say that he alone is deserving of all praise in the world to-day for full heroes. You are accustomed to respect dead men; you rear monuments and build wonderful memorials to those who have passed away in ancient times; you search now all history to do honor to the great of past ages—yet, believe me, you have living martyrs greater than those! I believe the present century has brought forth those who have encountered greater terrors than those of the Inquisition; I believe the Inquisition of modern popular opinion to be just as severe a terror to the shrinking spirit as anything past bigotry has invented to coerce mortals; I believe there are those in this room who have suffered, endured more for the sake of the new truth than those who have died, and having died become immortal; I believe the wave of modern thought, the increase of modern freedom, the liberation of the slave, the growth from religious bigotry and darkness, have developed rare and living martyrs. They are here in our midst; they receive the petty shafts of calumny and hate, and bear them bravely and boldly. I have myself sometimes seen this.

In our conflict with slavery, in the conflict with the Church and State to overcome the demon of human bondage, I have myself seen it. I refer to Lloyd Garrison, Wendell Phillips, and others. You have had great men in your nation and age who have alike suffered from calumny and scorn. John Stuart Mill, great in his majesty of thought, would have been named a martyr had he lived in past ages. You have others that, emulating the fire and fervor of past generations of inspiration, strike out the pathway in which the people shall go.

Spiritualism is not centred in this one man. It does not revolve around this one great mind. There are twenty, thirty, a hundred that shine forth alike in the same way, each in their appointed place, and each one has added to build up the vast structure of spiritual knowledge that is the day to take the place of all other knowledge that is in the world. Judge Edmonds did not believe in a new Church; he believed that all Churches would be revived and reinvigorated by this new dispensation. He did not believe in displacing old forms of government; he believed all forms would be made new and good by this abiding spirit. He did not believe in pulling down Churches and Church organization; but he believed that into their lifeless forms this new spirit would come as a baptism of fire, purifying and uplifting, making all of one spirit, one form, and one body. He did not believe that old customs and usages should be cast away, but rather that a new life should spring on their decaying forms. He did not believe that popular organization would be of any use or effect in controlling mankind; but he was of opinion that all be-

lieve and faith might be made perfect by this renewal and inspiration.

The last quarter of a century was the quarter in which his life and purpose and being culminated; in which, as now and as heretofore, God spoke, and has spoken, with a new voice of revelation, and with a perfection, purpose, and spirit that has never been known. He believed this to be the end of the cycles of inspiration in which, like the voice that came to Moses, like the revelations in the time of the Saviour, like all past inspiration, God poured out his spirit anew on the earth, making man to converse with angels of truth. He believed—and it absorbed his thought, and governed his actions, and controlled his wishes and desires—that the living souls of all men were immortal, and that all are destined to pass through death to the gateway of life. He believed, and it changed his life and modified and made more gentle that austere judgment—he believed all living souls were endowed with the image of the Creator, and that howsoever deeply imured in crime and misery, their spirits would sometimes be made glad, and free, and pure by the living consciousness of life itself. He believed death would enfranchise every one in degree, and all would enter upon their new-found existence as they left it upon earth.

He lived in the world largely through the various forms, upon its great and beautiful slopes in its gardens, and in its valleys, in the abodes of the happy and enfranchised, in the spheres and councils of wisdom that commune in the world of souls, he was familiar. His face was known, his spiritual form was recognized while his body was slumbering or recumbent; then it was that his soul would leap out into our world; and he became as one of us. For twenty years he has been with us. We have known him in our councils. He has been with those he loved, and whom he supposed long years ago were lost. He has sat with us in solemn debate over the affairs and governments of earth. He has sung with us the songs of the Spirit. He has recognized the wonderful perfection of the laws of life that control and govern the soul when freed from mortal restraint. We did not welcome him to our land as a newly-risen spirit, but as one having been long and prepared by long years of education and knowledge, and had entered our life in the full fruition of his existence, with every faculty ripened, with every quality of mind rounded and perfect, with a full grown harvest, with a fully-ripened sheaf, prepared and perfected for spiritual existence. Not as a babe in swaddling clothes, not as a soul dazzled by its new-found existence, but as one having long waited and expected, at last receives the intended severing of his life. So has he come amongst us. The places on earth that were familiar to him, the friends he has loved, the faces whom he has known, are not strange to him. And instead of the earth having lost a great and wonderful mind, he will have gained in this degree: that he is now freed from physical suffering, freed from a painful and lingering illness, freed from an accumulation of pain that whitened his locks and bent his form, that in the hour of death he felt the fire and fervor of his mind; and we gain in spiritual life the value of that mind that long has waited to become one of us.

Could you behold the welcoming angels; could you see the friends that gather near; could you now, with uplifted eyes and minds that are not clouded with earthly sense, see where, above your heads and beyond your thoughts, the myriads of angels dwell that have received him to their councils; could you see also where he, free and disenthralled, strong and glad, pronounces anew the praises of life and the song of immortality, you would not stay here with blind, closed eyes, but rise as with one voice and praise the Infinite God who has given in this day to all mortals a full, entire and complete evidence of spiritual existence; who has opened the eyes of the world to behold, not that death is a living monster, but that all forms of death are but life renewed, perfected, revived, and that he has risen from the dull marsh of time to the bright, beautiful atmosphere of spiritual existence, wherein there is no stain of earthliness and no shadow of decay. Shelley says in "Adonais":

Peace, peace! he is not dead, he doth not sleep—He hath awakened from the dream of life—"Tis he who, lost in stormy visions, kept With those who were not dead, in terrible array, And in that trance struck with our spirit's knife Invaluable truths—'Tis he who, like a corpse in a charnel, fear and grief Converse us and converse us day by day, And cold hopes swarm like worms within our living clay.

He has outstepped the shadow of our night; Envy and calumny, and hate and pain, And those who would have smothered his great light, Can touch him not and torture not again: From the contagion of the world's slow stain He is secure, and cannot suffer more; A heart grown cold, a head grown gray in vain; Nor, when the spirit's self has ceased to burn With sparkless ashes load an unallied urn.

He lives, he wakes—"Tis Death is dead, not he; And thou, poor worm, that dost but mock his dead, Turn all thy love to splendor, for from thee The spirit thou lamentest is not gone."

Ye ceaseless, cease to mourn! Cease, ye faint flowers and fountains, and thou Air, Which like a mourning veil thy scarf hadst thrown, Over the dead, and earth, now cease to mourn; Even to the joyous stars which smile on its despair.

The splendors of the firmament of time May be eclipsed, but are extinguished not; Like stars to their appointed height they climb, And death is a land which cannot blot.

The brightness it may veil. When lofty thought Lifts a young heart above its mortal lair, And winds in it, for what we know not, Shall be its earthly doom, the dead live there And move like winds of light on dark and stormy air.

GROVE MEETINGS—GET THEM UP EVERYWHERE.

The summer season is in some respects peculiarly favorable for mass meetings. The days are long, thus furnishing ample time for people to come from a distance, and there is no mud or snow to obstruct the roads. It is a season of the year when there is a partial relaxation in business, and thousands seek relief from the dullness and ennui peculiar to it.

Hence it is that "picnics" and "basket meetings" are becoming more and more common and more and more frequent throughout the country, and many thousands attend such meetings who attend meetings of no other character—that is, open air grove meetings. This is at least specially true of spiritual meetings. Many who can never get inside of a house to hear a lecture on Spiritualism may be seen wending their way to a spiritual grove meeting when the opportunity is presented. Let Spiritualists derive an important hint from these facts, and get up meetings and conventions everywhere. The most important consideration connected with this matter is that there are thousands of localities which furnish favorable opportunities for grove meetings where no building could be procured for spiritual meetings, or, if there could, it would be but poorly attended compared with the grove meeting. Get up meetings, then, in God's green temple, which, thanks to Nature, has no locks and keys, and where the sweet warblers of the forests will join in the chorus of the singing choir, and the overhanging branches of the green-robed trees nod their smiling assent to the glorious truths which issue from the lips of the speakers. We have attended and addressed meetings of this character, which had the effect to rouse every impulse of our emotional nature, and pray inwardly for the repetition of such meetings. We recently attended a gathering of the people, where the woods were lined with horses, wagons, baggage carriages, &c.; and yet there were no Spiritualists in the neighborhood, and but few of the immense audience had ever heard a lecture on the subject before, and many of them listened with the most intense interest. We have been invited to lecture there again, and several are now reading spiritual papers.

We here give notice that we will attend grove meetings or any other kind of meetings, when not otherwise engaged, by merely having our expenses paid. Other speakers will doubtless do likewise. Then do not neglect to get up grove meetings everywhere.

Richmond, Ind. K. GRAVES.

Foreign Correspondence.

ECHOES FROM ENGLAND, NUMBER SIX.

BY J. J. MORSE.

The summer season having now set in, speakers are migrating countryward. Mrs. Tappan is making arrangements for a provincial tour, and her Sunday meetings in London are now over. The success attending her ministrations has been excellent, her quiet but earnest delivery and the eloquence of her teachings appealing to the feelings and sympathies of her hearers. Mrs. Tappan has been reengaged by her London committee for a course of lectures, commencing in October next and extending to May 31st, 1875. Their public spirit and energy in thus securing the useful services of an agreeable speaker are worthy of great praise. Mrs. Julia B. Dickenson is returning to your shores. She carries with her the prayers and aspirations of all who knew her for her welfare and progress. Many have much to thank her for, all much to respect her for.

The British National Association of Spiritualists is growing. Maturing its plans and objects with care and intelligence, it will yet vindicate its utility. It now numbers on its muster roll many of our most influential Spiritualists, and material aid is being liberally advanced to it. A few weeks since the members celebrated a soiree and conversation. A numerous company assembled, and a most enjoyable evening was spent. The B. N. A. S., however, meets with no small amount of opposition. If I, I am confident, survive the unkindness of its foes and the over-zealousness of its friends. If it gets into working order we may then see how much it will do toward organizing the business machinery of our cause.

We have a very fine medium, strictly private, Miss Showers. The London Spiritualist contains very good reports of the excellent manifestations through this young lady's mediumship. Materialization of the spirit form, voices singing in unison with the medium's voice, and many other experiences, some of a novel and remarkable character, are the features of Miss Showers's mediumship. Moving in a superior position, there can be no inducement to practice deception.

Miss Florence Cook still continues to afford most satisfactory phenomena. The calumnious attack upon her reputation has been completely disproved, and she now, having passed the ordeal of scientific testing by Messrs. Crookes and Varley, stands forth as a trustworthy medium and a real agent for the invisibles. Mr. O. E. Williams and Miss Cook, in company with some other well-known Spiritualists, have lately had a trip to Paris, their presence in that capital being the signal of much inquiry for them on the part of Parisian Spiritualists and Spiritualists alike.

Spiritualism in our provincial cities still maintains its wonted life and energy. Glasgow, Newcastle, Darlington, Leeds, Manchester, Birmingham and Liverpool being in full activity. The meetings in Birmingham have, however, been suspended for the summer season. Mr. J. Collier, who is the directing genius and regular speaker for the Birmingham Spiritualists, is making arrangements to land on your shores about the end of August next. He is an able and efficient platform advocate, possessing a clear and sonorous delivery, and is decidedly radical and progressive in the sentiments he expresses. If he comes he should prove useful.

The smaller towns, Halifax, Bradford, Heckmondwike, Ossett, Batly, Bishop Auckland, Nottingham and others are by no means behind their larger fellows. The movement thrives, much to the disgust of alike the credulist and the materialist.

Your correspondent has been traveling since the last week in March, and his time has been fully occupied, as also it is up to the end of August next. The meetings he has attended and which, through him, his spirit-guides have addressed, have been among the most successful events connected with Spiritualism in the provinces.

Your correspondent, Mr. Editor, has a further word to say on behalf of himself, as follows: In the first number of these papers he intimated the possibility of his visiting your land. His spirit-guides have now impelled him to do so this fall. Accordingly I now (to speak for myself) hope to arrive at the end of October. In the meantime I shall be glad to make arrangements, or to hear from any of the Boston Spiritualists in regard to my intended visit. I shall hope for your kindly offices and advice, Mr. Editor, which I shall esteem it a favor to receive.

Much has the Spiritualist to thank his angel friends for. Our faith, so sublime and beautiful, is not a delightful dream, but a delicious and glorious reality, the foundations whereof are facts, and the superstructure experience. By it we know that all men are brothers. It teaches us, from facts, that the gone before are not lost, but that they are living still. When the heart is wrenched with pain and anguish at the loss of a loved one, how precious and blessed is our angel-descended gospel. Then we are conscious of the value of certain knowledge, and see the hollow-ness of a belief, without proof, in the soul's existence and future career. England has heard the glad tidings. Thousands of hearts have received the glorious truth, and to-day Spiritualism in Great Britain is a striking fact, with a startling significance attached thereto. It means, here as everywhere, the overthrow of ignorance, tyranny and superstition. From a Crookes downward the mighty tide of Spiritualism rolls grandly on, permeating all classes of society alike. Our mediums are the priesthood of the modern order of Melchisedec.

Your correspondent is hopeful for good results to our cause, alike in the present, the near future, and the times yet unseen, in this his native land.

Warwick Cottage, Old Ford Road, }
Dove, London, E., England.

The Jefferson Co., N. Y. Liberal League.

The Annual Meeting of the Jefferson Co., N. Y. Liberal League was held May 12th, at which time officers for the ensuing year were elected. President, L. D. O'Neil; Vice President, Mrs. W. O. Smith; Treasurer, J. W. Kutt; Recording Secretary, N. M. Howland; Corresponding Secretary, L. M. Delano; Executive Committee, W. C. Smith, Mrs. M. S. Day, E. D. Morse, Mrs. Aspinwall, O. T. Greene.

Our League has proven a success beyond our expectations, and has been the means of calling out a good deal of latent talent. We have held regular meetings every alternate Sunday P. M., having lectures, essays, and discussions on religious, scientific and reformatory subjects, and have been well sustained, financially and intellectually, by voluntary contributions, and the new year opens with fair promise of increase in numbers and usefulness. Being the first Liberal association ever organized in our very conservative city, of course, and the new year opens with fair promise of increase in numbers and usefulness. Being the first Liberal association ever organized in our very conservative city, of course, and the new year opens with fair promise of increase in numbers and usefulness. Being the first Liberal association ever organized in our very conservative city, of course, and the new year opens with fair promise of increase in numbers and usefulness.

LAURA M. DELANO, Cor. Sec. Lib. League.

BRIEF PARAGRAPHS.

A correspondent says that those who for any reason find themselves obliged to use cheap qualities of illuminating oils for lighting their abodes will find a great safeguard against the contamination which generally follows an explosion, by observing the following plan: If the body of a lamp is filled with cotton, such as jewelry used to lay their articles in, after it is stuffed lightly it will still receive one-half the quantity of oil which it would hold if the cotton were not put in. If any accident happens, the oil cannot spill or flow about, but, as it is "stuffed up" in the cotton, which burns like a fagot, but all in one place, and the fire, thus being unable to spread, can be soon extinguished.

Newspaper advertising is the most energetic and vigilant of salesmen; addressing thousands each day, always in the advertiser's interest, and ceaselessly at work seeking customers from all classes.

Gail Hamilton is no fool. On the contrary, she is a pretty clear thinker, although she does fight with her publishers occasionally. Hear her:

"The natural sentiment of man toward woman is reverence. He loves her, and she is obliged to him. He is obliged to her a being to be trained into propriety. A woman's ideal is not womanhood when a woman falls in with a man, but if in fact, in sentiment, in duty, in kindness, she should be free wanting, he receives an inward hurt."

As the celebrated Mrs. Partington was passing through school street, yesterday, suffering from an excruciating toothache, she chanced to look up at the window of Messrs. Skinner & Freeman, dentists, No. 20, and slowly and bravely iron-bowed speeches to an extensively elongated tooth. "Good night," she said, "I wish well," she said, herself. (In the presence of "one of the best reporters of the Globe.") "That toothache must be an excellent tough article to mutilate pain when one wants a tooth extracted," and, signifying her desire to patronize No. 20, the aforesaid polite gentleman escorted the old lady into the dental chair. Here the "Interview" ended.

San Jose, Cal., has just organized a Society for the Prevention of Cruelty to Animals.

Children under fifteen years of age found playing musical instruments in the means of New York City, are to be arrested hereafter, in accordance with a law passed by the last Legislature.

You might as well go to the catamounts of Egypt, and scrape up the dust of the mummies, and knead it into forms, and take them in your oven, and call such things men, and present them as citizens and teachers for our regard, as to bring old time-worn institutions to serve the growth and the living wants of today.

Monroe D. Conway says that "the great point that would be gained by cremation, after all, is a moral one. It would mean that we have arrived at a point of civilization when the welfare of the living can no longer be sacrificed to the dead."

In a public prayer in Freeport, Ill., the other day, Rev. Mr. Proctor made the cheerful and fraternal announcement that the Rev. Mr. Jenkins, of that city, who had refused to sign the temperance pledge, was "dissolved not only from all eternity but to all eternity." Mr. Jenkins demanded a public retraction, which Proctor refused to make, and the case has gone to the presbytery.

A French Canadian, unable to speak a word of English, was married at Ottawa last week to a girl who could not speak a word of French. They anticipate unpeakable happiness.

MADRID, June 8th.—The "Gaeta" publishes a circular addressed by the Minister of Foreign Affairs to the diplomatic representative of Spain. It promises the re-establishment of peace in Spain and Cuba, and when the present exceptional condition of affairs is terminated, the complete establishment of representative institutions will become the guarantee of moral order.

"Common Sense," a new reformatory weekly paper, has been started in New York City. It is designed to be a means of communication between rational thinkers and intelligent, truth-seeking readers—an advocate of morality, education, and the rights of the oppressed. It is a valuable and useful publication, and an opponent of class legislation, church creeds, dogmatism, and intolerance, and whatever tends to degrade mankind and retard human progress.

"Woman's Journal," a new reformatory weekly paper, has been started in New York City. It is designed to be a means of communication between rational thinkers and intelligent, truth-seeking readers—an advocate of morality, education, and the rights of the oppressed. It is a valuable and useful publication, and an opponent of class legislation, church creeds, dogmatism, and intolerance, and whatever tends to degrade mankind and retard human progress.

An enterprising superintendent of one of the Sunday-schools at St. Albans, Vt., was engaged Sunday before last in catechizing the scholars, varying the usual form by beginning at the end of the catechism. After asking what were the prerogatives of the holy communion and confirmation, and receiving satisfactory replies, he asked: "And now, boys, tell me what must precede baptism?" Whereupon a lively little fellow shouted out: "A baby, sir!"

A Chicago special states that a Catholic priest, named Father Terry, has been removed by Bishop Foley of that diocese, for stating in a recent sermon that the story of Eden and all the book of Genesis were nothing but a grand epic poem.

IT NEVER PAYS. It never pays to fret and growl. When fortune seems one's foe, The better bred will push ahead, And strike the heavier blow.

It never pays to fret and growl. When fortune seems one's foe, The better bred will push ahead, And strike the heavier blow.

Late telegrams from Paris report a stormy scene in the Assembly, June 9th. The gradual narrowing down of political complications to a direct struggle between the "Reds" and the Bonapartists seems imminent.

The Industrial Exhibition opened in City Hall, Portland, Me., June 9th, to be continued until the 20th.

A TALE OF SELF-SACRIFICE.—Six weeks ago seven male Indians and a young Indian woman, started to cross Clear Lake, near the northern end, in a small boat, which was carried three miles from land. They righted it, but, which the lake was very shallow, and the boat was full of water it did not support more than one person. The men put the girl in and held on to the edges of the boat, supporting themselves by swimming until exhausted and chilled through by the cold water, and then dropping off and sinking one by one. They showed no thought of saving the young woman, who was alone in the boat. She was saved by their self-sacrifice. *Valley Independent.*

June 21st is the twenty-eighth anniversary of the inauguration of Pius IX. as Pope, and it is proposed that all good Roman Catholics shall celebrate the day by public prayers and thanksgivings and offerings throughout the universal Church.

Iowa claims to have twenty-six thousand Spiritualists.

The U. S. House of Representatives has passed a bill whereby newspapers are to be subject to a special tax on circulation in the county where the same are printed, in whole or in part, and published, go free through the mails, though they are not distributed by the letter carriers; and newspapers and magazines, reciprocally interchanged between publishers, not exceeding sixteen ounces in weight, to be confined by a single copy of each publication, are also to be transmitted free. Other points concerning postage are arranged and affidavits are to be required of publishers or news agents to secure their adherence to the provisions, for the violation of which penalties are prescribed.

The Banner of Light quotes Mrs. Tappan's oration on the anniversary of Spiritualism, and Miss Kate Fox-Jencken's letter. We think the Banner for so cordially and honestly endorsing such extracts, and making an act of courtesy, in the use of justice, which should be observed in cases under our own nose. *London Medium and Daybreak.*

Bonj. L. Brisbane issues at Brunswick, (Port Royal R. R.) South Carolina, a weekly newspaper entitled "The True South," which is intended as a missionary enterprise in aid of the cause of education, especially among the colored people.

WANTED AT THIS OFFICE.—The address of Mrs. Lydia A. Hutchinson, formerly of Reed's Ferry, N. H.

An instance of rare honesty, and showing how a dog may desire to pay, recently occurred in Pittsburg, Mass. A lady saw a dog frequently about her house picking up odd bits which had been thrown out, and one day she called him in and fed him. The next day he came back, and as she opened the door he walked in and laid an egg on the floor, when he was again fed. The following day he brought his egg to pay for his dinner, and on the fourth day he brought the old hen herself, who, it seemed, had failed to furnish the required egg.

The world-renowned WILSON SHUTTLE SEWING MACHINE, acknowledged to be the best sewing machine manufactured. The great mechanical engineers and experts selected by His Excellency, the Emperor Francis Joseph, to award prizes at the famous World's Universal Exposition at Vienna, Austria, in the year 1873, awarded the WILSON SHUTTLE SEWING MACHINE the Grand Prize Medal over all other competitors for the best sewing machine for family use, general purposes, and for all kinds of manufacturing.

See the advertisement in another column.

As caskets taken from rocky beds are superior to those on soft bottoms; as apples grown on hard soil and in a hard climate are superior to those on the richer soils and in warmer climates; so it is all through nature, with plants and animals up to man. The best types of mankind came from rough countries and the poor laboring families. Nature has but one law. The rule is universal. Many of the greatest men the world ever produced have sprung

from the humblest origin. Narrow circumstances are powerful stimulants to mental expansion. This is why the "average New Englander" is "smart," says Quip. Digby thinks it is because he is "sharp," otherwise "keen," especially when he permanently locates on a line with the "setting sun."

"Why does the meadow flower its blossom expand? Because the lovely little flower is free down to its root, and in that freedom lies its life. After it is rooted there it is free to grow. Comes not from casting in a formal mold, But from its own divine vitality."

How TRUE IT IS! Robert Hall says: "Wisdom and truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment must pass away."

Miss Sarah L. Joy, long and favorably known as a reporter of the Boston Post, was united in marriage with Henry K. White, Jr., of Boston, on Tuesday, June 24, by the Rev. Phillips Brooks.

THE FRUITS OF THE CRUSADE. The woman's crusade against strong drink has borne two full crops of fruit. The first, better and more important of these that which has brought so forcibly and vividly before the public mind the almost ridiculous inconsistency of the Christian religion; the second is that which has brought the attention of the women of the country, in an entirely new light, to the overshadowing importance to them of the possession of the right to the ballot. *The Chicago Freeman.*

At one of the recent Monday meetings of the Methodist clergy of New York City, Rev. Prof. Hyden, of Liberia, created a sensation by pronouncing a eulogy upon Malcom X. In many respects this transcended the Christian article, he said. Luper was drunk in Liberia; was among the Mahommedans. Indeed, it was the Mahommedan, this far, had protected Christian and Pagan Africa from the introduction of Christian ruin.

New Publications.

PROPERTIES CONCERNING AMERICA, by Charles Sumner, was clearly intended as a legacy from its distinguished author to his countrymen, to accompany the coming Centennial; but his death compelled the publication perhaps a little prematurely, although it is evident that there was little to be added to the substance from which his properties are so judiciously woven. It is extremely interesting, as it is so judiciously woven, in the history of the American people, from the far-off past which may be made to do service as prophetic of the America that was to be. It is certainly seems to be clear that man's thoughts dimly fore-shadowed something great in a distant quarter of the globe which our own continent now occupies. There are countless hints of it all the way along the course of history, finger-hints as it were, pointing the way to a new and grander future for man. Indeed, these larger sweeps of human vision, Mr. Sumner has collected felt into expressions in his own language, from philosophy and poetry, and even from the sayings of wise judges and famous lawyers, that unerringly indicate the prevailing current in the general mind, and show how inevitably the future becomes visible as it is needed for man, and no faster than the need is felt, either. This last book from Mr. Sumner will undoubtedly be treasured as a source of his devotion to his country, and so much to elevate in its character before the civilized world.

VILLETTE LINDEN, OF THE ARTIST'S BRIDE, by Emerson Bennett, is an American romance by a popular writer, which will be read in certain sections of the country, and by a certain rank of readers, with the same eagerness with his former ones. The publishers (Messrs. Claxton, Remond & Haffelfinger, Philadelphia), preface the story with a personal sketch of the author, with whom they believe his public desire a more intimate acquaintance. This story is in the spirit of his many former ones, of which the first stretched out to about forty. He has passed an industrious writer, and his novels and characters are said to be, if not excellent, those who habitually peruse them. The present volume will no doubt meet with a larger audience than before, as the second of the reprint of its author's romances by the publishers above mentioned. They have performed the mechanical part of the business to the general acceptance of the lovers of Emerson Bennett's writings.

PAPA'S OWN GIRL is a novel by Marie Howland, handsomely printed and bound, and fully illustrated by John P. Jones, New York, and for sale in Boston by Lee & Shepard. It is a thoroughly pleasing tale, with plenty of happy incidents, and some shadings of character, with a high purpose, and told with an aspiration for excellence in art. The single objectionable feature about the book is its author's, having consented to take almost the name of another very popular writer—Marion Harland. It really cuts too close to be approved even by the consciousness of some publishers. The author would do better under wholly original names.

REVEREND, a Pastoral Poem, by George N. Fullerton, is a Boston publication, to be found on the counters of Williams & Co. The Poem is dedicated to the artist Webber, and rehearses the steps in the development of a young girl's character, under the kindly and innocent influence of Nature. She is painted almost as a dryad herself, and the music of wind, water and tree found a ready response in her heart. She experienced the passion of Love, and it was the misfortune of her life, and taking her to Paris, in her sadness she turned for comfort to Nature again, and as the seasons make their customary round, her experience is painted with the pencil of revelation. The story is very attractive and sympathetic, and told in flowing and sometimes vigorous verse, the tender sentiments being faithfully reproduced in corresponding metrical expression.

BEATEN PATHS; or, A Woman's Vacation, by Ella W. Thompson, is a neat book from the press of Lee & Shepard. It is the fresh product of a girl's diary abroad, beginning with Chester, in England, traversing the beaten paths of travel on the continent, and taking her way to Paris. The story being old, the chief interest of course lies in the manner of its telling; and that is fresh, arch, with some pleasing and gentle humor, a good deal of sharp-edged commentary and criticism, and on the whole, a remarkable body of wise reflection and excellent suggestion. To one who has made the tour of England, Germany, Belgium, Switzerland, and the Parisian part of la belle France, this little volume will prove a timely reminder of pleasures passed on the continent, and taking her way to Paris. The author indulges in a sort of foot-note philosophy by the way, which is quite as readable as the vivid sketches of her mere observations.

FAITH, as a Distinctive Element in the Philosophy of Prayer and Woman's Power, by J. P. Root, Washington, Glendon Brothers, printers. The substance of this pamphlet is shown in its closing paragraph:

"Great God! Man, alone, as law-maker and executor, having proved in failure, will then not give woman her proper place, with man, in making laws, enforcing laws, and in the execution of laws, shall one class of crime and wrong-doings, and to these shall one class of praise and thanksgiving arise forever and ever. Amen."

THE NEW YORK THIRTEEN EXTRAS—containing voluminous reports of scientific and other lectures, republished from its daily columns—have become an institution. We have glanced over the announcements in the catalogue of these pamphlets, and are constrained to say that indeed "a library for one dollar" is offered by the sixteen. Such books should be circulated freely among the masses, for learning, if comprehended in its highest sense, is the surest bulwark of individual and national liberty.

A BRIEF NARRATIVE OF THE HUTCHINSON FAMILY.—Those who in years gone by have listened to the sweet strains of the "Sons and Daughters of the Tribe of Jesse," and those also who have at present become interested in the same from having frequently heard of the remarkable powers of this family of singers, will find an interesting account of these New Hampshire vocalists in a pamphlet bearing the above name, which is issued by Lee & Shepard, corner of Franklin and Hawley streets, Boston, and written in taking style by "Joshua." The book deserves to be widely read.

The Day-Colchester Fund.

BROS. COLBY & RICH—Since my last report I have received the following sums from friends to justice:

Friend, New York, \$20.00
James Persons, third remittance, Buffalo, N. Y., 1.00
Mayflower, Trenton, N. J., 1.00
R. T. New York, 1.00
Blank, Lowell, Mass., 1.00
Lou W. S., unknown, 1.00
W. A. Fox, Hartford, Ct., 1.00
Dr. Amanda Hartman, Ithaca, N. Y., 1.00
Cynthia, New York, 1.00
Henry Handley, Worcester, Mass., 1.00
M. J. King, Williamsburg, Long Island, 2.00
S. D. Erie, Pa., 1.00
Friend, East Hartford, Conn., 1.00
Laura M. DeLano, Watertown, N. Y., 1.00
Mary E. Stearns, Ashfield, Mass., 1.00
Geo. Matthews, 1.00
Mrs. Lathrop, Melrose, Mass., 2.50

Total, \$42.10

Fraternally yours, LESTER DAY.

85 Niagara street, Buffalo, N. Y., June 24, 1874.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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

LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE LITTLE BOY. Published in Chicago, Ill. Price 25 cents.

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RATES OF ADVERTISING.

Each line in *Agents' list*, twenty cents for the first, and fifteen cents for every subsequent insertion.

Special Notices.—Forty cents per line. Minimum each insertion.

Business Cards.—Thirty cents per line. Minimum each insertion.

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

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

SPECIAL NOTICES.

CASADE, NEAR MORAVIA.—I have written to numerous correspondents, we would state that our Circles are kept up with excellent spirit manifestations in the dark, and good materializations in the light, with good accommodations, and conveniences for boarding and fishing, with reduced prices. JOHN and MARY ANDREWS.

Use the Eureka Machine Twist and Eureka Button-Hole Twist. They will give perfect satisfaction.

Mrs. NELLIE M. FLANN, No. 113 DeKalb Avenue, Brooklyn, N. Y., near Raymond Street. Cross Fulton Ferry. My 23.

WEEK'S DOINGS IN WALL STREET.—Explains stock operations on small capital without risk. Copy sent free. T. M. HARRIS & Co. 2 Wall St., N. Y. My 20.—1w

SUMMER ARRANGEMENT.—Dr. Willis will be at 25 Milford Street, Boston, the first Wednesday and Thursday of July, September and November, and at Dr. Sargent's, 39 Clark Avenue, Chelsea, the first Tuesday of the same months. My 23.

SEALED LETTERS ANSWERED BY R. W. F. at 39 West 24th Street, New York. Terms \$2 and three stamps. Money refunded if not answered. J. G. 4w

THE WONDERFUL HEALER!—Miss C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisible forces for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Spirit. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT and CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. (The diagnosis is given through her lips by the Band, and taken down by her Secretary.) The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex. *Chicago, Chicago Co., N. Y. P. O. Box 1422. Ap 25. 13w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

J. V. MANFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth Ave., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap 4.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (CITY) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Mrs. M. GRAY, Business and Test Medium, 149 Bond Street, near Bergen, Brooklyn, N. Y. M. 16.—3m

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CARRIE SCHWARTZ, Station 13, New York City. 6w. J. C. 13.

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st Street, near Broadway, N. Y. My 2.

BUSINESS CARDS.

ANOTHER "JOB LOT" OF BOYS' CLOTHING from our New York House, sizes to fit Boys from 3 to 10 years of age, which we are selling without regard to cost. There are some very nice suits in the lot for \$5.00 each. *Admission from each price.* FENNOS, Corner of Washington and Beach streets.

OUR EIGHT DOLLAR NEW YORK SCITS are a great bargain. Sizes to fit Boys from 9 to 11 years of age. Another invoice of Boys' Fancy Hats just received, sizes for boys from 3 to 10 years of age, price \$1.00 each. FENNOS, Corner of Washington and Beach streets.

R. H. CRYAN & CO., 28 School Street, Boston. Publishers of "The Orphan's Home," price \$1.00; "Life's Morning and Evening," \$1.00; "The Dawning Light," \$1.00. Also, a large number of other books, tracts, and pamphlets, all of which are sold at low prices. Address R. H. CRYAN & CO., 28 School Street, Boston.

FOR BOTH PATENT, FRECKLES AND TAN. Ask your Druggist for Perry's "Both and Freckle Lotion," which is harmless and in every case infallible. Or for his Improved Camomile and Pimpernel Remedies, or Great Skin Medicine for Pimples, Blackheads, Freckles, Worms, or Corns. R. C. PERRY, the Sole Skin Doctor, 49 Bond Street, New York. 9w—My 16.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 319 Kearney Street (upstairs) may be found the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Rule, Pinnerettes, Spencer's Pen, and other useful articles. Dr. Mott's Nutritive Compound, etc. Catalogues and Circulars mailed free. Send for them. Address, JEREMAS BROWN, P. O. Box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 102 Seventh Street, above New York Avenue, Washington, D. C., keeps constantly for sale at his store 633 Spring Garden Street, Philadelphia, the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S BAZAAR, 16 Woodland Avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

VERMONT BOOK DEPOT. J. G. DARRINGTON & Co., keep for sale Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILDS, M. D., 61 Race Street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and all the Spiritual and Reform Works published by Colby & Rich. Also, for the sale of the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ERIC P. A. BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and publisher, has been appointed agent for the Banner of Light, and all the Spiritual and Reform Works published by Colby & Rich. Also, for the sale of the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVIS & Co., Booksellers and Publishers of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 31 East Fourth Street, New York. If Not, I.

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

AUSTRALIAN BOOK DEPOT. A. D. TERRY, No. 26 Russell Street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM BOOKS, published by Colby & Rich, Boston, U. S. A., at all times be found there.

ADVERTISEMENTS. COLBY & RICH, Publishers and Booksellers, No. 9 MONTGOMERY PLACE, BOSTON, KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

AMONG THE AT THOSE SEE: ANDREW JACKSON DAVIS, Hon. ROBERT DALE OWEN, WILLIAM DENTON, JAMES M. FIDELITY, HENRY C. WRIGHT, ERNEST REINAN, GLEN H. STEPHENS, WARREN CHASE, D. D. HOME, T. R. HAZARD, A. E. NEWTON, Rev. M. R. CHAVEN.

Judge J. W. EDMONDS, Prof. N. H. HOFFMAN, ALLEN PUTNAM, EPHRAIM GARGENT, W. F. EVANS, HUDSON TUTTLE, A. R. CHILDS, P. R. B. DODD, W. HENRY S. BARLOW, W. T. TAYLOR, J. O. HARRIETT, Rev. W. MONTFORD.

Mrs. EMMA HARDINGE, Mrs. J. S. ADAMS, ACHES W. SPRAGUE, BELLE RUSH, MISS ELIZABETH DOTTEN, Mrs. MARIA M. KING, Mrs. L. MARIA CHILDS, Mrs. LOUISE WAINWRIGHT, Etc., Etc., Etc.

NEW YORK BOOK DEPOT. A. J. DAVIS & Co., Booksellers and Publishers of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 31 East Fourth Street, New York. If Not, I.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

LONDON, ENGL. BOOK DEPOT

Advertisements.

HULL & CHAMBERLAIN'S
MAGNETIC AND ELECTRIC
POWDERS!
GREAT NERVE, REGULATOR,
AND
BLOOD PURIFIER.
A Complete and Reliable Family Medicine,
PURELY VEGETABLE.

Magnetic and Electric Uterine Wafers!
A Local Remedy for Female Diseases.
Mailed Postpaid 1 Box.....1.00
At these PRICES: 6 Boxes.....5.00
AGENTS WANTED EVERYWHERE.
OIRGULAKS and Agents sent FREE to any
address upon application to proprietors.
Address **HULL & CHAMBERLAIN,**
127 East 10th Street, New York City.

Phoebe G. Hull, [Annie Lord Chamberlain,
Magnetic Physician, Branch Office,
Office, 127 East 10th St., (near Union Park)
(Near Union Park, New York.) Chicago, Ill.
For sale wholesale and retail by COLBY & RICH,
No. 9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. May 16.

EULIST!

Dr. Randolph's Masterpiece.
Ready in June.

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

THE First Thousand of **EULIST** is nearly all subscribed
for, and the Second Thousand will follow at once. For
synopsis, Table of Contents, Terms and Agencies, for this
the grandest of this celebrated author's works, address,
with stamp,
H. CORSON,
(General Agent for all of RANDOLPH'S BOOKS.)
May 30, -5w
Toledo, Ohio.

Dr. Fred. L. H. Willis.

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

Dr. Willis may be addressed as above. From this
date he will receive correspondence and orders for his
works, and all other business, at his new residence,
Glenora, Yates Co., N. Y. He claims that his powers in this
line are unrivaled, combining, as he does, accurate scientific
knowledge with keen and accurate observation, and that
Dr. Willis claims special skill in treating all diseases of
the blood and nervous system. Cancers, Scrofula in all its
forms, Eczema, Erysipelas, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice which all others
have failed.
Send for Circulars and References. 11-April-4.

Palmer's Esoteric Magnetic Remedies,
A. B. C. D.

POSSESS properties more nearly akin to the elements
which constitute the nerve fluid (or River of Life) of
the body, than any other. Hence, it is far more closely allied
to those which enter into and compose the nerve fluid of
the system. No human being can have good health with a
degraded circulation of the nerve fluid. The action of these
remedies is specific, beneficial and permanent. Rheuma-
tism, Dyspepsia, Scrofula, Catarrh, Consumption, Hay
Fever, all Nervous Affections, and all diseases of the Blood,
yield quickly to their influence. Through Clairvoyant
Examinations under receipt of healing symptoms,
through the natural power of the fluid.

FRED. A. PALMER,
Magnetic Physician,
Montmorency, N. Carolina.

Recently at 23 W. 27th Street, N. Y. City.
April 18, -10w

EVER ONWARD.

MRS. DR. A. E. CUTTER is now prepared to teach her
Improved and perfected system of healing patients by **Electro**
Craniology. Also how to treat all diseases suc-
cessfully by Electricity. A thorough knowledge acquired
in a short time. Board and rooms for students and patients
while in the city.
Mrs. C. removes Cancers from every part of the system
without the knife. Address by letter \$2.00. Office hours
from 10 A.M. to 4 P.M. at 711 Tremont street. 11-April-4.

SOUL READING.

OR Psychometrical Delineation of Character.
MRS. A. B. SEYMOUR would respectfully announce
to the public that those who wish, and who visit her in
person, or send their photograph or lock of hair, will give
an accurate description of their leading traits of character
and peculiarities of disposition; mark changes in past and
future life; physical disease; with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in
leading marriage; and hints to the inharmenously mar-
ried. Full delineation, \$2.00, and four-cent stamps.
Address, **MRS. A. B. SEYMOUR,**
April 4, -4w
Centre Street, between Church and Prairie Streets,
White Water, Walworth Co., Wis.

PSYCHOMETRIC AND SOUL READING

BY MRS. H. L. LA PIERRE.
Will give those sending lock of hair and photograph in
full readings of character, marked changes through
life. Also advice in regard to business, and what to do in
case of illness and its cause by spirit control. Treatment by lock of
hair, \$2.00. Delineation without treatment, \$2.00. Be sure
and send your address in full. **Post Office Box 100, St. Paul, Minn.**
May 22, -4w

PSYCHOMETRY.

POWER has been given me to delineate character, to
describe the mental and spiritual capacities of per-
sons, and sometimes to indicate their true and their
false localities for health, harmony and business. Persons de-
siring aid of this sort will please send me their handwriting,
stamps and seal, and I will, enclosed, \$2.00.
JOHN A. B. SEYMOUR, Philadelphia, Pa.
Jan. 17, -1w

PATENT OFFICE,

BROWN BROTHERS, SOLICITORS.
40 SCHOOL STREET, BOSTON, MASS.
BROWN BROTHERS have had a professional experience
of many years. Send for pamphlet of instructions.
Dec. 30, -5w

FREE TO BOOK AGENTS.

A for the best and cheapest family Bible ever published
will be sent free of charge to any book agent. It contains
over 700 fine Scripture illustrations, and agents are meet-
ing with unprecedented success. Mark changes in past and
future life; physical disease; with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in
leading marriage; and hints to the inharmenously mar-
ried. Full delineation, \$2.00, and four-cent stamps.
NATIONAL PUBLISHING CO., Philadelphia, Pa.
May 30, -1w

\$200 A MONTH TO AGENTS

to sell the IMPROVED "HOME
SHUTTLE" SEWING MA-
CHINE, the only practical, low-priced "Lock Stitch"
Sewing Machine ever invented. Address J. O. HAZELTON, C. & A. Co.,
Chicago, Ill.; Louisville, Ky.; or St. Louis, Mo.
May 30, -13w

PHOTOGRAPHS OF MISS LIZZIE DOTEN.

We have received some very fine Carte-de-Visite Photo-
graphs of Miss Doten, the talented, accomplished, and
eloquent "Poems from the Inner Life," "Poems of Progress,"
etc.
Price 25 cents.
For sale by COLBY & RICH, at No. 9 Montgomery
Place, corner of Province Street (lower floor), Boston,
Mass.

B. C. HAZELTON,

Specialty Photographer.
110 Washington Street, Boston, Mass.
June 13, -4w

Magnetic Paper.

DR. J. WILBUR, 562 West Lake Street, Chicago, Ill.,
a physician of twenty years' practice, treats diseases
of the blood and nervous system, and all diseases of the
Magnetic Paper. Sent by mail, One Dollar.
April 11, -13w

SAVE THE CHILDREN.

MRS. DR. CUTTER, 711 Tremont Street, has best of
success in all diseases, particularly those incident to
women and children. Cancers and Tumors cured without
the knife. Board and Rooms, if desired. Advice by letter,
\$2.00.
6w-May 22.

Spiritualist Home,

46 Beach Street, Boston, Mass. 2w-June 6.

Camp Meeting.

THE FIFTH ANNUAL
CAMP MEETING
OF THE
SPIRITUALISTS OF MASSACHUSETTS,
WILL BE HELD AT
SILVER LAKE GROVE, PLYMPTON,
ON THE OLD COLONY RAILROAD,
Under the management of
H. F. GARDNER and A. H. RICHARDSON,
Commencing on Wednesday, the 23d day of
July next, and continuing Three Weeks.
DR. A. H. RICHARDSON, of 35 Main Street, Charlestown,
will have the entire charge of the tents, and will be
happy to furnish any information desired in reference to
that subject. Address by letter as above.
All SPIRITUALISTS and friends of TRUE FREEDOM
(not Anarchy), under whatever name, are cordially invited
to join with us on this occasion.
The Managers reserve the right to expel from the grounds
any and all persons whose conduct is persistently such as
to annoy and disturb the harmony of the "Camp," or
who violate established regulations for the Grove. For
particulars see Banner of Light of May 30th.
Boston, May 14, 1874.
H. F. GARDNER, { Managers,
A. H. RICHARDSON, {
N. B. -The First "Grand Union" Picnic of Spiritu-
alists for 1874 will be held at the above Grove on
Wednesday, June 26th. Particulars in due season.
June 6.

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 127 Harrison Avenue.) is now in the beautiful
and commodious Banner of Light Building, Rooms Nos.
6 and 7.

NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSON.
The widely known Spiritual Clairvoyant, examines pa-
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DR. STORER will personally attend to all cases, and
whatever spiritual insight and practical judgment and expe-
rience can accomplish, will be employed as heretofore in
curing the sick.
Patients in the country, and all persons ordering **DR.**
STORER'S NEW VITAL REMEDIES, for Chronic
and Nervous Diseases, will find them in full supply at
No. 9 Montgomery Place.

DR. H. B. STORER.

THE MENTAL MAGNETIC CURE,

AS PRACTICED BY DR. CHEEVER.
FRADICATES disease - Acute or Chronic - and restores
to health the twenty-five in the hundred, afflicted with
drugs. Others, who with unscientific treatment and
conditions, require medicine. A skillful examination
determines the location and nature of the disease, and the
medicines we administer and the remedies we apply are
more penetrating, operative and remedial, by the aid of
the power of his medicines (homoeopathic) healing tuber-
culs on the lungs, eradicating cancer through the serous
system, magnetizing for curvatures of the spine, ex-
tinguishing and allaying other forms of disease or de-
ranged conditions. Amenorrhea, the sufferings attending ges-
tation and parturition, are controlled and diminished under
this exact treatment.
All knowledge is not empirical. The microscope, sym-
plicity, clairvoyance, intuition and other gifts, impart in-
formation relative to the invisible motive powers which
constitute animal life, and the method or means of pre-
serving it, or restoring it to, harmonious order. Swe-
denborg, a hundred years ago, saw, asserted and proved
that the generally accepted theories relating to the circula-
tion and the nerves were founded upon error and fraught
with death.
More than twenty years have passed since we first made
use of Dr. H. B. Storer's Magnetic Battery; hence-
forth we shall devote our entire attention to health and
harmony in disease. In body or mind, through the won-
derful efficacy of Electro-Magnetism and the judicious use
of medicines. **DR. CHEEVER**
May 30, -6w
121 Appleton Street, Boston.

MRS. M. SUNDERLAND COOPER.

THE original New England Medium, No. 38 Milford
Street, Boston. Hours 10 A. M. to 4 P. M.
June 6, -4w

Dr. Main's Health Institute,

AT NO. 32 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please en-
close \$1.00, a lock of hair, a return postage stamp, and
the address, and state next address. 13w-April 25.

MISS S. F. NICKERSON.

TRANCE and Business Medium, 35 Dover St., Boston, 9 A. M.
to 6 P. M. Public Seances Sunday and Wednesday eve.
June 13, -4w

Magnetic Treatment.

DR. W. A. DUNKLEE, 91 Tremont Street, Room 10.
Office hours, 9 to 12 and 2 to 4. A lady in attendance
for female patients. Patients visited at their homes
when desired. 11-April-4.

Mrs. S. E. Crossman,

MAGNETIC PHYSICIAN and Test Medium, examines
patients and prescribes and administers the healing fluid
in business. Examinations by lock of hair at any distance
- terms \$2.00. 57 Tremont Street, (Pavilion,) Boston.
June 13, -2w

MRS. JENNIE POTTER.

TRANCE MEDIUM, 11 Oak Street, 3 doors from 45
Washington St. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.
June 6, -4w

NOTICE.

FOR the accommodation of her customers, **MRS. J. M.**
CARPENTER (Clairvoyant and Physicist) will be at her
office, 111 Harrison Avenue, Boston, on Monday at
10 A. M., at **MRS. DR. CUTTER'S**, 711 Tremont Street,
every day except Saturday, from 10 to 4. 2w-June 6.

NEW REVELATION.

MEDIUMS developed by the use of Electricity. Private
sittings from 9 to 12, and 2 to 4, on Monday at
37 St. St., at **MRS. DR. CUTTER'S**, 711 Tremont Street,
June 13, -4w

Spiritual Science of Healing.

DR. W. F. EVANS, Office of "Mental Cure" at Boston,
Mental Medicine, 111 North St., Boston.
May 21, -4w

MRS. R. COLLINS.

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

MATERIALIZATIONS.

MRS. M. H. HARDY will hold a Dark Seance at No. 4
Concord Square, Boston, for Physical Phenomena,
every Wednesday at 8 P. M. Also for "Mental Healing"
the "Light" at 8 o'clock same evening. Admission to each
Seance \$1.00. Seats reserved previously. 4w-June 6.

MAGNETIC TREATMENT.

MRS. JENNY POTTER, well-known Spiritu-
alist Clairvoyant, Developing Medium, will attend to
patients at her residence, 25 Warren Avenue, Boston. Hours
from 10 to 1 and 2 to 4. 13w-June 6.

MRS. E. B. CHANE.

HAS great success in all cases of Nervous Debility, Hy-
per, Hysteria, and Female Complaints. At home Mon-
days, Tuesdays, Thursdays and Fridays, from 10 to 2.
No. 7 East Brookline Street, Boston. 11-April-4.

MRS. HARDY.

TRANCE MEDIUM, No. 4 Concord Square, Boston.
Office hours from 9 to 3. Public Seances every Friday
evening. Tickets 50 cents. 11-April-4.

MRS. CARLINE IRELAND.

CLAIRVOYANT and Clairvoyant Physician. Hours from
10 to 12, and 1 to 5. 94 Camden Street, Boston.
May 22, -13w

S. P. MORSE.

Magnetic Physician, 46 Beach
Street, Boston. Specialties: Rheumatism, Neuralgia,
Liver and Kidney Diseases. Patients visited at their res-
idences if desired. 2w-June 6.

MRS. C. H. WILDES has resumed business

for a short time, at No. 4 Montgomery Place, Boston.
Tuesdays, Wednesdays and Thursdays, from 11 to 2.
Terms \$2.00. 11-May 30.

MRS. L. W. LITCH, Clairvoyant Physician

and Test Medium, has removed to 169 Court Street,
Boston. Circles Sunday and Tuesday evenings.
June 6.

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

netic Gift in healing the sick from 9 to 4, at 5 Davis
Street, Boston. After hours will visit patients. Also
sends *Magnetized Paper*. Paper 25 cents or more, optional.
April 4, -1w

DR. F. HATCH, Magnetic Physician, has re-

moved to 271 Tremont Street, corner of Eliot Street,
Boston. Consultation free. Office hours from 9 A. M. to
4 P. M. Residence, 11 Hyde Park. 4w-May 30.

JULIA E. WRIGHT, Test Medium, Clairvoyant

and Magnetic Physician, correct examinations by lock of
hair. Hours 9 to 11, 2 to 4, 6 to 8, up to two nights.
May 30, -13w

SAMUEL GROVER, HEALING MEDIUM, No.

30 Dover Street (formerly 21 Dix Place). Dr. G. will at-
tend funerals if requested. 13w-Mar. 11.

MRS. FRANK CAMPBELL, Clairvoyant Physi-

cian and Spirit Medium. Hours from 9 to 12 and 2 to
5. 610 Washington Street, Boston. 11-May 30.

IJIZIE NEWELL, 31 Winter Street, Boston,

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

MRS. ELDRIDGE, Clairvoyant Physician and

Trance Medium, 7 Oak Street, Boston. Hours 9 to 9.
June 6, -4w

MRS. GORDON, Business Medium and Medical

Clairvoyant, Magnetic Treatment, 48 Shawmut Ave.,
May 23, -1w

MRS. N. J. MORSE, Electro-Magnetic Physi-

cian, 46 Beach Street, Boston, Mass. 2w-June 6.

MRS. YORK, Business and Healing Medium,

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

Miscellaneous.

THE FREEMAN.

The only Free Religious Publication
West of the Mississippi.

The Organ of all the Liberal Religious
Societies in Kansas.

Circulates in every part of Kansas, Nebraska,
Missouri, Iowa and Colorado, and generally
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Gives more Liberal Premiums to Subscribers than
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subscribers, accompanied by a copy of the Freeman, a copy
of the Freeman, in addition to the papers, a copy of
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One copy for three months, \$1.00.

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

Address **BURKE & STREET,**
May 30, -4w
Leavenworth, Kansas.

Save Fifty Dollars!

THE NEW FLORENCE.

PRICE, \$20 below any other first-class
VALUE, \$30 above Sewing Machine.
SAVED, \$50 by buying the Florence.

Every machine warranted.
Special terms to clubs and dealers.
Send for circulars to the
Florence S. M. Co., Florence, Mass.,
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VOX

HUMAN, a leading musical journal. Ex-
traordinary liberal offer made to canvassers
for three months. Duties furnished free.
Inquire for terms at \$25.00. 13w-May 30.

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

PRICE REDUCED.

D A W N:

A Novel in the Deepest Sense,

Its pages being filled with

RADICAL THOUGHT,
On the treatment of existing social evils;
SPIRITUAL GRACE,
Fraught with influences of the highest good to those
who may read;
GEMS OF WISDOM,
Which cannot fail of finding lodgment in
appreciative hearts; and
EARNEST LIFE LESSONS,
Calculated to attract attention to
and awaken interest in that

ADVANCE MOVEMENT

Which forms the chief characteristic of this active epoch.

Well known by her works, to the liberal public, is its
author, which fact alone is a sufficient guaranty of its in-
terest.

The startling revelations of spiritualists; the sweet
joys of true domesticity; the sharp social trials which lead
the struggling heart upward to angelic purification, while
they work out upon the wrong doing a sure recompense of
reward; the blinding glare of passion and the glory of love
are all embodied in this charming volume, the thought
finding expression at all times in clear, concise and elate
language - many passages being portrayed which the sym-
plicity of the author's heart, heartiest trust in the eventual good
of all, and the divine unity which is yet to bless the world,
casts a halo of inspiration around the whole.

Those hearts who halt in the furrow of life,
hopeless of the task before them, will do well to read this
volume.

Those who doubt the efficacy of charity, should
peruse its pages, that they may obtain glimpses of heaven
while yet upon earth, which they have heretofore failed
to comprehend.

Those who regard the demands of re-
form, have failed to look upon the living issues of the
hour, should examine it, that they may see how far the
bright light of better conditions for humanity is
breaking through the plain of time.

Circulate it, Spiritualists and Friends of
Free Thought,

For it is calculated to win for us an active missionary
work where we meet political publications might fail
of obtaining entry.

400 pages, 12mo.
Cloth, gilt.....Former price \$1.75.....\$1.00
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When sent by mail, 25 cents extra for post-
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Lessons for Children about Themselves.

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A Book for Children's Lectures, Primary Schools and
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Better than a whole library of common medical works.
Without delay, let all Children's Lecturers provide their
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Should immediately become a text-book in the schools,
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A B C OF LIFE. Price 25 cents; postage 2 cts.

BETTER VIEWS OF LIVING; or, Life according
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CHRIST AND THE PEOPLE. Price \$1.25; post-
age 10 cents.

SOUL AFFINITY. Price 20 cts.; postage 2 cts.

WHAT EVER IS, IS RIGHT. Price \$1.00; post-
age 10 cents.

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

NINTH EDITION.

Poems from the Inner Life.

BY MISS LIZZIE DOTEN.

The exhaustion of eight editions of these beautiful Poems
shows how well they are appreciated by the public. The pecu-
liarity and intrinsic merit of these Poems are admired by
all intelligent and general minds. Every Spiritualist in the
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The edition is printed on thick, heavy paper, is elegantly
bound, and sold at the low price of \$1.50, postage

