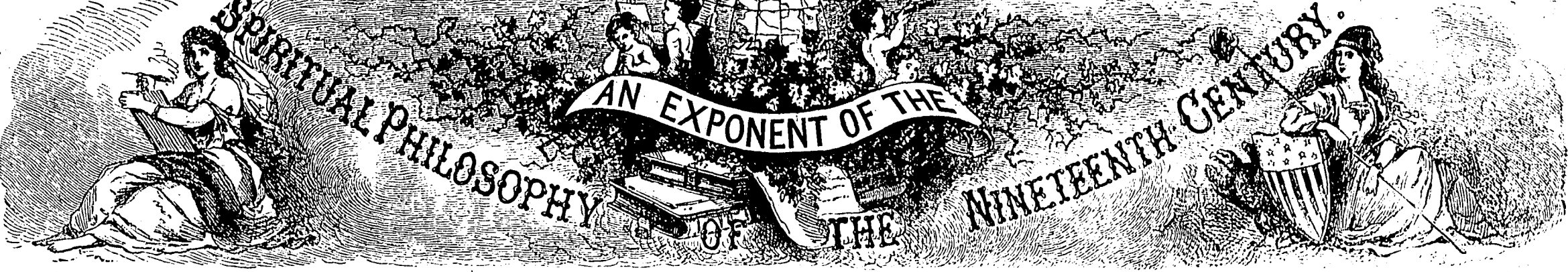


BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 27, 1874.

\$3.00 Per Annum,
In Advance.

NO. 13.

Banner Contents.

First Page: Leading Editorials on: "The New York World on Spiritualism," "French Spirit Photographs," etc. Second Page: "God is Love," by Nellie Bruntton; "Letters of Travel," by J. M. Peabody; "Third: Poem: 'The Resurrection,'" by Cora L. V. Tappan; "Wetherbee's Night Thoughts," "Dr. Paul Casper," "Items of Travel—Good News from Everywhere," by Warren Chase; Banner Correspondence; "New Hampshire Spiritual Convention," "Fourth: Editorial Department continued," "Fifth: New Publications," "Special Notices, New Advertisements, etc.," "Sixth: Spirit Messages," "The Last of Katie King," by William Crookes, P. H. S.; "Spiritualism," "Letter from H. P. Fairfield, in Reply to an Article by Emma Hardinge Britten," "Seventh: Book and other advertisements," "Eighth: 'Pearls,'" "Spirit Communication in New York," "Miracle Working," "Spiritualist Lyceums and Lectures," etc.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JUNE 27, 1874.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province street (Lower Floor).

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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

Letters and communications appertaining to the Editorial Department of this paper should be addressed to the Editors, COLBY & RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

The New York World on Spiritualism.

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

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

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

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

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

Crookes, Mr. Dunphy, Mr. Luxmoore, Mr. Charles Blackburn, Mr. W. H. Harrison, and many others we could name, were under a hallucination when they thought they saw the materialized spirit, then they can never be sure that they are not acting in a dream. As Mrs. Ross-Church, (Florence Marryat,) who also witnessed the phenomenon three different times, well remarks: "If my senses deceived me; if I was misled by imagination or mesmeric influence into believing that I touched and felt two bodies instead of one; if Katie King, who grasped and embraced and spoke to me, is a projection of thought only—a will-power—an instance of unknown force—then it will be no longer possible to know who's who in 1874, and we shall hesitate to turn up the gas incautiously lest half our friends should be but projections of thought, and melt away beneath its glare."

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

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

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

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

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

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

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

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

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

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

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

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

In the language of Mr. Wallace: "Spiritualism is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive, whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them." Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism.

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

What May Happen to the Church of England.

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

Wallace's Defence of Spiritualism.

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

More Insane Asylum Abuses.

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

The Quarterly Convention.

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

Fourth of July.

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

French Spirit Photographs.

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

7 RUE DE LILLE, PARIS, June 26, 1874.

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

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

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

With our best wishes and friendly sympathies, yours,

P. G. LEYMARIE.

Editor-in-chief of the *Revue Spirite*.

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

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

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

More Veto.

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

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

The Indian Commissioners.

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

Instead of enlarging on this point ourselves, let us quote from the comments of so fearless a journal as the New York Sun. That paper says: "Since the days of Washington the red man has been lawful prize to our cupidity, and has fed the greed of our rapacity to repletion. It has even an earlier date than this. The Cavalier of Virginia and Georgia trafficked beads and brass pendants for principles in territory, and the Roundhead of Plymouth exchanged trinkets and orthodox fire water for provinces of area. More than this, our Quaker friends of the Schuylkill and Susquehanna can be believed by those who know the Pennsylvania of our age—bought their furs by an avoidance of where the pressure of the right foot was a pound weight of poetry. We speak only of our transactions in amity; in war we have the blindest of all records at an era when there was the *auto da fe* of the fagot and the torture of the stake; but this is not of our theme. Before salary was a contingent, and illicit outside ingathering was the real compensation in all or nearly all of our branches of Government, the whole of this organization, agent, artisan and trader, had the taint of fraud. Men went forth poor, with the parchment of the Executive in hand, and in four years or even less reunited themselves with their brotherhood of white, plethoric of purse. There was an an-

[See fourth page.]

GOD IS LOVE.

BY SELLIE BURNETT.

"Tis whisper'd in the morning,
When the first bright beam of day
Looks down upon the dew-drops
That sparkle bright and gay
"Tis whisper'd then from sky above,
That God is good—that God is love
"Tis whisper'd from the heavens,
That comes in glorious beams,
And shines on hill and valley,
On golden lakes and streams
"Tis whisper'd then when we are woe,
That God is light and peace and love
"Tis whisper'd in the evening,
As sinks the sun to rest,
"Tis whisper'd in his glowing—
His bright and burnished crest
"Tis whisper'd then from grove to grove,
That God is beauty, bliss and love
"Tis whisper'd day and darkness,
And ever 'tis the same—
The same kind word of comfort,
And tells the Father's name
"Tis whisper'd, sweet, as by a dove,
That God is good—that God is love!
Troy, N. Y.

Foreign Correspondence.

LETTERS OF TRAVEL.

NUMBER TWENTY-ONE.

Written expressly for the Banner of Light, BY J. M. PERHLES.

EDITOR BANNER OF LIGHT.—It is perfectly natural that Roman, while traveling in Palestine, should exclaim, "I have before my eyes a fifth gospel, mutilated, but still legible." Though the Ganges is sacred to the Hindu, the Nile to the Egyptian, and the Jordan to the Christian, the liberal and the more intelligent of this century, rising above the special into the beautiful border-lands of the universal, see in every flowing stream a Jordan; in every sunny vale a Kedron; in every day a Sabbath day; in every soul a temple for prayer; in every tomb a forthgoing savior; in every healthy country a mount of transfiguration; and in every heart an altar of religious devotion, where the incense of aspirations, or should be, kept continually burning.

WHY JESUS WAS BAPTIZED IN THE JORDAN.—All the Oriental religions had their regenerating rites. Egyptians were washed from their iniquities in the Nile. Upon sacerdotal and hieroglyphical scrolls Osiris is represented pouring water upon candidates in a kneeling position. The Avesta ceremonies of the Persians abound in directions for baptismal ceremonies. Even proud Romans practiced the rite. And accordingly Juvenal criticized and satirized them for seeking to wash away their sins by "dipping their heads three times in the flowing Tiber." Jesus, a Palestinian Jew, born subject to the law of Moses, must needs be circumcised and baptized for the washing away of sin according to the Jewish understanding of ordinances in that era. But if Jesus was not consciously imperfect—was not a sinner—why should he submit to baptism by water? Matthew says: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins," while Mark assures us that "John preached the baptism of repentance for the remission of sins." And John baptized Jesus in the Jordan. Therefore, as baptism was understood to be the "washing away of sin," it is clear that Jesus was considered a sinner! Nothing upon theological grounds could be more absurd than the baptism of a saint.

Jesus, conscious of his imperfections, said: "Call not thou me good." The New Testament further declares that Jesus "loved obedience to the Father he suffered"—that he was "made perfect through suffering," and that he was called the "first begotten from the dead," but how begotten from the dead unless himself once dead in trespasses and sins?

After Jesus confessed, and was baptized—the water being a symbol of purification—the heavens were opened, and the Christ spirit from the heaven of the Christ-angels descended upon him, and a voice came saying, "This is my beloved Son, in whom I am well pleased." Now we have Jesus Christ "our exemplar"; Jesus Christ standing upon the basis of eternal principles; Jesus Christ the anointed and illumined, ministering the tenderest sympathy and love. Those parables are infallible; the sermon upon the Mount stands out unparaltered; while that pleading prayer upon the cross, breathing forgiveness toward murderers, proves the Nazarene divine.

JORDAN'S SOURCE AND SEVERITY.—The Jordan of the evangelists, originating at the base of snowy Hermon, passes through the Galilean lake—through a rich valley-strip of land southward some two hundred miles—through shaded banks of willow, sycamore and such reeds as were shaken by the wind when the mediumistic John there stood, baptizing him, who afterwards, baptized with the Christ spirit, and finally falls quite precipitously into those crystal depths of brine and bitumen—the Dead Sea. Though vineyards, balsam-gardens and palm forests have disappeared, though the climate is bleaker, and the face of the country considerably altered, still this saline sea, with river and mountain, sufficiently mark these Meccas of biblical history.

Easily fording the Jordan, we should find it in America an ordinary stream, nothing more. Tasting, I found the water soft, of an agreeable flavor and great limpidity. Drinking freely, it wanted but one quality—coolness. After quenching our thirst, cutting canes, gathering specimens, wading, bathing and splashing in the waters, we lunched in the cooling shadows of rose-lavenders and junipers, probably the same species of juniper as that under which Elijah sat when the angel came and touched him. (I Kings xix: 4.)

WHAT SPIRITS SAID OF JORDAN AND JERICHO.—Accompanying us in this wild region were exalted spirits who lived in the Nazarene period—royal souls then; angels now! These assured us that, during the past two centuries, rightly dominated a cycle, terrible convulsions had left their footprints upon the face of all that country known as Assyria. The Jordan itself is a much smaller stream than then. Anciently it had two series of banks, one of which was annually overflowed from the melting of Hermon and Lebanon's snows, with the heavy rains of the winter season. The channel, deepening especially near the Dead Sea, has also changed its course. This old bottom-land gravel beds abundantly demonstrate. Portions of these flatlands have at the present time an exceedingly rich soil, and it only requires industry, irrigation and cultivation to make the plains of the Lower Jordan fruitful as the orange gardens of Sharon. Dr. Thompson, after thoroughly exploring the whole Judean country, says:

"Thus treated, and subjected to the science and the modern mechanical appliances in agriculture, the valley of the Jordan could sustain half-a-million of inhabitants. Cotton, rice, sugar-cane, indigo, and nearly every other valuable product for the use of man, would flourish luxuriantly. There were, in fact, sugar plantations here long before America was discovered; and it is quite possible that this plant was taken from this very spot to Tripoli, and thence to Spain by the Crusaders, whence it was carried to the West Indies. Those edifices to the west

of Am es-Sittan are the remains of ancient sugar-mills, and are still called Tawhines Sukkar."

Pitching our tent near sundown, Aug. 27th, adjoining Rihl, a village of Soudi Arabs, we sat down for journal-writing and reflection. Squads of curious Arabs continually prowled about our camp. These bedouin-looking denizens of the desert are coarse, rough, and often half-bred robbers. Many shades darker than the same class on the mountains, they subsist largely upon plunder, as do gypsies in some portions of the East.

JERICHO AND THE GOOD SAMARITANS.

Early rising is both commendable and healthy. The morning of Aug. 28th, five o'clock, found us in the saddle approaching Jericho, anciently called the city of palm trees; but the last palm that a generation since stood by the old tower—a solitary sentinel—fell at last, and not a vestige of the date-palm now appears in the vicinity. Riding over lines of ancient walls, foot-worn pavements, mounds, fallen aqueducts and arches, bits of brick and mouldering piles, a feeling of sadness brooded over my entire being. Is it possible that this was the magnificent Jericho of antiquity—the Old Testament Jericho, whose walls fell before those echoing ram's-horn blasts, sounded by seven medimistic priests—the Jericho that many times saw the weary Nazarene on his way from the Jordan up to Jerusaleum—the Jericho that takes in the great fountain of "Lib es-Sittan," and so famous in religious memory as connected with the parable of the "Good Samaritan" and the lesson of universal brotherhood? Is this teaching practiced by other Spiritualists or sectarians? Is there simplicity, candor, purity, peace and brotherhood in the ranks of fashionable "Christians"? Why? Christianity has become the synonym of pride, fashion, plunder, persecution and war. When the blood of seventy thousand Mohammedans by the hands of crusading Christians had crimsoned the streets of Jerusalem, the prayerful murderers, in the name of religion, went and kissed the cold stone that covered the tomb of him termed the "Prince of Peace"! Hate of Christian priests for philosophers kept the Roman Emperor Julian with the old pagan religions. "Ere I leave the worship of the gods," said he, "let me see a better state of society emanating from Christian teachings."

RETURNING TO JERUSALEM.

Our spirit-friend, Mr. Knight, referring, as we passed along, to Jesus's attitudes at teaching from Nature, and then commenting upon the sheep and the goats, the barren fig-tree, the lilies of the field and other Nazarene illustrations—said that twenty centuries had wrought marvelous changes upon the face of Palestine. Volcanic countries were ever liable to sudden commotions. The topographical, climatic and electric conditions were of considerably different. Something like two thousand years constituted a cycle, and a cycle had passed since the later Hebrew seers and poets, standing upon the Mount of Vision, foretold the desolation that should come. The causes were then in operation. All prophecy, however, is within the realm of causation. Poetically speaking, Syria was once a land flowing with milk and honey. Its undulating valleys rejoiced in waving fields of corn; its crystal streams were bordered with palms and roses; its mountains were covered with olives, figs, mulberries, pomegranates and glazing vines; and its rocky cliffs with grazing flocks and herds.

The present population of Palestine, estimated at two hundred thousand, is scattered over mountain-tops dotted with mingled masses of rocks and ruins. It seems impossible that this country, under the Sultan's rule, once sustained three millions of people. And yet it is evident that there have been great herds and desolating convulsions since the days of Hillel, Philo, Josephus, and Jesus. Agricultural pursuits were abandoned for war, denuding mountains of their woody vestures, and hills of their figs, olives and grazing herds. Shortly after the crucifixion the country was wasted by famine, caused by civil dissensions and foreign wars, instigated by ambition and a merciless enmity.

But we are again approaching the city so holy to Jews, Christians and Mohammedans—the seven-towered besieged, rebuilt and re-ruined Jerusalem, which to-day is little more than a gathering of rival bishops, ecclesiastics, monks, artisans and traders, selling relics and supplying the temporal wants of religious pilgrims, who thither flock to see the magnificent sepulchre, and costly shrines dedicated to an inspired reformer—a reformer who, on earth, was considered by arrogant Pharisees as a wandering, Sabbath-breaking, blaspheming, false prophet of Galilee! Draining the cup of sorrow—drinking to the dregs the chalice of agony, he sadly said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

EXPLORING PALESTINE.

Why not in a broad cosmopolitan spirit, explore Palestine, Tyre, Troy, and the once peopled isles of the ocean?

In 1818 Lieutenant Lynch was sent out by the English Government to go down the Jordan from Galilee, through the windings of that river to the Dead Sea. Captain Warren's excavations in Jerusalem, and discoveries relating to ancient localities, entrances to Solomon's Temple, subterranean passages, winding aqueducts, wells, tanks, canals cut in solid rock, pottery, weights, seals, gems and inscriptions in the Phoenician characters, and historical sites mentioned by Josephus, are exceedingly valuable to archaeologists.

Professor Palmer, of Cambridge, and Mr. Drake, have recently explored the country lying between the peninsula of Sinai and Palestine—the desert of the Exodus—where the Israelites wandered forty years. The country was covered with a brown, parched herbage. The route was interesting from the discovery of ruins, mounds, fortresses, and localities retaining the names they had in the days of David and Solomon.

The American Steamer's Expedition reached Beirut 1873. Mr. Paine there discovered important Greek inscriptions. In March they went to Edom and Moab. Here was found the celebrated Moabite stone, shedding more light upon the invention of our alphabet than anything yet discovered. The learned Dr. Deutch said: "It illustrates to a hitherto unheard-of degree the origin and history of the art of alphabetic and syllabic writing as we possess that priceless inheritance." The purpose of this company is to determine traditional places, discover inscriptions, secure relics, and make an accurate map of this whole Syrian country. Besides the usual surveys they also take astronomical observations. They have already discovered the famous Mt. Nebo and Mt. Pisgah. Those who have read the "Book of Moab" will be deeply interested to know what they say about Zoar, Pentapolis memory. It is to be hoped that this expedition, considering the growing demands of science, will not be used in the furtherance of sectarian interests. When will our American Congress furnish funds to equip expeditions to unearth the treasures hidden in the mounds of the southwest? to penetrate the non-explored ruins of Yucatan, and the dust buried temples of Peru?

NON-PRACTICABILITY OF REFORMERS.

Apollonius, the rival of the Nazarene, was a medimistic "mendicant"; Cleantes was a "vagrant"; Jesus "impracticable." These are the frisky judgments of pert, mole-eyed men! Seen from the slough of selfishness and measured by a miser's standard, Jesus was decidedly impracticable. Listen: "Lay not up for yourselves treasures on earth." "When thou makest a dinner or supper, call not thy friends, thy brethren, thy kinsmen, nor rich neighbors to the feast, but call the poor, the maimed, the lame and the blind." Nothing to a vain externalist could be more unnatural—nothing more egregiously impracticable to fashionable, pharisaic worldlings.

The beautiful hymn of Cleantes to Jupiter, from which Paul quoted this to the Athenians: "For we are also his offspring," will live on the page of poetry forever. And yet, poor, kind-hearted Cleantes, who gratuitously taught philosophy and religion, was upon the complaint of an envious and pompous Greek, brought before the tribunal of Areopagus and charged

with having no visible means of support. Sland'ers have their compensations—justice is ultimately done. The moral teachings of Jesus and Cleantes's hymn are in literature immortal, while the names and memories of their persecutors are rotting to nothingness in a resurrectionless oblivion.

PLATO AND JESUS IN CONTRAST.

The Grecian Plato was the prince of philosophers, the Syrian Jesus of inspired religionists. What a vivid contrast of birth, education and country these celebrated chiefs present to the rational thinker! Plato was well born, his mother a descendant of Solon. Among his ancestors were several erudite and wise Athenians.

His birth occurred in the palmiest period of the most distinguished country of antiquity. His education was the best that Athens could afford. Neither body nor mind were neglected. Music, imagination, taste and reason were equally cultivated. While yet a youth he became a disciple of Socrates, meeting the most brilliant spirits of the age. That splendid yet extravagant genius, Alcibiades, the solid, clear-headed Xenophon, the keen, sophisticated Protagoras, the logical and philosophical Crito, and other eminent scholars and statesmen, could but educe all that was divinest in man. The very air of classic Athens seemed to breathe the genius of art, science and poetry; while the wit of Aristophanes and the tragedy of Euripides moved the masses as do the winds the forest trees. Then Plato traveled, studying under Euclid at Megara; under Theodorus at Cyrene; under the Pythagoreans at Tarentum; and under the Hierophants and Egyptian priests twelve years at Heliopolis. He ate but once a day, or, if the second time, very sparingly, abstaining from animal food. He maintained great equanimity of spirit, and lived a celibate life. Referring to his native country, he said: "Referring to his native country, he said: 'Referring to the intellectual rise of the East, he opened an academy at Athens, in the Gardens of Colonus, where he lived in contact with the greatest men of the period, and died at a ripe old age, leaving a school of thinkers and orators to perpetuate his philosophy. Clad now in the shining vestures of immortality, he walks a royal soul in the Republic of the Gods.'

Jesus was born a peasant. Mary was good and pure-minded. Joseph was a country carpenter. Judea, geographically insignificant and numerically small, was at this time in a condition of political and religious decadence. The whole land had nothing to inspire faith. Its Shoknah was eclipsed, its prophets dumb, and its very memories like the embalmed mummies of Mizraim. An alien race sat upon the Syrian throne. A Roman official presided in the Judgment Hall. Roman soldiers paraded the streets, Roman officers levied and collected the taxes, and Roman coins circulated in the markets. During this period were narrow, selfish, proud. Hatred was a blessing, and peace a curse. Religion was a form, little better than a crime. Religion was a form, little better than a crime. Religion was a form, little better than a crime.

Jesus lacked early culture. John and James were scholars. Though uneducated in dialectics and the classics, Jesus was nevertheless clairvoyant, clairaudient and marvelously intuitive. Accompanied by a legion of heavenly angels, he stood above human laws—a law unto himself—unique, emotional, incomparable! The schools of the Rabbis being but conservatories of traditions, Jesus, inspired by his spirit-guides, traveled in foreign countries—Egypt, Assyria, Persia, studying the mysteries of the seers, and listening to the voices of ascended gods. He sat at the feet of religious mystics, magi, and gymnosophists; Plato at the feet of orators and logicians. Jesus, whose daily psalm was love, love, love, was a blessing and peace to the people whose cultivation was the end of the self-denying, the religious faculties, but Plato the perceptive and the philosophical. Centuries have rolled into the abyssal past. Now millions march under the banner of the Cross, made memorable by the martyrdom of that religious enthusiast and radical Palestinian reformer. The once thorn-crowned Jesus Christ is now accompanied with these celestial angels, the presence of which make radiant the kingdom of God. The preëminent greatness of Jesus consisted in his fine harmonical organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansive and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenic circles and Egyptian mystics; in his soul-pervading spirit of obedience to the mandates of his manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and his perfect trust in God.

CHRISTIAN TEACHINGS BEFORE THE TIME OF JESUS CHRIST.

The patriarch Abraham, when returning from the "slaughter of the sheeps," convicted of the sin of war, met Melchizedek, King of Salem, prince of the most high God, and received his blessing. Abraham, conscious of the superiority of this so-called "heathen" King of Salem, King of Peace, paid tithes, giving him at once "a tenth of all." But "who was Melchizedek"? Why, he was the king of some contiguous nation—the peace-king of Salem, the baptized of Christ—in a word, a Christian! This Christ-spirit, or Christ-principle, is truly "without father or mother, without descent, having neither beginning of days nor end of life—a continually abiding priest."

There were Christians in those pre-historic periods; Christians in golden ages past; Christians long before the Old Testament patriarchs traversed the plains of Shinar, and Christians who spoke the ancient and mellifluous Sanskrit. Many of the most genuine and self-sacrificing Christians on earth to-day are Brahmins and Buddhists. All great souls, under whatever skies, and whatever names, antiquity, baptized by the Christ-spirit of peace, purity and love, and illumined by the Divine Reason, were Christians!

Bigandet, the Roman Catholic Bishop of Barmath, and apostolic Vicar of Ava and Pegu, says (Life of Buddha, p. 394):

"There are many moral precepts equally commanded and enforced in common by both the Buddhist and Christian creeds. It will not be deemed rash to assert that most of the moral precepts prescribed by the gospels to be met with in the Buddhist scriptures. In the Buddhist literature of the life of the last Buddha, Gautama, it is impossible not to feel reminded of many circumstances relating to our Savior, Jesus, such as it has been sketched out by the evangelists."

St. Augustine, treating of the origin of Christianity, affirms that—

"The thing itself, which is now called the Christian Religion, really was known to the ancients, nor was wanting in the time of the human race, and was the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christianity; and this is the origin of the Christian religion, not as having been wanting in former times, but having in latter times received its name."

The Emperor Hadrian, writing to Servianus while visiting Alexandria and referring to the religion of the old Egyptians, assures us that—

"The worshippers of Serapis are also Christians; for I find them priests devoted to him call themselves the bishops of Christ."

Clement Alexandrinus, so eminent in the early church, admitted that—

"Those who lived according to the true *Logos*, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus among the Greeks."

The Rev. Dr. Cumming, of London, in his discourse upon the "Citizens of the New Jerusalem," says:

"A mistake to suppose that Christianity began only eighteen hundred years ago. It began nearly six thousand years ago. It was preached amid the wrecks of Eden."

The learned Baboo Keshub Chunder Sen, whom I have met several times both in London and Calcutta, said in a discourse just previous to leaving England for India:

"The Hindus, therefore, who believe in God, is a Christian. If purity, truth and self-sacrifice are Christian virtues, then Christianity is everywhere where these virtues are to be found, without regard to whether the possessors are called Christians, Hindus or Mohammedans. Hence it comes that many Hindus are far better Christians than many who call themselves so. The result of my visit is, I came as a Hindu, I return a confirmed Hindu. I have not accepted one doctrine which did not previously exist in my mind."

This rational position lifts the Christianity of the ages out of the slough of sect—out of the realm of the partial, and places it upon the basic foundation of the universal. Seen from this sub-

lime altitude, all true Spiritualists are Christians, recognizing the evangelist's affirmation that "Christ had a glory with the Father before the world was"; and, furthermore, that "Christ is the chief among ten thousand, and the one altogether lovely."

ASIA TO EUROPE—TRIESTE.

Oriental life has a never-ending charm—the charm of beauty, of tropical freshness, and perpetual summer. Humboldt declares in his Cosmos, that a man once residing in the spice-lands of the palm and the banana, can never be content to live again in the colder latitudes.

Leaving Japan, we sailed for Trieste, Austria, by way of Alexandria, Egypt. The passage upon the Mediterranean, and especially up the blue Adriatic, was delightful. We reached this Austrian city the 15th of September. The cholera was prevalent, and the American Consul absent in Vienna. Next to Naples, the harbor of Trieste is the most beautiful in Europe. The city is eminently commercial. Italian is the language most spoken. Nearly all nationalities may be seen in Trieste. The Greeks retain their turbans and flowing robes. Dark-haired, black-eyed Italians do the shop-keeping. Occasionally a German blonde threads the streets. The wealthier class of citizens reside in beautiful villas high up the mountain side, and a little north of the city.

Leon Favre, the Consul-General of France, and a devoted Spiritualist, resides in Trieste. Unfortunately, he was absent. Happy were the hours we spent with this gentleman and scholar, several years since, in Paris.

Signor G. Parisi, an eminent Spiritualist, whom we first saw in Florence, meeting us in the street, embraced us with a love, maternal and fraternal. It is customary in Southern Europe for men to embrace and kiss as for women. "Greet ye one another with a holy kiss." (11 Cor. xiii: 12.)

Cap. Richard Burton, known in literature, known as a visitor to Mahomet's tomb, and a traveler in Africa, is the British Consul in this city. So far as the Captain has any religious bias, it is toward Spiritualism. If he visits America next season, we shall accompany him on a tour to Yucatan, and to various ruins in South America.

VENICE—QUEEN OF THE ADRIATIC.

"I heard in Venice sweet Tasso's song:
"By stately gondola borne along."

This is decidedly an odd city—a city built upon over a hundred little islands—a city with canals for streets! Only think of being taken from the depot and rowed about the city in search of a hotel—think of seeing front doors open on to the water—think of the queer taste that could select such a site for a city! Byron's ecstasies over Venice puzzle us.

The Venetian Republic elected its first Doge, or President, A. D. 697. Its armies ultimately conquered the Genoese. The hundred Catholic Churches of Venice, though rich in paintings, look interiorly dark and gloomy; the streets are narrow and tortuous; the marbled palaces are gray and grim, and the "gay gondoliers," who propel those four thousand licensed gondolas, are very much like other men that work for money. By a Venetian law, dating back three hundred years, the gondolas are painted black. This gives them a hearse-like appearance. The aristocratic classes have their palaces on the Grand Canal, and keep their gondolas as our wealthier citizens keep their carriages. The city has three hundred and seventy-eight arched bridges of either iron or marble, and high enough for the passage of gondolas under them.

"Religionists." St. Mark's Cathedral is the charmed centre; to poets and sentimentalists, the Bridge of Sighs, rendered famous in Byron's Child Harold:

"I stood in Venice on the Bridge of Sighs,
A palace and a prison on each hand."

The hundred old palaces, gracing the Grand Canal, are named after their founders. Many of them are magnificent even in decline. By paying a small fee, the Doctor and self were permitted to stroll through one of these splendid palaces, so unique, so rich in furniture and paintings, golden mirrors and specimens of antiquity. Venice boasts the largest painting in the world. Venetian ladies, going to church, wear veils upon their heads. They are exquisite singers. Guides and gondoliers show the house from which Desdemona eloped with the Moor, and the residence of Shylock, who dealt so mercilessly with the Merchant of Venice. Enough of fiction; give us facts.

MILAN.

Northern Italy is transcendently beautiful. Most of the distance from Venice through Verona to Milan presents a continuous scene of luxuriant vegetation. The fortified towns—the chain of mountains on our right terraced with vineyards—the lovely Lake of Garda linking Italy to Austria, and the irrigated lawns and landscapes, made our soul all the day sunny with gladness. Milan, considering the state of civilization and progress, is evidently the finest city in Italy, and the best paved city in Europe. It is walled, with the gradings, gardens and ornamental shrubbery so arranged that it seems surrounded with a park. The centre of attraction to strangers is the world-renowned Cathedral, a full description of which is impossible. To be appreciated it must be seen. Built in the form of a Latin cross, its length is four hundred and ninety feet and its breadth one hundred and eighty feet. Its rich marble tracery; its forest of spires; its seven thousand statues; its aisles, pillars and lofty arches, present a wilderness of magnificence absolutely indescribable. From the summit the Alps, with Mont Blanc in the blue distance, are clearly visible. As a monument of elegant and costly architecture, it must for ages stand unrivalled; and yet it is but a pigmy compared with St. Peter's at Rome.

PARIS AND THE COMMUNE.

Our route from Milan lay through Turin and Mont Cenis. Does not this Alpine tunnel—marked with enterprise—the prophesy of tunneling the English Channel? Paris, proudest city of Europe! Previous visits to the French Capital only fanned the desire to see it since the Prussian victories, and the reign of that Commune which raised its spiteful hand against palaces, monuments, works of art and rare old libraries—a Commune that madly fired its own city! Strange way to actualize the grand theories of "liberty, fraternity and equality," by obliterating all evidences of former genius and culture!

Arriving at Paris in early morning, the first glance showed no signs of the war, nor of Communist vandalism. A longer stroll lifted the veil and revealed the reality. The Tuilleries, Hotel de Ville, Chateau du Palais-Royal, the Louvre, the library of the Louvre, and hundreds of other buildings, were either fired or burned to ashes. Men and women of the baser sort vied with each other in scavenging petroleum and mineral oils. Parisians proved themselves worse enemies of France than Prussians.

The Hotel de Ville was famous not less for its antiquity and architectural beauties than for having been the place where the Mayor of Paris handed the tricolor cockade to good King Louis XVI, where they arrested Robespierre July 27th, 1794, and where the festival was held of the marriage of Napoleon I. with Maria Louise.

Doubtless the Thiers Government was in some respects oppressive, but did this justify the atrocities of the Commune? Burning a barn to kill a weasel; demolishing a costly edifice to get rid of a wasp's nest under the eaves, would be a ranting diabolism paralleled only in folly by French Communism!

Excepting Flourens, the leading members of the Commune seemed inflamed with ambition—inspired with the love of money and pleasure, and not of men.

The Franco-Prussian war and the Commune quite effectually paralyzed Spiritualism. It is now regathering its scattered forces. At Mrs. Hollis's séance, held in the apartments of Mrs. Mary J. Holmes, near the Champs-Élysées, I had the pleasure of meeting that gifted author, Victor Hugo. He wept like a child when receiving a communication from a loved friend in spirit-life.

LONDON.

The question is settled. Belief has blossomed into knowledge—Traveling west, I have circumnavigated the globe. The world is round. Pro-

gress is the keyword of the nations; and Spiritualism God's witness of immortality in the Pacific Islands and all portions of the Orient! It was joy unbounded, after a long, perplexing voyage, to be dropped down in London, to walk familiar streets, look into friendly faces, clasp cordial hands, and listen to the ringing accents of good, solid English.

THE RELIGIOUS OUTLOOK.

Unitarianism is icy, arrogant and cultured. Orthodox theology is a spent force. Spiritualism is a living gospel power, and the English are making rapid strides in the dissemination of its healing principles. I could but exclaim, How changed, since James Burns and self strolled through London's labyrinthine streets in search of the Cavendish Rooms. Competent editors, erudite essayists, eloquent speakers, and superior mediums for demonstrating the reality of the phenomena are now all doing substantial work upon the temple of Truth. God and angels bless them.

LONDON LECTURERS AND MEDIUMS.

There are no better private mediums than Mr. and Mrs. Everett. During a period of nearly twenty years they have held circles without money and without price. John Watt is the controlling spirit. The sittings are opened with scriptural readings and prayer. While Mrs. Everett is unconsciously entranced rappings are heard, the house trembles, spirits converse audibly, write without human hands, and fill the room with a most delicious fragrance. Mr. Everett resides in a beautiful place—Lillian Villa, at Hendon, a little out of London. The lawn in front and the grounds surrounding the edifice are lovely, and, what should be remembered, they were all planned by the spirits.

Mr. J. J. Morse, whom I claim as one of my sons spiritually, speaks in a psychological state under the influence of a band of philosophical intelligences. In this spirit-group the Chinese sage and the "strolling player" are the favorites. Other spirits occasionally control, giving excellent tests. Mr. Morse honors the gospel he preaches by living it. When not filling appointments in the provinces, he holds séances at Mr. Burns's Spiritual Institution.

The Rev. W. F. Monck, L. L. D., F. A. S., is one of the most noted mediums in England. Naturally eloquent as a speaker, he excels in the gift of healing. He was partially clairvoyant from childhood. Marvelous physical phenomena occur in his presence. Both himself and chair are frequently lifted in the air; and once he was borne forty-two miles through the atmosphere—and why not he as well as Philip in Apostolic times?

George Sexton, M. D., M. A.; L. L. D., connected with the learned societies of London, Paris and Rome, is not only an able debater, but a very logical and expert exponent of the divine principles underlying Spiritualism. Originally a secularist, he now richly enjoys the demonstrations of a future existence through these ever-recurring phenomena.

Mrs. Tappan has met with marked success in London. Many of her lectures are exhaustive, while some of her improvisations are gems of beauty. Her delivery is easy and graceful, convincing multitudes that there's a golden future awaiting them and a common humanity.

Miss Cook is not only a genuine but a very superior medium for physical manifestations. In her séances Katie, the spirit, walks, talks, and vanishes before the eyes of her investigators.

Mrs. James Burns and her sister Mary are endowed with clairvoyant and other medimistic gifts. Mrs. Burns's unconscious trance state is as interesting as spiritually profitable.

Mrs. Woodford, trance medium, has fine gifts for poetic writing, mesmerizing and developing others. Mrs. Oiler, Miss Fowler, Mr. Williams, Mr. Harner, Mr. Cogman, Mr. A. A. A. and several others in London having the spiritual gifts characterizing the Apostolic dispensation, devote more or less time to the exercise of their medimship.

Books, journals, Spiritualist literature of all kinds and gradations, are rapidly increasing in England and the British Empire. Under this head the most unique, and the most wonderful, too, in some directions, are a series of books by —, entitled the "Book of God," "Book of Enoch," "Apocalypse," &c. For acquaintance with Brahminism, Buddhism and other Oriental religions, together with research into the mysteries of the East, these volumes stand quite unrivalled. They merit at our hands an extensive review—but why are these books anonymous?

SUNRISE AROUND THE WORLD.

It is no marvel that sun-worship was once common in the East; nor that modern Parsees look upon the sun as the symbol of universal light—the Divine Intelligence of the universe. How true that, in the modified language of another, the "morning dawns on the isles of the Pacific, where the palm grove, the coral reef and the lagoon are to be seen. Westward it moves, irradiating at once Australia and Japan, the gold-diggings of the Briton and the summer gardens of the Tycoon. Next, dawn seas adduced with spicy isles, the other teeming with ships of antiquity form. On it goes, lighting up the populous cities of China, the shrines of Siam, and the temples of Burmah, until the tops of the Himalayas reflect the first rays of coming day. Brighter grows the light upon its lasting snows, and wide it spreads on either hand, o'er ocean's waves and Tartar land.

"O'er many an ancient plain,
"O'er many a palmy plain."

until jungle and city, deep defile and Hindoo temple are flooded with the light of day. Onward still it moves over Afghanistan and Persia, until the snows of Ararat are suffused with a crimson glow. Brighter grows the light, until surrounding seas reflect the day—until the camel's shadow is projected on the sand, and the mosque and the minaret are revealed on Zion's hill. Onward still it advances in ceaseless march, illumining the classic shores of the Mediterranean, and spreading far away to Caffre but and Lapland burrows, embracing at once Zambesi and Nile valleys, Greenland isles and Russian steppes. At length the Alps are all aglow, and the shadows of night chased from the valleys. Darkness retires from the scene, and reveals the rolling Rhine, the plains of France and the hills of Spain. The British Isles, too, are all in view—the greenward of England and Scotia's rugged strand. Having lighted up the Old World, westward it moves to seek a New. The waves of the Atlantic are irradiated from pole to pole. Ten thousand sails, mirrored on the deep, or rocked by the tempest, reflect the day. A New World comes in view, from the shores of the Amazon to Labrador; wide savannas, emerald isles, populous cities, mighty rivers and pine-clad hills embrace the day. On marches the morn over fertile plains and dark primeval forests—over the banks of the Amazon, the windings of the Mississippi, the network of railways and the waters of the great lakes, until beyond green savannah and rolling prairie it glows on the snows of the Andes and the tops of the Rocky Mountains, where the condor trims his plumage, and the grizzly bear skulls grin in the waters of the Pacific. Again its march is o'er the deep, until, amid the beautiful isles where day began, it resumes its glorious course of sunrise round the world.

THE SUMMARY.

Travel is an educator, and traversing Oriental lands requires considerable pluck, perseverance, and a purpose. Though passing through diverse experiences; though subjected to strange mixtures of diet; though often sweltering in torrid climes; though scattering Spiritualist literature among missionaries and mandarins, Brahmins and Buddhists; though resorting to donkeys, camels and elephants in the line of locomotion, as well as sedan chairs, palanquins, railways and ill-ventilated steamers, still we met—thanks to God and ministering spirits—with no serious disaster by land or sea. And, further, if we except Custom House annoyances and the begging proclivities of pariahs and other lower classes in the East, all the races and tribes with whom we had to do, Maoris and Malays, Hindoos and Arabs treated us with considerations of kindness and goodwill.

Sitting quietly now in my library-room and

New Publications.

THE GALAXY for July—Sheldon & Co., 677 Broadway, New York City, publishers—is exceptionally attractive. In its well-filled pages Henri Rochefort receives a clear treatment by John H. Brown. The latter speaks further concerning life on the plains. Olive Logan gives advice concerning value and cure. A sketch of Voltaire is contributed by Mary A. E. Wager, and many other points of interest exist, which might be indicated, but which the reader will readily perceive on perusal.

ST. NICHOLAS for July—Scribner & Co., 64 Broadway, New York City, publishers—presents a literary treat to the young reader which is not equaled elsewhere in America. Choice illustrations are here matched with good stories and useful information, and the publication merits the widest circulation.

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

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

RABBITT'S HEALTH GUIDE continues to win favorable opinions from all who peruse it. The book, in its nearly two hundred pages, seeks to inculcate a higher science of life and the life-forces, and to give a clearer picture of the workings of the human organism. It is quite fully illustrated, and is printed and bound in excellent style. E. D. Babbitt, D. M., 437 Fourth avenue, New York City, publisher. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

T. B. PETERSON & BROTHERS, 300 Chestnut street, Philadelphia, Pa., have issued in style uniform their cheap popular edition Victor Hugo's thrilling work: "THE BRIGAND; OR THE DEMON OF THE NORTH," the receipt of a copy of which we hereby acknowledge.

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

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

RECEIVED: **HODSON UNIVERSITY YEAR BOOK**, Vol. I.—from the press of H. O. Hodson & Co. (Riverside)—in which we find set forth the objects of the Institution. Among its "Officers of Instruction and Government" we perceive the name of "Joseph R. Buchanan, M.D., School of Medicine, Physiology," the name, by-the-way, which has been added to the list of the officers of the Institution through the fearless utterances of the gentleman bearing it.

THE REPUBLIC for May—a magazine devoted to the dissemination of political information. Washington, D. C. Numbers 17 and 20—Metropolitan Sermons—of the New York TRIBUNE EXTRA series of pamphlets, containing abstract reports of sermons by Revs. Beecher, Storrs, Chapin, Frothingham, Rabbits, Gifford, Vildner, and others. These pamphlets are indeed what they aim to be, viz: vehicles (at a nominal cost) to the public of the best thoughts of the New York City preachers.

LADIES' OWN MAGAZINE—M. Cora Bland, editor—447 Broad street, New York City. This is a lively magazine, pledged to reform, filled with interesting miscellany, and rounded out with choice illustrations.

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

Spiritualist Lectures and Lyceums.

John A. Andrew Hall—Free Meetings—Lecture by Mrs. S. A. Floyd, at 4 and 8 P. M. The audience is requested to ask any proper questions on spiritualism. Excellent quartet singing. Public invited. The Children's Progressive Lyceum, at 102 A. M. in this hall, corner of Channing and Essex streets, every Sunday, at 10 1/2 o'clock. G. W. S. French, Secretary.

The Ladies' Spiritualist Aid Society meets in Cotton Hall, corner of Channing and Essex streets. Meetings every Tuesday afternoon. Free Societies. Mrs. E. M. Mead, Secretary. **The People's Spiritualist Meetings** at Nassau Hall, corner of Washington and Channing streets, every Sunday at 10 1/2 A. M. and 8 P. M. Good speakers or test mediums always present.

Goldman Hall, 176 Tremont street—Sunday morning, circle Mrs. Hollo Bowditch, medium. At 1 P. M. a free circle. All mediums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall. **Golden Hall**—Mrs. Little and other mediums will hold sittings at 10 1/2 A. M. in this hall, corner of Channing and Essex streets.

New Fraternity Hall—Council No. 1 of Boston holds meetings every Sunday at this hall, corner of Berkeley and Appleton streets. Lectures afternoon and evening.

Boston—John A. Andrew Hall.—The session of Children's Progressive Lyceum No. 1, at this place on the morning of Sunday, June 23rd, was one of extraordinary interest and pleasure. In addition to the regular exercises a song was given by Cora Stone, and declamations and readings were offered by Lizzie Thompson, Daisy Everett, Ella Carr, Mabel Edson, Clarence Smith, C. Johnson, Mary Bennett, Cynthia Hull, H. Johnson, Mrs. Hattie Wilson, and E. Vaughan. The announcement was also made that Mrs. Mary A. Chatter, a public medium, 125 London street, East Boston, had been impressed by her guides and some spirit-children to present to the Lyceum a floral tribute, as an acknowledgment by the children of the better land of their appreciation of the work being accomplished by this school. Mrs. Chatter at once proceeded to the distribution of one hundred and fifty-five small bouquets, two fine wreaths and one large bouquet, among the children and officers of the Lyceum. The greatest pleasure was aroused by this unexpected (at least to the mortals) presentation. Mr. Dashiell, then, by desire of Mrs. Chatter, read the following poem by Bishop A. Deas, of Brooklyn, N. Y., which Mr. B. had written for the occasion at the request of Mrs. C.

LITTLE CHILDREN.
Little children, merry-hearted,
Precious offerings of love,
Your little mission has started
For the starry one above.
Sweetly dimple now with pleasure
Lips and cheeks with low and true,
Oh, there is no greater treasure
Than the children laughing by.

Like a sunbeam, gently falling
On my pathway dark and drear,
Comes your presence sweetly calling,
Filling all my heart with cheer.
Of a watch you, little and merry,
Hearts as true as low and true,
Checks as red as ripened cherry,
Warmly beaming as the sun.

Little children, teachers holy,
Such heaven's gifts as were said
By the Master, meek and lowly,
With a blessing on their head!
We thank you for the gift you bring,
Where the purest light is given;
And our life grows bright and heaven,
In the spring of childhood's heaven.

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

Target march and singing closes the exercises.

Mrs. Sarah A. Floyd continued the Free Course of Lectures at this hall Sunday afternoon and evening, June 23rd, the services being well attended, and the interest undiminished. Mrs. Floyd is a fine medium, and should be encouraged.

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

The Ladies' Aid Society also gave a Strawberry Festival at this hall Friday evening, June 13th, and will repeat the same on Tuesday evening, June 30th, at which time dancing will be one of the features of the order of exercises. The attendance of all members of the Society, and of the public generally, is earnestly desired by the committee.

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

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

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

Sunday morning (28th), Henry C. Lull will conduct the exercises. In the afternoon the meeting will be accompanied by Mrs. M. Dick, 314 Horace Seaver, Mrs. Dick and others will take part in the exercises.

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

The Soldier's Widow Fund.

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

H. J. H., New York City.....\$5.00
A Friend.....6.00
John Wilcox, Springfield, Mass.....1.00
A Friend.....1.00
\$12.00

God's Poor Fund.

Since our last report the following sums have been received in aid of the destitute poor:

A Friend.....\$1.00
A Friend to the Banner Circle.....1.00
Mrs. J. E. Adams, Ashfield, Mass......50
Mrs. Lydia Pierce, Roxbury......2.00
A Friend......2.00
\$5.50

To the Editor of the Banner of Light:

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

Mr. Morse has correctly stated my intentions as they existed when he penned his letter to you, but fate has ordered it that "I am here" already and waiting for employment amongst the American Spiritualists. I arrived on Tuesday, June 10th, by the Egypt, and my arrangements are such that I can place my services at the disposal of any society who may desire to engage an earnest radical speaker. I have three objects in view: 1st, to recruit my health; 2d, to see America and third, to earn some dollars for the Alford Spiritual Institute, at Birmingham, England, which I started and sustained at great cost and self-sacrifice, and which has proved to be a strain upon me, physically and pecuniarily. If societies in this country will assist me I shall be glad. I do not ask for any charity, I simply ask them to give me engagements as speaker, and I will endeavor out of my earnings to put by something in aid of the Spiritual Institute in which I am most deeply interested. At present my stay here is for about six months. If societies will usefully employ me during that time they will do a double service to the cause of Spiritualism.

For myself, I may be allowed to say that in my platform advocacy of Spiritualism I seek to study its highest interests, and that my object is to present to the public the Spiritual Philosophy by presenting its beauties in prose and poetry rather than by hard, dry reasoning. I do not consider the matter of money as a consideration in these more fitted for its display. I am also most successful in my Spiritual Readings and Receptions, which department is specially adapted to the public. I have been engaged on payment of expenses being guaranteed, I shall be happy to answer calls for this particular work. In conclusion, I do not ask Spiritualists to use me as a medium, but to employ me through their societies may be poor and cannot afford to offer me the usual fee. Letters addressed 20 E. 21st street, New York City, to end of June.

Yours faithfully, JOHN COLLIER.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

"O. K., BOSTON."—We will investigate the case you speak of, and report in due time.

A. W. F.—We decline your proposition.

Western New York Quarterly Convention.

The Third Quarterly Convention of the Western New York Spiritualists will be held at East Randolph, Ontario, on the Saturday and Sunday, Aug. 1st and 2nd, commencing at 10 o'clock, and holding three sessions each day. Friends in the vicinity and who the committee in extending a cordial invitation to all interested in spiritual development to attend, particularly to mediums, speakers and singers. Good facilities on the Great Western and Great Northern Railroad, eighteen miles from Salamanca, the connecting station on the New York and Erie Railroad.

G. W. TAYLOR, Committee.
A. E. TILDEN.

June 21st, 1874.

Spiritualist Grove Meeting.

A Spiritualist grove meeting will be held at Dr. Nowell's grove, near Readville, first station beyond Hyde Park, Mass., on Sunday, the 28th of June, by Mrs. Taber, Thomas Cook and Frank T. Hopley, mediums. Other mediums and everybody are invited. To go from Boston, take the cars on the Hartford and Erie road at the foot of Summer street. Fare fifteen cents each way. Get off at Readville station. Sunday trains are also run on the Boston and Providence road.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITANNIA'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

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

THE RADICAL PHILOSOPHER. A Journal devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOOKEET. Published in Chicago, Ill. Price 10 cents.

THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceum. Price 7 cents per copy; 6 cents a year.

THE CHURCHILL. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

LEGAL NOTICES.—Forty cents per line.

MINUTE NOTICES.—Thirty cents per line.

PAYMENTS in all cases in advance.

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

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

SPECIAL NOTICES.

A German physician, who has for the last seven years studied the phenomena of Modern Spiritualism without becoming convinced of their reality, would gladly embrace an opportunity to associate with a number of earnest inquirers in a critical investigation of this mysterious subject. Any communications respecting this insertion, please to direct to Dr. FR. GERARD, 69 Myrtle st., Brooklyn, E. D. 1w*—Je.27.

Mrs. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb ave., near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Je.20.—4w*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. GIBSEN SCHWARTZ, Station B, New York City. 6w*—Je.27.

Eureka Machine twist is reliable in every respect, length, strength and quality guaranteed.

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

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je.6.—4w*

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. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.18.—3m*

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

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unassuming 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 is composed of reliable 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.

Onesgo, Onesgo Co., N. Y. P. O. Box 1322. Ap.25.13w*

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

A COMPLETE PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (Room C.) 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.

BUSINESS CARDS.

BOYS' CLOTHING FROM NEW YORK.—We have received from our New York House an invoice of Boys' Clothing which we are selling *without regard to cost*. Suits to fit boys from 4 to 9 years of age, \$5.00 each; Suits for boys from 10 to 14 years of age, \$7.50 each. Boys' Pants, \$1.50 each; Boys' Waists, \$1.50 each. No deviation from fixed prices.

FENNO'S.
Corner of Washington and Beach streets.

H. H. CURRIAN & CO.
28 School street, Boston. **"The Orphan's Rescue,"** price \$1.00; **"Life's Morning and Evening,"** price \$1.00; **"The Dying Light,"** price \$1.00.

For MOTH PATCHES, FRECKLES AND TAN, Ask our Druggist for **Fenn's Moth and Freckle Lotion**, which is harmless and in every case infallible. Or for his improved **Comedone and Pimple Remedy**, the great skin medicine for pimples, black heads or flesh. Or consult B. C. PERKINS, the Noted Skin Doctor, 49 Bond street, New York. 9w—My16.

MAN FRANCISCO BOOK DEPOT.
At No. 319 Kearney street (opposite stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at the lowest prices. Also **Colby & Rich's "Planchette," "Planchette," "Positive and Negative Powder," "Orton's Anti-Tobacco Preparation,"** Dr. Moore's Nutritive Compound, etc. Catalogues and circulars free. Remittances in U. S. currency and postage stamps received at par. Address, HERRMAN SNOW, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1226 Seventh street, Washington, D. C., has for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.
LEES'S BAZAAR, 10 Woodland avenue, Cleveland, O. All the Spiritualist and Liberal Books and Papers kept for sale.

VERMONT BOOK DEPOT.
J. G. DASHING & CO., Lunenburg, Vt., keep for sale **Spiritual, Reform and Miscellaneous Books**, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
HENRY T. CHILDS, M. D., 634 Race street, Philadelphia, Pa., has for sale the BANNER OF LIGHT, and will take orders for all of Colby & Rich's Publications. Spiritualist and Liberal Books on sale above; also **Dr. RICHES' "Garden of Eden"** and a choice selection of the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritualist meetings.

ERIE, PA. BOOK DEPOT.
OF VERMONT BOOK DEPOT, Bookseller and publisher, keeps for sale at his store, 635 French street, Erie, Pa., nearly all of the most popular **Spiritualist and Liberal Books**, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT.
A. J. DAVIS, Bookseller and Publisher of standard books and periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 East Fourth street, New York. 11—Nov. 1.

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

LONDON, ENGL. BOOK DEPOT.
J. BULLOCK, Bookseller, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

AUSTRALIAN BOOK DEPOT.
An Agency for the BANNER OF LIGHT, W. H. TERRY, 95 Russell street, Melbourne, Victoria, Australia, keeps for sale the BANNER OF LIGHT, and other Spiritual Works, published by Colby & Rich, Boston, U. S., may 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.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by Advance payment. When no money sent in full payment to fill the order, the balance must be paid C. O. D.

Orders for Books, to be sent by Mail, must invariably be accompanied by Advance payment to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

LAKE WALDEN,
CONCORD.

The Fifth Annual Camp Meeting of the Spiritualists of Massachusetts, as previously advertised, will take place on **Tuesday, July 28th**, and close Sunday, Aug. 1st.

All necessary arrangements are being completed as fast as possible. The grounds never looked more inviting than at present. The walks have been newly graded; boats repaired and painted; the dance hall, swings, etc., are all in good order, and the amphitheatre, Nature's design, but beautified by the hand of architecture—roofed over, and capable of holding thousands of persons within hearing view of the lake—has been erected, and a choice of the material for full fare one way, and a choice of return will be given.

Tickets for the round trip from Boston and Fitchburg, will be sold at half price. Other locations on the road at the same reduced prices. Time of starting will be given hereafter.

J. S. DODGE, Manager.

MRS. S. DICK, Trance and Business Medium, 100 South street, Boston. Hours 9 to 11 and 2 to 5. Seances Sunday and Tuesday evenings. 4w*—June 27.

PHOTOGRAPH OF THE Materialized Spirit, "KATIE KING."

Read the following graphic description:—This photograph, an enlarged copy of the original taken in London by the "magician" Light, and sent to the Boston Banner of Light, is a most remarkable and interesting one. It shows a woman, who for three years, ending May 21st, 1874, came through the mediumship of Mrs. C. F. Varley, F. R. S., celebrated as the "medium" of the "Katie King" spirit, in the presence of a large number of spectators. The gentleman holding her hand is Dr. J. M. Gifford, well known to Americans who have visited the "magician" Light, and who at Great Hall, London, March 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as the "medium" of the "Katie King" spirit, in the presence of a large number of spectators. The gentleman holding her hand is Dr. J. M. Gifford, well known to Americans who have visited the "magician" Light, and who at Great Hall, London, March 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as the "medium" of the "Katie King" spirit, in the presence of a large number of spectators.

The photograph, an enlarged copy of the original taken in London by the "magician" Light, and sent to the Boston Banner of Light, is a most remarkable and interesting one. It shows a woman, who for three years, ending May 21st, 1874, came through the mediumship of Mrs. C. F. Varley, F. R. S., celebrated as the "medium" of the "Katie King" spirit, in the presence of a large number of spectators. The gentleman holding her hand is Dr. J. M. Gifford, well known to Americans who have visited the "magician" Light, and who at Great Hall, London, March 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as the "medium" of the "Katie King" spirit, in the presence of a large number of spectators.

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Providence street (lower floor), Boston, Mass.

Religion without Superstition.

THE LYCEUM, A LIBERAL PAPER FOR THE YOUNG.

MONTHLY, ILLUSTRATED, 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal parent should have in the hands of his children. It contains the most interesting and instructive Sunday School and Orthodox publications for the young. It is also specially designed to meet the wants of the children's Progressive Lyceum.

One copy, six months, \$1.50
One copy, one year, \$2.50
Three copies, one year, \$7.50

Each subscriber for six months at the above rates will receive a premium. **Hudson and Emma Tuttle's new book, "The Childhood of the World,"** a pair of elegant little chronicles, "Good Night, Good Morning," and "The Little Boy and the Little Girl," a pack of "Arithmetic Cards and Games," etc.

Persons wishing to risk the subscription price of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher reserves the right to discontinue the paper and to send the book to any person who has not paid for the subscription price, and hence confidently asks an examination of the paper, and to have the book, should send their address on postal card and it will be sent three months and then discontinued without pay if

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.
Attested Potent! 1 Box, \$1.00
Attested Potent! 6 Boxes, \$5.00
AGENTS WANTED EVERYWHERE.
(Circulars and Agents' Terms sent FREE to any
address upon application to proprietors.)
Address **HULL & CHAMBERLAIN,**
127 East 10th Street, New York City.

EULIS!
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 **EULIS** 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, all further notice:
Glenora, Yates Co., N. Y.
Dr. Willis may be addressed as above. From this
point he can attend to the diagnosis of disease by hair
and handwriting. He claims that his powers in this line
are unrivaled, combining, as he does, accurate scientific
knowledge with keenly trained intuition. He touches
Dr. Willis claims special skill in treating all diseases of
the blood and nervous system. Cancers, Scrofula in all its
forms, Epilepsy, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice when all others
had failed.
Send for Circulars and References. 11-April 4.

Save Fifty Dollars!
THE NEW FLORENCE.
PRICE, \$20 below
VALUE, \$20 above
SAVED, \$50 by buying the Florence.
Every machine warranted.
Special terms to clubs and dealers.
Send for circulars to the
Florence N. M. Co., Florence, Mass.,
or 778 Washington St., Boston, Mass.
April 11, -13w

Dewey's
Invisible
Dress
Elevator.
L. F. HANSELL, or JOHN D. HANSELL,
Everett, Mass., 60 State St., Chicago.
June 20, -4w

EVER ONWARD.
MRS. DR. A. E. CUTLER is now prepared to teach her
improved system of examining patients by **Electro**
Cranial Diagnosis, also how to treat all diseases suc-
cessfully by Electricity. A thorough course in order to
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 till 4, at 71 Tremont Street. 4w-June 13.

SOUL READING.
Or Psychometrical Delination of Character.
MRS. A. B. SEYMOUR, a woman of rare gifts, and
to the public that those who wish, and will visit her in
person, or send their photograph or lock of hair, she will give
an accurate delination of their character, and of the
peculiarities of disposition; marked 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-
tending marriage, and hints to the inharmoniously mar-
ried. Full delination, \$2.00, and four 3-cent stamps.
Address, **MRS. B. SEYMOUR,**
Centre street, between Church and Franklin streets,
April 4, -11w

PSYCHOMETRY.
POWER has been given me to delineate character, to
describe the mental and spiritual capacities of per-
sons, and sometimes to indicate their future and their best
locations for health, harmony and business. Persons de-
siring all of this sort will please send me their handwriting,
state age and sex, and if able, enclose \$2.00.
JOHN M. SPENCER, 1114 Calhoun St., Philadelphia,
Jan. 17, -1

\$200 A MONTH TO AGENTS
in the **WILSON SHUTTLE** SEWING
MACHINE, the only practical, low-priced "Lock Stitch"
Sewing Machine ever invented. Address **JOHN JONES & CO.,**
Sewing Machine Co., 111 Broadway, New York City, Philadel-
phia, Ill.; Louisville, Ky., or St. Louis, Mo.
May 30, -13w

PHOTOGRAPHS OF MISS LIZZIE DOREN.
We have received some very fine Carte-de-Visite Pho-
tographs of Miss Doren, the talented Clairvoyant Medium, author
of "Poems from the Inner Life," "Poems of Progress,"
etc.
Price 35 cents.
For sale by COLBY & RICH, at No. 9 Montgomery
Place, corner of Province street (lower floor), Boston,
Mass.

L. G. S.
The Ladies' Garment Suspenders can be
attached to all the skirts in the market, and
by the skirts are suspended from the
shoulders, relieving back, hips and abdom-
inal organs of a distressing, killing bur-
den. Samples by mail 50 cents. Best terms
possible to lady canvassers. Address,
C. H. SNYDER, or JOHN D. HANSELL,
50 Summer St., 4w-June 20.

B. C. HAZELTON,
Specialty Photographer,
140 Washington Street, Boston, Mass.
June 13, -4w

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

Magnetic Paper.
Dr. J. WILBUR, 562 West Lake Street, Chicago, Ill.,
a Physician of twenty years' practice, treats all cases
solely by Magnetism, applied personally, or by means of
Magnetized Paper. Sent by mail, One Dollar.
April 11, -13w

Spiritualist Home,
46 BEACH STREET, Boston, Mass. Good Rooms and
Board by the day or week.

Camp Meeting.

THE FIFTH ANNUAL
CAMP MEETING
OF THE
SPIRITUALISTS OF MASSACHUSETTS,
WILL BE HELD AT
SILVER LAKE GROVE, PLYMPTON,
ON THE OLD COLONY RAILROAD,
Under the management of
H. F. GARDNER and A. H. RICHARDSON,
Commencing on Wednesday, the 22d day of
July next, and continuing Three Weeks.
DR. A. H. RICHARDSON, of 35 Main Street, Charlestown,
will have the entire charge of the tents, and will be
happy to furnish any information desired in reference to
this subject. Address by letter as above.
All SYRACUSANISTS 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 the established regulations for the Grove. For
particulars see Banner of May 29th.
Boston, May 14th, 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 same Grove on
Wednesday, June 26th. Particulars in due season.
June 6.

Mediums in Boston.

Clairvoyant Medical Practice!
DR. STORER'S OFFICE
(Formerly at 137 Harrison Avenue.) is now in the beautiful
and commodious Banner of Light Building, Rooms Nos.
6 and 7.
NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSON.
The widely known Spiritual Clairvoyant, examines pa-
tients from 10 o'clock A. M. to 5 o'clock P. M. daily.
DR. STORER will personally attend to all patients,
and whatever spiritual insight and practical judgment and ex-
perience can accomplish, will be employed as heretofore in
this line of service.
Patients in the country, and all persons ordering **DR.**
STORER'S NEW VITAL REMEDIES, for Chronic
and Nervous Diseases, send address.
DR. H. B. STORER.
Jan. 3.

THE MENTAL MAGNETIC CURE,
AS PRACTICED BY DR. CHEEVER.
INDICATES disease - Acute or Chronic - and restores
to health twenty-five in the hundred, without the use
of drugs. Others, those with unsound temperaments
and conditions, require medicine. A skillful examination
determines the location and nature of the disease, and the
medicines are administered and the remedies are applied
made penetrating, operative and remedial, by the aid of
the Magnetizing process, by which HANNAH'S increased
the power of his medicine - hour after hour, healing (diseases
on the lungs, eradicating cancer through the scrofula
surface, magnetizing for curvatures of the spine, and ex-
tinguishing all other forms of disease or deranged
conditions. Amputation, the sufferings attending ex-
traction and partition, are controlled and diminished under
this exalted treatment.
All knowledge is not empirical. The microscope, sym-
phony, clairvoyance, intuition and other gifts, impart in-
formation to the mind, and the mind, in turn, by its
constitute animal life, and the method or means of pre-
serving it, or restoring it to, harmonious order. Swe-
dberg, and others, have shown that the mind can be
trained to the generally accepted theories relating to the ele-
vation and the nerves were founded upon error and fraud
and error.

More than twenty years have passed since we first made
use of Dr. H. B. STORER'S "Magnetic Battery," hence-
forth we shall devote to no other method, in the treatment
and harmony of the body or mind, through the won-
derful efficacy of Electro-Magnetism and the judicious use
of the "Magnetic Battery."
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. 342 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please en-
close \$1.00, a lock of hair, a return postage stamp, and
an address, and state sex and age. 13w-April 25.

Mrs. S. E. Crossman,
MAGNETIC PHYSICIAN and Trance Medium, exam-
ines and prescribes for diseases, and answers sealed
questions by letter. Examining hours, 10 o'clock A. M. to
10 o'clock P. M. 57 Tremont Street, (Pavilion,) Boston.
June 27, -2w

MISS S. F. NICKERSON,
Trance and Business Medium, 35 Dorchester, Hours, 9 A.
M. to 10 P. M. Public Seances Sunday and Wednesday eve.
June 13, -4w

Magnetic Treatment.
DR. W. A. DUNKLE, 91 Tremont Street, Room 10.
Office hours, 10 to 12 and 2 to 5. Office hours for
female patients. Patients visited at their residences
when desired. May 16.

MRS. JENNIE POTTER,
Trance Medium, 11 Oak Street, 3 doors from 48
Washington St. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.
June 6, -4w

NEW REVELATION.
MEDIUMS developed by the use of Electricity. Private
sittings from 10 till 4, daily. Circles every Monday at
3 P. M., at Mrs. DR. CUTLER'S, 71 Tremont Street.
June 13, -4w

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

MATERIALIZATIONS.
MRS. M. M. HADY will hold a Dark Seance on No. 4
Concord Square, Boston, for Physical Phenomena,
on Wednesday, June 12, at 8 P. M. Also for "Materializa-
tion of the Light" at 8 o'clock, same evening. Admission each
Seance \$1.00. Seances secured previously. 4w-June 6.

MAGNETIC TREATMENT.
MRS. JENNIE T. CLARK, the widely-known Spiritu-
alist and Clairvoyant, will receive patients at her resi-
dence, 10 to 12 and 2 to 5.
4w-June 6.

MRS. E. B. CHASE
HAS great success in all cases of Nervous Debility, Liv-
er, or Biliary, and Female Complaints. At home Sun-
days, Thursdays and Fridays, from 10 to 12
No. 37 East Brookline Street, Boston. U-Aug. 30.

MRS. HARDY,
Trance Medium, No. 4 Concord Square, Boston.
Office hours from 10 till 4. Public Seances every Friday
evening. Tickets 50 cents. 13w-May 16.

MRS. CARLISLE IRELAND,
TEST, Business and Clairvoyant Physician. Hours from
10 to 12 and 2 to 5. 91 Canton Street, Boston.
13w-May 16.

HENRY C. LULL, Business, Medical and Test
Medium, has taken rooms at Hotel Norwood, corner
of Washington and Oak streets, Boston, Ash Street en-
trance. Room 10. Hours from 10 to 12 and 2 to 5.
N. B. - Would like to make engagements to lecture.
June 20, -13w

DR. F. HATCH, Magnetic Physician, has re-
moved to 23 Tremont Street, corner of Eliot Street,
Boston. Consultation Free. Office hours from 9 A. M. to
10 P. M. Residence, 1 Hyde Park. 4w-June 6.

MRS. C. H. WILDES has resumed business
for a short time, at No. 3 Montgomery Place, Boston,
Tuesdays, Wednesdays and Thursdays, from 3 to 3 1/2.
Terms \$2.00. 11-May 30.

MRS. L. W. LITCH, Clairvoyant Physician
and Test Medium, has removed to 109 Court Street,
Boston. Circles Sunday and Tuesday evenings.
June 6, -4w

A. S. HAYWARD exercises his **Powerful Mag-
netic Gift** in healing the sick from 9 to 4, at 5 Davis
Street, Boston. At other hours will visit patients. Also
sent **Magnetized Paper**. Paper 25 cents or more, optional.
April 4, -11w

S. P. MOISE, Magnetic Physician, 46 Beach
Street, Boston. Specialties - Rheumatism, Neuralgia,
Liver and Kidney Diseases. Patients visited at their resi-
dences if desired. 4w-June 20.

SAMUEL GROVER, Healing Medium, No.
109 Court Street (formerly 23 DIX Street). Dr. G. will at-
tend funerals if requested. 13w-June 13.

**MRS. FRANK CAMPBELL, Clairvoyant Physi-
cian and Spirit Medium,** Hours from 9 to 12 and 2 to
5, 616 Washington Street, Boston. 11-June 27.

LIZZIE NEVELL, 31 Winter Street, Boston,
Healing, Test and Business Medium. Examines from
lock of hair. Terms \$2.00. 4w-June 6.

MRS. ELDRIDGE, Clairvoyant Physician and
Test Medium, 7 Oak Street, Boston. Hours 9 to 9.
June 6, -4w

MRS. YORK, Business and Healing Medium,
344 Harrison Avenue, Boston. 4w-June 27.

**MRS. N. J. MORSE, Electro-Magnetic Physi-
cian,** 46 Beach Street, Boston, Mass. 2w-June 20.

DR. B. FRANKLIN CLARK, 32 Russell Street,
Charlestown, Mass., who was one of the first Eclectic
Physicians in this country, has resumed practice, and will
visit patients everywhere in New England. Letters answered
June 13, -4w

VOX HUMANA, a leading musical journal. Ex-
traordinary liberal offer made. For particulars, please
inquire for terms of GEO. WOOD & CO.,
Cambridgeport, Mass. 2w-May 30.

Miscellaneous.

Notice Extraordinary!
THE
WILSON SHUTTLE
SEWING MACHINES
Are the Best and Cheapest
FIRST CLASS
SEWING MACHINES
IN THE WORLD!
And Received the Grand
SILVER PRIZE MEDAL
AND DIPLOMA OF HONOR AT
Vienna, 1873.

Warranted for Five Years, and sold on easy
Monthly Payments.
AGENTS WANTED.
WILSON SEWING MACHINE CO.,
622 Washington Street,
Boston, Mass.
June 13, -5w

New Life for the Old Blood!
INCREASE YOUR VITALITY.
"The Blood is the Life."
DR. STORER'S
Great Vitalizer,
THE
Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded
people everywhere, as the best restorative of nerve-cells
and blood, and the most powerful of all the blood-purifiers.
Mild and soothing in its nature, the feeblest child can
take it. Constant and steady in its nutritive power, the
weak and diseased yield to its power.
Send for it to **DR. H. B. STORER, No. 9 Montgomery**
Place, Boston, Mass.
Price, 50 Cents. Package, \$3.00.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. Jan. 16.

SAVE THE CHILDREN.
MRS. DR. CUTLER, 71 Tremont Street, has best of
success in all diseases, particularly those incident to
women and children. Cancers and Tumors cured without
the knife. Hoard and Rooms, if desired. Address by letter,
\$2.00.
DR. J. R. NEWTON, Arcade Hotel, Sacramento,
Cal.,
April 4.

TRACTS FOR THE TIMES!
"THE TRUTH SHALL MAKE YOU FREE."
THE AMERICAN LIBERAL TRACT SOCIETY
PUBLISH Radical, Spiritualist and Reformatory Tracts
to advance freedom of thought.
No. 1, "The Bible a False Witness," by Wm. Denton;
No. 2, "Thomas Paine's Letter to a friend on the publi-
cations of the 'Age of Reason,'" by Rev. E. S. Wheeler;
No. 3, "The Ministry of the Holy Spirit," by Mrs.
Harriet Beecher Stowe;
No. 4, "Human Testimony in Favor of Spiritualism," by
G. A. Bacon;
No. 5, "Catechism," Translation from Voltaire;
No. 6, "Humanity," by Henry C. Wright;
No. 7, "The Bible a False Witness," No. 2, by Wm.
Denton;
No. 8, "The Bible is the Word of God," by M. T.
Dole;
No. 9, "Spiritual Manifestations," by Wm. Howitt;
No. 10, "History of David," Extract from "Exeter
Hall";
No. 11, "Modern Phenomena," by Wm. Lloyd Garrison;
No. 12, "Christianity - What is it?" by E. S. Wheeler;
No. 13, "The Bible Plan of Salvation," by Rev. E. Har-
rington;
No. 14, "The Protestant Inquisition," by Rev. Charles
Becher;
No. 15, "The Resurrecting Spirit of our Sunday Schools,"
by Rev. W. C. Carter;
No. 16, "The Church of Christ a Dead Weight and Dis-
turbance to the Public Peace," by Rev. L. L.
Briggs;
No. 17, "Orthodox Blasphemy," by Rev. J. L. Hatch;
No. 18, "Modern Denial of the Deity," by Rev. J. L. Hatch;
No. 19, "The Corrupting Influence of Revivals," by Rev.
J. L. Hatch;
No. 20, "Who are the Saints?" by the author of "Exeter
Hall";
No. 21, "The Resurrecting Spirit of our Sunday Schools,"
by Rev. W. C. Carter;
No. 22, "Peter McDuffie, or Nature and Grace," by Lizzie
Doten;
No. 23, "Contradictions of the Bible," No. 1;
No. 24, "Contradictions of the Bible," No. 2; Towne;
Also, "A Pious Fraud," by Rev. E. S. Wheeler;
Also, "The Age of Reason," by Thomas Paine. 22 p.
12mo; price \$1.00, single, 6 copies \$5.00.
Not ready, and will be sent on receipt of orders. Other
tracts are in preparation. Twenty-five cents per tract.
Price of tracts, 50 cents per 100, \$5.00 per 1000. Postage
free to all orders. No orders will be filled unless cash
is enclosed. Make P. O. Orders payable to order of Sec-
retary. Send orders to the **AMERICAN LIBERAL TRACT**
SOCIETY, P. O. Box No. 518, Boston, Mass.
M. T. DOLE, SECRETARY.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

William Denton's Works.
THE SOUL OF THINGS; OR, PSYCHOMET-
RIC RESEARCHES AND DISCOVERIES. By William
and Elizabeth M. F. Denton. This truly valuable and ex-
tensive work has taken a place among the standard
literature of the day, and is fast gaining in popu-
larity. Every Spiritualist and all seekers after hidden
truths should read it. 250 pages, 12mo. Price 25 cents.
THE SOUL OF THINGS; Vols. II and III.
Containing over 600 pages, 12mo. Illustrated by more
than 200 engravings. Price per volume \$2.00, postage 15
cents. For sale by the publishers, COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

LECTURES ON GEOLOGY, THE PAST AND
FUTURE OF OUR PLANET. A Great Scientific Work.
Selling rapidly. Price \$1.50, postage 20 cents.
RADICAL KIDNEYS. A Poetical Work. Price
\$1.25, postage 12 cents.
RADICAL DISCOURSES ON RELIGIOUS
SUBJECTS, delivered in Music Hall, Boston. Price
10 cents, postage 5 cents.
THE IRRECONCILABLE RECORDS; OR, GEN-
ESIS AND GEOLOGY. 80 pp. Price, paper, 25 cents, postage
4 cents; cloth, 50 cents, postage 8 cents.
IS SPIRITUALISM TRUE? Price 15 cents,
postage 2 cents.
WHAT IS RIGHT? A Lecture delivered in
Music Hall, Boston, Sunday afternoon, Dec. 6th, 1863.
Price 10 cents, postage 2 cents.
COMMON SENSE THOUGHTS ON THE
BIBLE. For Common Sense People. Third edition,
enlarged and revised. Price 10 cents, postage 2 cents.
CHRISTIANITY NO FINALITY; OR, SPIRITU-
ALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage
2 cents.
ORTHODOXY FALSE, SINCE SPIRITUAL-
ISM IS TRUE. Price 10 cents, postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN
SCIENCE. Price 10 cents, postage 2 cents.
BE THYSELF. A Discourse. Price 10 cents,
postage 2 cents.
THE GOD PROPOSED FOR OUR NATIONAL
CONSTITUTION. A Lecture given in Music Hall, Bos-
ton, on Sunday afternoon, May 5th, 1872. Price 10 cents,
postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

Dr. A. B. Child's Works.
A B C OF LIFE. Price 25 cents; postage 2 cts.
BETTER VIEWS OF LIVING; OR, LIFE ACCORD-
ING TO THE DOCTRINE "Whatever Is, Is Right;"
Price 25 cents; postage 2 cts.
CHRIST AND THE PEOPLE. Price \$1.25;
postage 16 cents.
SOUL AFFINITY. Price 20 cts.; postage 2 cts.
WHAT EVER IS, IS RIGHT. Price \$1.00; post-
age 16 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
Street (lower floor), Boston, Mass. 13w-May 16.

New Books.

PRICE REDUCED.
DAWN:
A Novel in the Deepest Sense,
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 that
and awaken interest in that
ADVANCE MOVEMENT
Which forms the chief characteristic of this active epoch.

Mrs. J. S. Adams.
Well known, by her works, to the liberal public, is the
author, which fact alone is a sufficient guaranty of its in-
terest.
The startling revelations of spiritualists; the sweet
songs of true devotees; the happy and sad tales which the
struggling heart upward to angelic purification, while
they work out upon the wrong doing a sure recompense of
reward; the glowing pages 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 chaste
language - many passages being portrayed with the sym-
pathetic soul will read through a mist of tears, yet upon
the author's genial, hearty trust in the eventual good
of all, and the divine unity which is yet to bless the world,
casts a rainbow of prismatic cheer.

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
contemplate.
Those who, regardless of the demands of re-
form, have failed to look upon the living issues of the
hour, should read this book, which may yet have the bright
daylight of better conditions for humanity
breaking upon the plain of time.

Circulate it, Spiritualists and Friends of
Free Thought.
For it is calculated to win its way as an active missionary
in fields where more direct potential publications might
fail of obtaining entry.
400 pages, 12mo.
Cloth, plain. Former price \$1.75. \$1.00
Cloth, gilt. Former price \$1.75. \$1.00
25w-When sent by mail, 25 cents extra for post-
age.

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

Never to be Re-published.
Harmonical Philosophy and Spiritualism
COMBINED.
By special purchase we possess all the remainder of the
first and only edition of this highly-prized volume
BY ANDREW JACKSON DAVIS,
Comprising a remarkable series of twenty spontaneous dis-
courses delivered by the Harmonical Philosopher in the
city of New York, in 1864, entitled:
MORNING LECTURES!
Best Judges pronounce these inspirational lectures among
the finest of the author's productions. It is well to bear in
mind that
No more Copies of this Volume will
ever be Printed,
the plates having been destroyed, in part, and other-
wise appropriated; so that now is the time for all readers
of Mr. Davis's works to secure a copy.

The Last Edition of a Rare Book.
Price, bound in paper, reduced to 75 cents, postage 5
cents; bound in cloth, \$1.00, postage 5 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
Street (lower floor), Boston, Mass. 13w-May 16.

Works of Moses Hull.
QUESTION SETTLED: A CAREFUL COM-
PARISON OF BIBLICAL AND MODERN SPIRIT-
UALISM. Cloth, beveled boards, 41 pp., postage 10 cents.
CONTRAST. BY AN AGED AND EXPERIENCED
SPIRITUALIST COMPARED. A comparison to the
"Question Settled." Beveled boards, 41 pp., postage 10
cents.
WHICH? SPIRITUALISM OR CHRISTIAN-
ITY? A Friendly Correspondence between Moses Hull,
Spiritualist, and W. F. Parker, Christian. Cloth, 100
pages, 12mo, postage 10 cents.
WOLF IN SHEEP'S CLOTHING. An in-
genious interpretation of the symbols of the Book of Dan-
iel and the Apocalypse. Price 10 cents, postage 2 cents.
SUPREMACY OF REASON. A Discourse de-
livered at the dedication of the Temple of Reason, Cham-
barn, Mass. Paper, 10 cents, postage 2 cents.
THAT TERRIBLE QUESTION. A radical lit-
tle work on love and marriage. Paper, 10 cents, postage
2 cents.
THE GENERAL JUDGMENT; OR, GREAT
OVERTURNING. Price 10 cents, postage free.
LETTERS TO ELDER MILES GRANT. Being
a Review of Spiritualism Unveiled. Paper, 25 cents,
postage 2 cents; cloth, 50 cents, postage 5 cents.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

THE VOICES.
Three Poems.
VOICE OF NATURE.
VOICE OF A PEBBLE.
VOICE OF SUPERSTITION.
By Warren Sumner Burlew.
This volume is starting in its originality of purpose, and
is destined to make deeper inroads among sectarian logi-
cians than any work that has hitherto appeared. In the light
of Reason and Philosophy - in its unchangeable and glorious
attributes.
The VOICE OF A PEBBLE delineates the individ-
uality of Matter and Mind, fraternal charity and Love.
The VOICE OF SUPERSTITION takes the reader at heart
and probes by numerous passages from the Bible to the
God of Moses has been defeated by Satan, from the Gar-
den of Eden to Mount Calvary!
Printed in large type on beautiful thick, 4 pages,
bound in beveled boards, nearly 200 pages.
Price \$1.25, full gilt \$1.50; postage 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. 13w-May 16.

INNER MYSTERY.
AN INSPIRATIONAL POEM.
BY LIZZIE DOTE.
This Poem was delivered by Miss Doten at a Festival
commemorative of the twentieth anniversary of the advent
of Modern Spiritualism, held in Music Hall, Boston,
March 31, 1874.
Price 15 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

Spiritualism Defined and Defended.
Being an INTRODUCTORY LECTURE delivered in the Tem-
perance Hall, Melbourne, Australia, by J. M. FREEDMAN,
the author of "Lessons in Spiritualism," "The Power of
crisis and the Intellect." Their knowledge no infallible
oracle, honor no image, trust to no sacerdotal "scapegoat"
to screen them from justice, nor would they bow down to
pope, cardinal, bishop or priest, though the fagots were
kindled and the cross rebuilt. Trampling upon caste, and
asserting individual sovereignty, tuned by education and
high moral principle, they consider each man a freeman,
inheriting the God-given right to think, see, hear, inves-
tigate, and judge of all subjects for himself.
Price 15 cents, postage free.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
Street (lower floor), Boston, Mass. 13w-May 16.

NEW EDITION - JUST ISSUED.
PRICE REDUCED.
Lessons for Children about Themselves.
BY A. E. NEWTON.
A Book for Children's Lectures, Primary Schools and
Families, designed to impart a knowledge of the Human
Body and the Laws of Health.
Better than a whole library of common medical works.
Without delay, let all Children's Lecturers provide their
groups with these "Lessons in Health."
Should immediately become a text-book in the schools,
and have place in every family. - Dr. S. B. Britton.
Price 10 cents, postage 2 cents. Local discount
to the trade.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province Street (lower
floor), Boston, Mass. 13w-May 16.

New York Advertisements.

SPENCE'S
Positive and Negative
POWDERS.
THE magic control of the POSITIVE and NEG-

