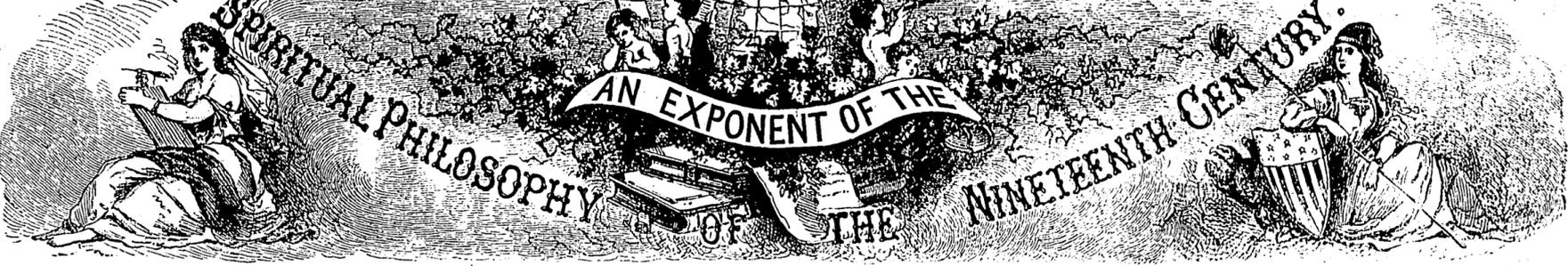


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, JUNE 27, 1874.

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

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC B. 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 Serjeant 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 Serjeant 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." Serjeant 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 *biologized*? 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. Dumphy, 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 clerk 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 supersensuous 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 swaggers 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. Biningor, 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

Wurtemberg 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 day, in the month of October, as 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 Wurtemberg, 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 obediently 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 wishes. 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 sittings. Any one coming with credentials from you shall, on our part, be most 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 waken 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 judgement. 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 hyperites unnecessary. 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, miseries 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 principalities 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 Selwynkill and Susquehanna—can it be believed by those who know the Pennsylvania of our age?—bought their furs by an avowal of where the pressure of the right foot was a pound weight of petty. We speak only of our transactions in antiquity; 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 brethren in method of white, plethoric of purse. There was an an-

[See fourth page.]

Written for the Banner of Light.

GOD IS LOVE.

BY SALLIE BURNSON.

This whispered in the morning, When the first bright gleam of day Looks down upon the dewdrops...

Foreign Correspondence.

LETTERS OF TRAVEL.

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

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 forthcoming Saviour; in every healthy country a mount of transfiguration; and in every heart an altar of religious devotion, where the incense of aspiration, or of love, is 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 ceremonials 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 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."

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 "hath no sin." He was perfect through suffering, and that he was called the "first-begotten from the dead," but how he gotten 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 indelible; the sermon upon the Mount stands out unparalleled; while that pleading prayer upon the cross, breathing forgiveness toward murderers, proves the Nazarene divine!

JORDAN'S SOURCE AND SEVEREY.

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-laurels 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, terrific 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. An 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 the 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:

Of an es-Sittan are the remains of ancient sugar-mills, and are still called Tabakhin sukkar. Pitching our tent near sundown, Aug. 27th, adjoining Rihl, a village of squall Arabs, we sat down for journal-writing and reflection. Squads of curious Arabs continually prowled about our camp. These bedouin tents of the desert are coarse, rough, and often half-rotten. 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, the anciently called city of palm trees; but the last palm that a generation since stood by the old tower in the city of Jericho 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 Jerusalem—the Jericho that takes in the great fountain of "The 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 Christian-ity? Why Christianity has become a system 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 murderer, 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 on his way from 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 aptitudes 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 latter 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 glistering 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 the present population is the result of 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, cursed 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-times besieged, rebuilt and 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 hither flock to see the magnificent sepulchre and costly shrines dedicated to an inspired reformer—a reformer who, when 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.

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. Deusch 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, of 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 "medicant"; 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. Sixty-days 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 CONTACT.

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 chieftains 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 the intellectual life 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 Shekiah was eclipsed, its prophet 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. The Jews of this period were narrow, selfish, proud, hatred-filled, and lived a wretched life, suffering fardelous little better than a crime. Religion was a form; fasts fashionable, and a broad, cosmopolitan charity unknown.

Jesus lacked early culture. John and James were scholars. Though uneducated in dialectics and the classics, Jesus was nevertheless clairvoyant, clairaudient and marvelously intuitional. Accepted 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 soers, 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, whose motto was a blessing and peace to all men, whose life was a self-denying, self-sacrificing, self-giving, 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, by the name of 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, nor 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 in whatever age of 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. 494):

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 are met with in the Buddhist scriptures. In the regular course of the life of the last Buddha, Gautama, it is impossible not to find coincidences of many circumstances relating to our Saviour's life, such as it has been sketched out by the evangelists.

St. Augustine, treatise 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 what is the best part of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be revived, and this in a manner which 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 that the priests devoted to him call themselves the bishops of Christ.

Clemens 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 Aethiols, as Socrates and Hieroclytus among the Greeks."

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

It is 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, in a Christ, in purity, truth and self-denial are Christian virtues, and in what is the best part of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be revived, and this in a manner which the Christian religion, not as having been wanting in former times, but having in latter times received its name.

time 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 Joppa, we sailed for Trieste, Austria, by way of Alexandria, Egypt. The passage upon the Mediterranean was delightful. We reached this Adriatic city the 13th 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, another eminent Spiritualist, whom we met in Florence, meeting us in the slat city, embraced us with a love, paternal 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." (II Cor. xiii: 12.)

Capt. 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 aloft."

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 sites 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 grayed 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 gondoliers are painted black. This gives them a horse-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 or more, and high enough for the passage of gondolas under them.

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 mercifully 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 unrivaled; 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 Genis. Does not this Alpine tunnel—many miles of enterprise—inspiring—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 in searching 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 Florentines, the leading members of the Commune seemed inflated with ambition—inspired with the love of money and pleasure, while the women—

The Franco-Prussian war and the Commune quite effectually paralyzed Spiritualism. It is now regathering itself, scattered far and wide. Hollis's séance, held in the apartments of Mrs. Mary J. Holmes, near the Champs-Elysees, 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.

gress is the keyword of the nations; and Spiritualism God's witness of immortality in the Pacific Isles 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 heavenly 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 stand under the influence of an hand of philosophical intelligence. 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. Monek, 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 exponent of the divine principles underlying Spiritualism. Originally a secularist, he has richly enjoyed 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 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 the gifts for poetic writing, mesmerizing and developing others. Mrs. Oiler, Miss Fowler, Mr. Williams, Mr. Harney, Mr. Cogman, Mr. Auman and several others in London, having the spiritual gifts characterizing the Apostolic dispensation, devote more or less time to the exercise of their mediumship.

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 unrivaled. 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, Java seas and Chinese waters reflect the rising and set of the sun; and the islands, the coral reefs and the ships of antiquity form. On it goes, lighting up the populous cities of China, the shrines of Siam, and the temples of Burma, 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 a palace rivar, O'er many a ancient 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 Land and burrow, embracing at once Zambou and the 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 greensward of England and Scotia's rugged strand. Having lighted upon 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 to his dinner. Down the mountain-side it pours, until Chilian cities and Californian sands are mirrored in the waters of the Pacific. Again its march is o'er the deep, until, amid the baguain 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

Debate in Salem, Mass.

The discussion carried on recently in this city between Elder Miles Grant, Second Adventist, and W. F. Jamieson, Spiritualist, was productive of the greatest interest, and the attendance increased to the close—representatives from Lynn and the surrounding country being present in large numbers, as well as the citizens of Salem. The Spiritualist believers were highly pleased with the result of the discussion, and efforts are making to secure if possible a further debate next time in Lynn—between the two disputants. The local press spoke encouragingly of the meetings, especially noticing the interest elicited thereby—the Salem Post of June 17th thus expressing its conclusion:

"And so ended this debate, a brief report of which we have endeavored to give in an entirely impartial manner. The audience, as near as we could judge, was throughout the week composed about as follows: One-half Spiritualists, one-quarter Adventists, and the remaining quarter made up of believers in nearly all other Protestant beliefs, with a few, undoubtedly, who disented from them all. The sympathy of the majority of the audience throughout the debate seemed to be on the side of Spiritualism, and Mr. Jamieson was received with applause nearly every time he took the floor. At the conclusion of the debate on Friday evening, the Second Adventists felt that Elder Grant had fully maintained his ground, and proved to their satisfaction, as near as it can be proved by any party, that Spiritualism is the work of devil, while on the other hand the Spiritualists were loud in expressing themselves fully satisfied that Mr. Jamieson had torn Elder Grant's theory completely to pieces, and were convinced that their side had won the battle."

Woman.

The Presbyterian General Assembly recently adopted by a large majority a substitute resolution offered by Dr. Aikman, of Elizabeth, N. Y., which resolution recommends that said Assembly express no opinion as to the scriptural view of woman's right to speak or pray in social prayer-meeting, the matter to be left entirely to the discretion of the pastors and elders of the church. Quite a victory for woman, when the unconformingly bigoted character of said church is considered.

The work of preparing women to take their place as co-workers with men in the learned professions goes bravely on. We are in receipt of the yearly announcement of the Faculty of the Woman's Medical College of Pennsylvania, North College Avenue and 22d Street, Philadelphia, by which it seems that the 25th annual session of this useful institution will open on Thursday, Oct. 1st, 1874; to continue twenty-two weeks.

"We approach [say its managers] the close of the first quarter of a century in the history of the college, with feelings of satisfaction and encouragement. The opposition to the cause of the medical education of women is still existing, but its strength is being rapidly broken down, and the work which it presents appears to be meeting with a right solution. Under these circumstances, the Corporation and Faculty are stimulated to increased efforts, to make our Institution still more worthy of the cause it has so long represented, by maintaining it on a level with the most advanced methods of teaching of our age."

Woman on the School Committee.

The question as to whether women can legally sit and act upon the Board of School Committee was argued June 17th before the full bench of the Supreme Judicial Court in Boston, the Chief Justice and Associate Justices Wells, Morton, Colt and Devens sitting as said tribunal. At that time Miss Lucia M. Peabody petitioned for a writ of mandamus to compel the city of Boston to acknowledge her as a duly-elected member of its School Board—Thomas W. Clark and George S. Hale representing the petitioner, and City Solicitor Healey appearing for the School Committee.

Messrs. Clark and Hale took the ground that the petitioner was qualified to be a member of the School Committee, if a woman can be qualified, and was duly and properly elected if a woman can be. She was excluded simply because she was a woman. The will and wish of the electors were refused and negatived because she was a woman. This court had decided, they held, that the Constitution did not prohibit the election of women to the School Board, and, while the frame of Government confined the right of suffrage to male citizens, male inhabitants and male persons, it nowhere limited eligibility of holding office to males; on the contrary, no sexual qualification was anywhere prescribed for an elective officer, and the Ninth Article of the Bill of Rights was amended to its present form from one by which women would have been ineligible, with the intent to make them eligible.

Mr. Healey, in reply, considered that legally persons of the female sex had no general political rights, such as that of suffrage or office-holding, unless they were especially given them by the Constitution and laws, and expressly stated therein.

At the conclusion of the argument the court reserved its decision till a future day. Though the red-tape serpent be allowed to make many more contortions, the ultimate triumph of the duly-elected women members is sure.

Henry Ward Beecher delivered a "Lecture on Preaching," some time since, before the students of Yale Theological School, which occasion he is reported to have said what we have always averred, namely, that Congregational divines would have to modify their teachings to keep pace with the thought and intelligence of the age, else their vocation would give place to more liberal minds. It now seems as if such men as Henry Ward Beecher, who have heretofore "seen through a glass darkly," had become inspired with the "living waters" of Today, and are beginning to break away from the shackles of Old Theology which have bound them for so many years. Mr. Beecher says:

"We are to use the Bible just as it is, as far as it does us any good. I confess that when it talks to me about kings with crowns on their heads, I wink and go on. I do not care about kings. That figure is without force in democratic communities. If King means anything to you, it is because you place an artificial importance upon it. It is because you have poured ego-water on it, which has a fragrance that does not belong to the word itself. One kings-fascinated the imagination of the world, and to say to the Jews that they were to be kings and priests to God, was to set their imaginations on fire; but to tell me that I shall ever be a priest in heaven, brings no light and no joy to my mind; it makes the future very stiff and very disagreeable to my conception."

Oh what a dry and arid place it has been to many and many a one, until God struck the soul through father, through mother, through some brother or some sister! Then heaven grew populous to them, as it grows populous to you, as you send there one and another whom you have loved.

And so we build heaven out of our joys, out of our sufferings, out of our griefs, out of our experiences, taking the best and noblest things, and arranging them so that they shall fill the imagination, and by the imagination warm the heart, and by the heart illumine the understanding. Thus we construct our heaven to suit our personality, always bearing in mind that which we imagine is but the seed-form of what the reality shall be."

Now, in your ministrations you should deal largely with this great realm of the invisible, of the infinite, of the illimitable, and of the absolute. These are the elements which a man needs to take him further away from the limitations and narrowness to which he is subject by reason of his animal nature. You are born animals, with an undeveloped spirit; and what you need in all your life is that which shall carry up the higher part of your nature, and make it more and more floriferous, more and more beautiful."

Spiritualism in the South.

Notwithstanding the paucity of media and speakers in this portion of our country, Spiritualism seems to be working its way assiduously into the popular estimation, and thousands there are beginning to inquire concerning it, while yet other thousands secretly *desire* to, but are held in check by the priesthood. No stronger proof is needed of the truth of this assertion concerning its wide-spread influence than the continued reference made to its Philosophy and Phenomena by our Southern secular exchanges, who in almost every issue either hint paragraphically concerning the matter, or boldly copy articles from the spiritual journals, in most cases giving credit for the same. As an example we have now before us a copy of the Tampa (Fla.) Guardian for June 6th, which contains two distinct presentations of the subject, one phenomenal (the Oakland [Cal.] "mystery") the other philosophic—which latter we transfer to our columns as a "sign of the times."

"SPIRITUALISM.—We say nothing harmful in the idea that the universe of spirits are in living sympathy—that they can converse across the narrow isthmus, and make us feel their presence as an encumbrance about us. For why should there be a wall of adamant betwixt us and them? Why the distance of the interminable ether, with no sweet face to look at us from the mountain peak of the snow-white cloud? Is the imagination to be cramped and fettered, so that kisses thrown by the 'loved and lost' are to be deemed vagaries? Is the grave indeed voiceless and without relief? Are we frozen statues of despair beside the bill waters of the 'last river' hearing no whisper from the pitiless darkness that mantles the other shore? Do the loved ones beyond and hold forth their palms to encourage us, while and hold forth the palms of the dying saint, who sees 'the Angel of the Covenant' and the far-off misty outlines of the 'everlasting shore,' a sheer illusion? If John saw the sacramental host, in robes made white in the blood of the Lamb, and heard the harpers—all from an earthly standpoint—why may not we? Is there no Pisgah from whose turrets we may see the headlands of the better country? Is there no telegraphy by which one repentant soul, in the midst of ninety-nine who need no repentance, throws a thrill high as the archangel's breast? Yes, we are standing face to face with a new dispensation. The stone has been rolled away from the sepulchre of human hopes, and death itself is abolished!"

Foreign Items of Interest.

Mrs. Cora L. V. Tappan continues to be actively employed in the provincial towns of England, and is—if one may judge by the reports printed by the British secular newspapers—creating by her eloquent discourses the widest interest in the cause of unfettered reason.

We are in receipt of a choice metrical brochure of some sixty pages, entitled "WAYSIDE VERSES," issued by F. Pitman, 20 Paternoster Row, London, in which—Thomas Brevior, author of "The Two Worlds," &c., gives forth many songs and poems of a hopeful and liberal flavor.

John Collier in America.

By his letter in another column it will be seen that this earnest English worker has arrived in this country, and purposes to spend some six months here in the work of advocating Spiritualism, and in endeavoring to obtain pecuniary assistance toward the strengthening of the Midland Spiritual Institute, at Birmingham, of which he is the founder. Societies will do well to give our brother a call.

Philosophy of Being.

In the *Revue Spirite* for June we find a notice of a "Manual of the Philosophy of Being, a Catechism of Natural Religion," by M. F. Herrensneider, a well-known psychologist and Spiritualist. Will the publisher mail us a copy of this little work, if convenient? We will endeavor to do it justice.

Dr. L. K. Coonley at Newark.

Dr. L. K. Coonley has removed from Vineland to Newark, N. J., where he will continue the practice of his profession. He has the reputation of being one of the best clairvoyant physicians in the country, and has been very successful in treating all cases of disease. His office is at 51 Academy street.

Photograph of the Materialized Spirit.

This is one of the most interesting photographs ever published, and the enlarged cabinet-size American copy, for sale at our counter, is a decided improvement on the English original, though it faithfully reproduces all the lines of the latter. As the mediumship of Miss Florence Cook, through whom this spirit appeared, is exciting the greatest attention at the present time, both in England and this country, our readers cannot fail to find this Photograph highly attractive and suggestive. As the facts have been scientifically established, the showing of the picture will be such an argument as none can gainsay. On the back of it we give a printed account of the circumstances under which it was produced. The photograph will be sent, postage paid, on receipt of the price, fifty cents.

Spiritualist Picnic at Lake Walden Grove.

A fine day greeted the pleasure-seekers who visited this popular resort on the borders of Concord, Mass., on Tuesday, June 16th. The green grass looked cool and inviting, the newly-painted equipments of the grounds added a cheerful appearance to the scene, and the music of Messenger's Quadrille Band enlivened the occasion, and gave pleasure to listeners as well as dancers. Speeches were made during the day by Dr. H. B. Storer, I. P. Greenleaf, A. E. Carpenter, Prof. J. H. W. Tooley, Reed and others. The picnic was carried out, as to details, by James S. Dodge, of Boston, and was, as far as the enjoyment of the company was concerned, a perfect success.

The Message Department the present week is as interesting as usual. The invocation, though brief, is full of wisdom, while the questions and answers are of the highest importance to the human race. Gen. Canby comes from the higher life "to tell the truth" in regard to his premature death, and avers that the United States Government is responsible for his murder, and for all other murders committed under like circumstances, and goes on to give his reasons why he holds such an opinion. Tyler M. Forsdick, late of Cleveland, Ohio, sends word to his mother, Frances Ellen Robinson, who died March 5th, in Bellevue Hospital, New York, wishes friends in this city to know that she has passed on. Daniel Spillen, a native of Ireland, sends word to his twin brother, Tim, to let him know that he has not gone to hell, as has been supposed. This spirit corroborates the statement of many others, to the effect that there is a grand Catholic Church established in the spirit-world.

The work accomplished for the benefit of the Indians by the Society of Quakers is indeed one worthy of kind remembrance. By reports received by us, it is set forth that the Friends (Northern Superintendency) represent six yearly meetings. The prominent men connected with the society have given much attention to Indian affairs, and at their own expense have visited all the agencies under their care, and given a supervision to the work which Government employes could not do. The result of this personal visitation can hardly be over-estimated. During the year they have expended from their own treasury \$7,500, and the contribution of clothing, books, &c., would make a considerable addition.

The Friends (Central Superintendency) report the expenditure of \$10,000. They exercise the same personal supervision of the agencies assigned them, and in addition employ an efficient agent, who gives all his time to a general supervision of their Indian work.

The missionaries and teachers employed are thoroughly in earnest in the work, and the reports of schools and civilization are complete, and show a degree of progress that is very satisfactory and encouraging.

"The Spiritualist at Work" is the title of a new paper published in New York by Messrs. D. M. Bennett and E. V. Wilson. It is a 16mo., four columns to the page. Price three dollars per year. In his salutatory Mr. Wilson holds this language:

"We come before you in the columns of The Spiritualist at Work in defence, First, of Spiritualism; Second, True Manhood and Womanhood; Third, A life of virtue and the defence of the monogamic law of marriage under just legal restrictions. We shall oppose lust, concubinage, promiscuity of the sexes, harlotry, and all other forms of immorality. We shall stand by the right and oppose error wherever we find it."

So far so good. Such a platform is a strong one, and should meet with favor from a generous public. We welcome to the ranks our new conductor.

We have been receiving within a few days past numerous letters in reply to Emma Harding Britton, which, were they all printed, would fill several pages of this paper. Of course somebody will be disappointed—we can't tell who as yet, however. We have many other well-written communications, on a great variety of subjects, which we are unable to find room for. If some rich person, a la Liek, would donate us funds enough to pay the bills, we would print the Banner daily. But, dear reader, you know what Professor S. B. Britton said in our last issue, and... well... we are obliged to... do the best we can under the circumstances!

We are pleased to learn that efforts are being made by several philanthropic ladies and gentlemen to continue the yearly excursions of the poor children of this city. A circular has been issued calling for contributions in aid of this laudable object. We trust quick response will be made to the call, so that a greater or less number of poor children may be made happy for at least one day. The idea is to provide for six thousand or more little ones, and \$6,000, the committee estimate, will cover all expenses. Donations may be sent to Messrs. PETERS & PARKINSON, No. 27 State street. All moneys so received will be acknowledged in the daily papers.

Dr. H. B. Storer delivered an eloquent and impressive discourse at the funeral of Mrs. Mary B. Holbrook, of Norfolk, Mass., June 13th. Mrs. H. was an estimable woman, and highly appreciated by all who knew her. A large number of friends were present at the obsequies.

Read the interesting and important article on our sixth page entitled "THE LAST OF KATIE KING," by Professor William Crookes, F. R. S.

Katie King and Florence Cook.

The following important Spirit Message was given through the mediumship of Mrs. J. H. Conant at the Banner of Light Public Circle held on Monday, June 22d, 1874:

Gratitude mingled with love are the incentives that bring me here this afternoon. It is a well-known fact to Spiritualists that the spirit of one Katie King has been for some time giving what may be called wonderful manifestations through Miss Florence Cook, in London, Eng. I am that spirit, and I am here to-day to speak a word in behalf of Miss Cook. Like all ancient and modern media, she is not understood, and therefore is not dealt justly with, and as a result, many wonderful things are withheld by the band of spirits controlling her, and withheld because they are obliged to withhold them in consequence of adverse conditions.

In the first place, Miss Cook is overtaxed in her mediumship. Instead of giving only one or two sances, at most, in the space of seven or ten days, she is required to give many times that number, so the power is weakened and her vital forces are being quickly expended; and if a reform is not inaugurated in this respect, she will soon fail physically, and join that band in the other life who are anxious to give to the world those wonderful signs that Science is calling so loudly for.

Now, I have a plea—that she should not be overtaxed, and that she herself should be the dictator with reference to all her sances; that she should not be made to feel that she must do this or that, but at all times be left free and easy. She should also be spared those annoying questions that are put to her from time to time, which she cannot answer, which only tend to disturb her brain forces, and consequently to upset, in many respects, the conditions necessary to absolute perfect spirit-control.

That the friends who are investigating through her mediumship love her, and think they do the best they can for her, I am not here to deny; but I am here to declare that they are stupidly ignorant with regard to what is necessary for her, and because they are, they miss finding the "pearl of great price."

I would see her happy at all times, and well; but if the course is pursued with the band that have now taken her in charge, that was pursued when I had her, she will soon break down and become miserable—physically and spiritually unhappy. I plead for her, because the world has need of her. The other life does not want her, only as a means of communication between that and this life. So, then, you men of Science, who are investigating this science of life through her mediumship, have a care. Remember, she is frail, and if you press her beyond a certain point she will break, and you will miss gaining what you might otherwise gain and be greatly blessed by."

Good-day, Mr. Chairman. Good-day, good friends.

The last of the series of Mr. Peebles's interesting Letters of Travel around the world will be found on another page of this paper.

BRIEF PARAGRAPHS.

A clergyman in Illinois says, "Any Christian minister not assisting in the cause of temperance by his influence and pledges is not only damned from all eternity, but damned to all eternity." What will become of the Methodist clergyman who gave it as his opinion in the late New York Conference that it was no sin to partake of wine?

The Morning Star is issued weekly at Van Wert, O., by Mrs. Adolphus Kline, and is devoted to the presentation of the Spiritual Philosophy, in which service it is doing a good work, the breadth of the field of action being such that all the laborers find room to use the particular talents they may possess without impinging upon the life-path of each other. Send to Mrs. Kline for a specimen copy.

Says Flanagan, the Texas Senator, speaking from the standpoint of Genesis: "The great framer of the world, the Creator, created man first. Woman was an after-thought, if you please. But, the idea is suggested that women are not the inferiors of men, as is often alleged, they having been created second, I look upon them as the superior."

So said Burns, the poet:

"Her prettier than
She'll be a maid,
And then she made the lassies O!"

A woman accused her husband of having poisoned her. He protested innocence, and demanded that her body be opened on the spot.

The Russian census awards twenty thousand patents to every doctor. In the United States there is a regular physician and a fraction to every one thousand of the population.

In Dresden during the past year seventeen of the experiments which were made to transfuse the blood of animals into human subjects when life was almost extinct, proved successful.

Sunday School teacher—Next Sunday we'll have the death of Moses. Overjoyed pupil—Then he did die at last!

LIFT A LITTLE.

Lift a little lift a little!
Neighbor, lend a helping hand
To that heavy laden brother,
Who for weakness scarce can stand.
What to thee, with thy strong muscle,
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little lift a little!
Many they who need thine aid;
Many lie on the roadside,
Neath misfortune's dreary shade.
Pained by life's trials and tribulations,
Headless of thy fellow-man;
But with heart and arms extended,
Be the good Samaritan!

The leading editorial of a religious exchange is headed, "Our Hope is in Heaven." On the next page is an advertisement of a gift concert.

It is rather curious that men who won't advertise, because nobody sees it, are willing to give five dollars to have their names kept out of the police court reports.—Cape Ann Advertiser.

COT'SRY COLLEGEY.—"Tim, do you believe in Infant damnation or not?" "I do not know, Bill, but in Paris Breads and ask him if I believe in Infant damnation, I joined his church last year, and he ought to know."

Mrs. Virginia L. Miner, of St. Louis, a leading suffragist, declines to return her property to the assessors for taxation. She regards "taxation without representation the sum of all tyranny."

Any Sensible Parent to Any Terrible Child—Terrible child! "What is matter?" Sensible parent! "Never importunate child! What is mind?" Sensible parent! "No matter."—Punch.

"This is the way Mr. Beecher says he solves his sorrows from his inner consciousness: 'I sleep Saturday nights for Sunday. My best services are always slept up—to relieve you of that necessity.' [Laughter.] I lie in the morning in that dream state when my body seems to be asleep, and my mind wide awake, and I fashion my sermons. If you could hear one of them you would never want to hear them as here delivered; they are so much larger and more symmetrical, and often spring from my bed saying, 'God help me, I will have a sermon to-day!' But the moment I want to imprison my thoughts into words they are gone! And so I say I have an experience of the higher life, momentary though it be, a faint and feeble analogue of the disclosures that are yet to come in the other life."

I desire no future, says George Elliot, "which will break the ties of the past." One of the poets expresses this desire to live an unbroken life still stronger, when he says he would rather go to perdition with his friends than to heaven alone.

Mrs. PARTINGTON AGAIN.—Mrs. Skinner and Beaman, of No. 50 School street, inform us that Mrs. Partington, after being comfortably seated in their operating chair, exclaimed, "What improvements we have come to! When I was a gal they used coxhite to make pain; now-a-days they use coxhite to prevent pain." Dr. Skinner told her that the tooth that troubled her was a *diversity*. "A case it?" said the old lady; "that's what Iko says when his teeth ache." Dear Dr. Clark used to tell me so, and I got it out of me by swearing. On being informed that the malars were in bad condition, she answered, "Aht poor things. I thought the Maloes were distinguished when Captain Jack was hung." After she had taken the gas, she slipped out, "I declare, it is delightful to have teeth dislocated by coxhite."

Digby thinks it is about time the dam pants were played out.

Dr. J. H. Currier, of this city, was "surprised" recently by some twenty or thirty of his friends, who presented him with a nice office chair. Appropriate speeches were made, and "all went merry as a marriage bell." The affair was a very enjoyable one, and the chair will be, of course, as "John" has just moved into his new quarters at Wall street.

Why should a Vermont girl be sweet when her fathers make five million pounds of maple sugar a year?—Boston Advertiser. Because she has to fulfill this mission at the sweetest out of the lassies.—New Haven Register.

Very true; because

"Many a rose is born to blush unseen,
And waste its sweetness on the desert air."

QUEEN VICTORIA TO VISIT RUSSIA.—The St. Petersburg Gazette announces that the railway officials have received orders to make arrangements for the visit of the Queen of England, who is expected to arrive in Russia about the 14th of September.

Mr. Charles H. Foster has had a most successful sojourn in California, from whence he crossed the Pacific to Melbourne, where he is engaged at present. We see from the Melbourne Age that Mr. Foster used to tell me so, and I got it out of me by swearing. On being informed that the malars were in bad condition, she answered, "Aht poor things. I thought the Maloes were distinguished when Captain Jack was hung." After she had taken the gas, she slipped out, "I declare, it is delightful to have teeth dislocated by coxhite."

The first session of the Forty-third Congress adjourned without day at six o'clock, Tuesday, June 23d.

In the register of the parish of the Madeleine in Paris the following entry appears under date of October 16th, 1723: "Paid seven francs for a coffin for the widow Capet, who was decapitated this day." The "widow Capet" was none other than Marie Antoinette, Queen of France.

AMENDMENT.—It is moved to strike out from the excellent proposition of Mrs. BRITTON, "for the revival and better conduct of our spiritual meetings," all allusion to and disparagement of "sanders, any, jealousy, discontent, railing, sneers, ridicule, selfishness and cant of bitter and envious minds, viewing objects through jaundiced spectacles." Seconded. HOBBS.

It will be seen by his card in another column, that Dr. Peter West is to pay a visit to Colorado Territory. His address will be Denver City.

Movements of Lecturers and Mediums.

I. P. Greenleaf will speak in Eureka Hall (at the Wilder House), Plymouth, Vt., June 25th, and the Sundays of July.

Dr. J. H. Dewey's address is now No. 478 Washington street, Boston.

Austen E. Simmons will speak in East Westmoreland, N. H., on Sunday, the 5th day of July.

C. W. Stewart is re-engaged at Terre Haute, Ind., for the next three months. He will answer calls to lecture week evenings at points adjacent.

W. F. Jamieson remains another Sunday in Salem, Mass., June 25th. It is but in French Camp Meeting in the latter part of July. Address care of Banner of Light, Boston.

Mrs. E. T. Trego, late of Philadelphia, has located at Indianapolis, Ind.

John M. Spear has changed his residence from Calow-hill street to 220 Mount Vernon street, Philadelphia, Pa.

Prof. H. A. Streight, the spirit-artist, has gone West, and intends to locate in Denver, Colorado.

Dr. H. T. Lee, of Chicago, a successful healer, is about to start on a trip further West.

Dr. H. B. Storer, No. 9 Montgomery Place, Boston, has been very successful in his medical practice. His blood-purifier medicine—an excellent compound, prepared with great care—is becoming deservedly popular, and consequently extensive orders from different sections of the country are constantly coming in.

It was announced on Monday last by the controlling intelligence that the Banner Public Circles would close on the following Thursday, on account of the heated term, thus giving the medium an opportunity for relaxation from her arduous duties. Due notice will be given when the sances are resumed.

All communications pertaining to the editorial department of this paper—such as meetings, lectures, lyceums, etc.—must be directed to the editor, otherwise no notice will be taken of them.

The Pioneer of Progress—a new Spiritualist weekly printed at 31 Museum street, Bloomsbury, London—has recently been enlarged, and gives promise of long life and enterprise.

The Spiritualists' Silver Lake Grove Picnic took place on Wednesday last. The day was exceedingly pleasant, and the visitors enjoyed themselves to their hearts' content.

The last of the series of Mr. Peebles's interesting Letters of Travel around the world will be found on another page of this paper.

New Publications.

THE GALAXY for July—Sheldon & Co., 67 Broadway, New York City, publishers—is exceptionally attractive. In its well-filled pages Henri Rochefort receives a clear treatment by Julius Henri Brown...

ST. NICHOLAS for July—Scribner & Co., 63 Broadway, New York City, publishers—presents literary treat to the young reader which is not equaled elsewhere in America.

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 beautiful, 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.

RABBIT'S HEALTH GUIDE continues to win favorable opinions from all who peruse it. The book, in its nearly two hundred pages, seeks to give a higher science of life and the life-forces, and to give its readers a practical knowledge of the workings of the human organism.

THE PUBLISHERS OF AMERICAN HOMES, Henry I. Shepard & Co., of Boston, have employed Mr. Elias Polko, 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: BOSTON UNIVERSITY YEAR BOOK, Vol. 1.—from the press of H. O. Houghton & 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," a name, by the way, which has been widely known in the circles of liberal thought 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, Gotlieb, Vidaver, 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 Broome street, New York City. This is a lively magazine, pledged to reform, filled with interesting miscellany, and rounded out with choice illustrations.

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

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON. John A. Andrew Hall, Free Meetings.—Lecture by Mrs. S. A. Floyd, at 10 A.M. The audience privileged to ask any proper questions on spiritualism. Excellent quartet to singing. Public invited. The Children's Progressive Lyceum, at the Lyceum Hall, 10 A.M. The Lyceum Hall will hold its sessions at this place, corner Channey 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 Channey and Essex streets. Meetings every Tuesday afternoon. Free Sermons.—The evening of Mrs. C. Hayward, President; Mrs. E. M. Mead, Secretary. The People's Spiritual Meetings at Nassau Hall, corner of Washington and Essex streets, every Sunday at 10 1/2 A.M. and 3 P.M. Good speakers or test mediums always present.

Godman Hall, Tremont street.—Sunday morning, circle Mrs. Holle 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. Cotton Hall, 10 A.M. The Lyceum Hall will hold its sessions at this place, corner Channey and Essex streets, every Sunday, at 10 1/2 o'clock. G. W. S. French, Secretary.

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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 complimentary to Mrs. M. Dick, Big, 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 Firm" 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:

Table with 2 columns: Name and Amount. Includes H. J. H., New York City (\$5.00), John Wilcox, Springfield, Mass. (6.00), A Friend (1.00), Total \$12.00.

God's Poor Fund. Since our last report the following sums have been received in aid of the destitute poor:

Table with 2 columns: Name and Amount. Includes A Friend (1.00), A Friend to the Banner Circle (1.00), Mrs. C. Adams, Ashfield, Mass. (2.00), Mrs. Lydia Pierce, Roxbury (2.50), A Friend (1.00), Total \$7.50.

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 in the Banner of Light, has been in connection with Spiritualism in Birmingham, says, "Mr. John Collier, who is a directing 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 24th, 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, 3d, to earn some dollars for the "Mildred Spiritual Institute," at Birmingham, England, which I started and sustained at great cost and self-sacrifice, and which has proved to be a grand success, physically and pecuniarily. If societies in this country will assist me I shall be glad. I do not ask for any charity, I study and give me encouragement as a student, 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 is not for more than 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 efforts are not directed at popularizing the Spiritual Philosophy by presenting its beauties in prosa and poetry rather than by hard, dry reasoning. I do not intend to lecture the latter day, but to leave it to others more fitted for its display. I am also most successful in my Spiritual Readings and Reclairs, which I depart with me, and which are adapted to the needs of the hour. On payment of expenses being guaranteed, I shall be glad to answer calls for this particular work. In conclusion, I seek to do Spiritualism in the most practical way, and though their societies may be poor and cannot afford to offer up the usual fee, letters addressed 20 E. 24th street, New York City, to reach me, will be gratefully received.

Yours faithfully, JOHN COLLIER.

Western New York Quarterly Convention. The Third Quarter Speakers Convention for 1874, will be held at East Randolph, Cattaraugus Co., Saturday and Sunday, Aug. 1st and 2d, commencing at ten o'clock, and holding three sessions each day. Friends in the vicinity join with the committee in a cordial invitation to all interested in spiritual development to attend, particularly to mediums, speakers and singers. Cash tickets are on sale at the depot and Great Western Railroad, eighteen miles from Salamanca, the connecting station on the New York and Erie Railroad.

June 21st, 1874. G. W. TAYLOR, Committee. A. E. TILDEN.

Spiritualist Grove Meeting. A Spiritualist grove meeting will be held at Dr. Newell's grove, near Readville, first station beyond Hyde Park, Mass., on Sunday, the 28th of June, by Mrs. Taber, Thomas Cook and Frank T. Ripley, 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. Got off at Readville station. Sunday trains also run on the Boston and Providence road.

Spiritual and Miscellaneous Periodicals for Sale at this Office: BRITANN'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 ETHICO-PHILOSOPHICAL JOURNAL. Price 30 cents. THE LITTLE BOOKET. Published in Chicago, Ill. Price 15 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; 75 cents a year. THE CHURCH. 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. SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. Arrears must be paid in advance.

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. PLANT, 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. CASSEIN 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., 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 uses the most 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. Onego, Onego Co., N. Y. P. O. Box 1322. Ap.25.13w*

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

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 67 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 fit boys from 4 to 9 years of age, \$5.00 each; Suits for boys from 10 to 14 years of age, \$7.00 each; Suits for boys from 15 to 18 years of age, \$8.00 each. Fancy 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, \$3.00. The Dawning Light, \$2.00.

FOR MOTH PATCHES, FRECKLES AND TAN. Ask for Burt's Freckle and Freckle Remedy, which is harmless and in every case infallible. For his Improved Comedone and Pimple Remedy, the great Skin Medicine for Freckles, Blackheads and Pimples. Of CONSULT B. C. PEIRCE, the Noted Skin Doctor, 49 Bond street, New York. 9w—My.16.

MAN FRANCISCO BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, Pamphlets, Tracts, etc. Also, Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound, and other articles. Catalogues sent free. Communications in U. S. currency and postage stamps received at par. Address, HERRMAN SNOW, P. O. box 17, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1026 Seventh street, Washington, D. C., keeps on hand a large stock of books 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. DABLING & CO., Lunenburg, Vt., keep for sale Spiritualist, Reform and Miscellaneous Books, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILDS, M. D., 634 Race street, Philadelphia, Pa., will take orders for all of Colby & Rich's Publications, Spiritualist and Liberal Books on sale above; also, in the right hand of the Garden street, who will sell 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 VEIK'S REGISTER and publisher and publisher, keeps for sale at his store, 603 French street, Erie, Pa., nearly all of the most popular Spiritualist Books, Tracts, Pamphlets, etc., for Hull & Chamberlain's Magnetic and Electric Powders.

NEW YORK BOOK DEPOT. A. J. DAVIS, O. Bookseller and Publisher of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 East Fourth street, New York. 1f—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. BUIE & CO., Booksellers and Publishers, Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keep for sale the BANNER OF LIGHT and other Spiritualist Publications.

AUSTRALIAN BOOK DEPOT. AND AGENT for the BANNER OF LIGHT, W. H. TERRY, 50 Russell street, Melbourne, Victoria, Australia, keeps for sale the BANNER OF LIGHT, LIBERAL AND REFORM 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 full payment in money. The balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by the amount of each order. Any Book published in England or America, not in our catalogue, of Books, giving prices, &c., sent free.

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. 5th.

All necessary arrangements are being completed as fast as possible. The walks have been newly graded; boats repaired and put in; the dance-hall, swings, &c., are all in good order; and the amphitheatre, Nature's design, but beautified by the hand of architecture—roofed with the view of the lake—has been erected, and a check design, and capable of holding thousands of persons within its walls, is now in progress. The tents are now manufactured by the celebrated R. M. Yale, of Boston, whose work cannot be excelled.

The prices of tents will vary from \$1 to \$5.50. Mr. Wetherby, well known amongst our campers, will be on the ground with his great provision tent, which supplies the wants of the campers, and is fitted up for the use of visitors. Carriages will be run regularly between the Grove and Concord, for the accommodation of those who are unable to walk. The distance is about 7 1/2 miles, and other sights of old Concord. Passengers from Springfield, Mass., will be taken via the Springfield, Andover and North Andover Railroad, for the fare one way, and a check for return will be given.

Tickets for the round trip from Boston and Fitchburg, will be sold at the rate of \$1.00. Other locations on the road at the same reduced prices. Time of starting will be given hereafter. J. N. DODGE, Manager. June 27.

Mrs. S. DICK, Trance and Business Medium, 149 Bond street, Boston. Hours 9 to 11 and 2 to 9. Sances 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" H. H. P. on the 10th of May 1874, is a materialized spirit, Katie King, alias Annie Morgan, who for three years, ending May 21st, 1871, came through the mediumship of Mrs. C. F. H. in the presence of one of the most distinguished and able of our countrymen, Dr. J. M. G. (Gibb), well known to Americans who have visited the "Magician" H. H. P. in London, the circulation of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated through the mediumship of Mrs. C. F. H. in the presence of one of the most distinguished and able of our countrymen, Dr. J. M. G. (Gibb), well known to Americans who have visited the "Magician" H. H. P. in London, the circulation of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated through the mediumship of Mrs. C. F. H. in the presence of one of the most distinguished and able of our countrymen, Dr. J. M. G. 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STARTLING FACTS IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D.

The author says: "I have the honor of placing on record some startling and significant phenomena occurring in the Spiritualist medium, which, to my mind, herald the dawn of a new and important era in the world. It is why I give them the prominence I do. What effect this record will have upon the public mind, gives me no concern. Truth has its own way, and will not be kept from the people who entertain opinions which are at all valuable will hardly be deterred by anything I can say."

A DISCUSSION BETWEEN MR. E. V. WILSON, SPIRITUALIST, and ELD. T. M. HARRIS, CHURCHMAN, CONCERNING THE TEACHINGS OF THE BIBLE, KING JAMES'S VERSION, MODERN SPIRITUALISM, AND THE PHENOMENA OF MODERN SPIRITUALISM. BY E. V. WILSON, SPIRITUALIST, and ELD. T. M. HARRIS, CHURCHMAN.

SPIRIT COMMUNION IN NEW YORK. Select Circles at the Parlors of J. W. Mansfield—Written Communications purporting to come from Judge J. W. Edmonds, Emanuel Swedenborg, and others—Tests of Individual Identity, etc., etc.—As that life leaves you this will find you.

Our esteemed correspondent, Judge A. G. W. Carter, has sent us of late (under date of June 7th and 14th) two detailed statements of sciences held at the residence of the celebrated letter-answering medium whose name heads this article, from which we condense the following information. The course now inaugurated at Mr. M.'s is stated by the invisible intelligences manifesting therein to be destined to create additional and widespread interest in the subject of Spiritualism in New York City and elsewhere.

On the assembly of the circle, the spirits indicated their presence through Mr. Mansfield with great activity. Mr. M. proceeded to invite persons present so desiring to write a question for answer by any spirit friend they wished—said question to be indited on a blank slip of paper and folded while the medium was to be absent from the table, so that no possibility could exist of his seeing the contents. Judge Carter gives his experiences in this regard in the following words: "I was first called to ask a question of any friend in the better world. I took a long slip of paper and wrote: 'Alexander Kimmont: Will you please say to us if you are and will be present at this circle, and if so, please tell us the plans and designs of the spirits in the circles—what we shall do, etc.'"

Over this question, I folded the paper several times, and gave it to the medium, who had returned to the table. Taking the slip and touching the fingers of his left hand over the folds as he repeated them, and finally fastening them with meelings, he wrote the following answer and handed to me, which I read to myself. "Think you, my dear pupil, for allowing me to christen this circle, I am pleased to be present, and pleased to know you have come together to wait on the spirits. I will be pleased to advise or to respond to any inquiry from the circle that is within my compass of thought. Now how do you know you are talking with me? Let this be the sign—that I had no right hand. Is that enough, my pupil? ALEX. KIMMONT."

At a subsequent session at Mr. Mansfield's the messages transpiring were of similar character with those of the preceding sittings. But near the close Mr. Mansfield, (who was very much fatigued,) said to the Judge that a spirit was impressing him strongly to write something for him, "and will write in spite of me." Accordingly he gave way, and wrote "with much hesitancy" (so says Judge Carter) "the following, in a peculiar handwriting never seen by any of us before."

"I ought not to be a stranger to you by reputation. I have often met your grandfather, Adam Hurdus, and we agree to a fault here. We have been pleased to meet you in the circle; fill up your circle, and then we'll have something to say. I have an appointment with my dear Emerentia Polheim, and I must keep it. Excuse this abrupt departure."

To A. G. W. Carter. EMANUEL SWEDENBORG. I (Carter) then asked aloud, "Who is this lady?" The written answer in the same hand came: "She was the young lady I was engaged to, and would not marry me on earth. E. S."

And taking the paper, through Mr. Mansfield the spirit wrote—"EMERENTIA POLHEIM." The Judge, after calling attention to the peculiar style of the writing, and to the autograph, which he thought from recollection to be a fac simile of the original—said he had heard a tradition concerning the young days of Swedenborg, which set forth his attachment for a young lady who refused to reciprocate it, but that he knew nothing of the name or particulars. He also gave notice that he would inquire into the matter and report at a future meeting.

Upon his applying for light on the subject at the New Church Bookstore at Cooper's Alley, New York City, Mr. E. J. Swinney, the manager, exhibited to him several portraits of Swedenborg, with fac simile autographs attached, and he found the writing of the spirit-message to be identical in appearance with that upon the portrait. [The manager gave one of said portraits to the Judge, who says all persons who have seen the two signatures compared, have expressed to him their astonishment at their complete similitude.] The Judge next proceeded to bring into definite shape the verity of the tradition to which he referred above. Searching through the several biographies of Swedenborg on hand at the store, he found in the latest (of 1872), entitled "Life of Emanuel Swedenborg, by William White, with an introduction by Rev. B. F. Barrett, on pages twenty-eight and twenty-nine, the following: "Swedenborg's connection with Polheim seems to have led to his appointment to the office of Assessor of the Board of Mines."—(Reign of Charles XII. of Sweden.)

What! John W. Applegate, the lawyer, whom I saw few days before I left Cincinnati in life—can he be dead? "Yes, I did last February."

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The Remarkable Medium, G. C. Eaton, in New York City.

DEAR BANNER—It is a pleasure to say that the gifted medium, G. C. Eaton, of long standing and so well known in Western New York, is now in this city, and has taken a room at No. 257 West Fifteenth street, where he is prepared to be consulted by persons who are desirous of receiving news and information from their friends about anything and everything. From what I have seen of the gifts spiritual of Mr. Eaton, I am prepared to say that he is one of the most remarkable instruments in the hands of the most loving and intelligent spirits it has ever been my fortune to see. The spirits seem to convey intelligence upon every subject, ideal, scientific and practical, through him, with quite as much ease and readiness as if they were personally present, and speaking for themselves. He is also an exquisite clairvoyant, and from him can be learned a vast deal of knowledge and valuable information about our friends and ourselves in all our relations. He can be consulted about practical affairs, even to the minutest details of business; it is perfectly astonishing how much the spirits seem to know about us practically through Mr. Eaton. It is to be hoped that during Mr. Eaton's stay in New York City he will be visited by many persons, and will be fully recognized and sustained to go on with his good work. No one I undertake to say, will go away from a visit to him at all disappointed, for he is a most reliable and trustworthily gifted medium. His charges are quite moderate. Yours truly, A. G. W. C.

Spiritualist Society in Salem. At the Annual Meeting of the First Spiritualist Society, held at Lyceum Hall, Sunday, May 3d, 1874, the following named officers were elected for the ensuing year: President, Abbot Walker; Vice President, J. M. Choate; Recording Secretary, S. G. Hooper; Corresponding Secretary, H. O. Sommers; Treasurer, E. B. Ames. All letters and communications to this Society should be addressed to H. O. Sommers, Corresponding Secretary, 428 Essex street, Salem, Mass.

THE GHOSTS UNDER ANALYSIS.—The savants had at last come to the conclusion that the Spiritualistic phenomena are worthy of some attention at the hands of science. For a great many years the Spiritualists have been demanding that the "manifestations" ought to be investigated with the same interest and precision brought to bear upon the phenomena of electricity, magnetism, somnambulism and trance. But the men of science have treated the demand with contempt, and as usual that there is nothing in Spiritualism but imposture. The last number of the Contemporary Review contains an article by A. R. Wallace, a gentleman of high reputation as a scientist, who, in connection with Prof. Crookes, has been very seriously and systematically experimenting on this subject. The article tends to establish as facts that "spirits do appear" in corporeal shape; that they can be seen and felt; that they have "warm, life-like bodies"; but that when grasped they gradually "melt away."

A sad accident occurred at Syracuse, N. Y., on the 26th, by the giving way of the floor of the Baptist Church during a strawberry festival, precipitating the roof-rafts to the story below. Several people were killed, and nearly one hundred injured more or less. Great excitement prevailed in the town in consequence.

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