VOL. XXXV.

COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, JULY 18, 1874.

83,00 Per Annum, In Advance.

NO. 16.

#### Banner Contents.

First Page: " Facts for the Investigators of Spiritual-Hard Page: "Facts for the Investigators of Shiritualism." Second: Poem—" Work and Wait," by E. Louisa Mather; "Inspirational Toachings," a Lecture by Mrs. Sarah Cartwright. Third: "Second Thunder," by F. W. Evans; "Items of Travel," by Warren Chase; Banner Correspondence; "Notes by the Wayside," by Dr. Dean Clarke; "New Physical Demonstrations." Fourth; Leading Editorials on "A National League" and "Materialization," etc.; "Camp Meeting at Silver Lake;" "Bigotry in Hyde Park," Fifth: "J. M. Peebles at Battle Creek, Mich.;" "New Publications;" Items; New Advertisements. Sixth: Spirit Messages; Reports of State Spiritualist Conventions; List of Spiritualist Loc-turers; Obiluaries, etc. Seventh: Book and other adver-tisements. Eighth: Poem—"Thy Favorite Child;" "Review of Foreign Spiritualistic Literature;" "The Lord's Day in the Land of the Pilgrims;" "Spiritualist Lectures and Lycoums;" Miscellaneous advertisements.

#### "The Proof Palpable."

We shall commence in our next issue the publication of a new work from the pen of Epes Sargent, to be entitled "The Proof Palpable of Immortality, being an Account of the Recent Manifestations in the presence of Miss Florence Eliza Cook and other Mediums for the appearance of human forms, wholly or partly materialized, and animated by Spirits.'

The great interest attending the late scientific confirmations by Professor Crookes, F. R. S., Mr. Varley, F. R. S., and others, of the genuineness of the amazing phenomena through Miss Cook, has led us to engage Mr. Sargent to prépare a succinct and comprehensive History of the Manifestations that have culminated in what may now be confidently called these unparalleled facts of Science.

In a visit he recently made to England, Mr. Sargent became acquainted with the most experienced investigators there, and, by his correspondence since, has kept himself informed in regard to the most advanced developments, At the same time he has had all the aid which we could offer for his study of the subject in all its phases in America.

"The Proof Palpable" will be issued in a neat volume with paper covers, or in cloth, as soon as it is completed in the Banner, and will be illustrated with a photograph of Katle King, the Materialized Spirit, taken by Professor Crookes in his own laboratory.

# Book on Mediums.

We have in press, and shall soon issue, one of public of America. The volume is from the pen of Allan Kardec, the famous French Spiritistwho has now "gone higher" in the scale of existence—and bears the following title: "EXPER-IMENTAL SPIRITISM. BOOK ON MEDIUMS; OR, Guide for Mediums and Invocators: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism." The book has been carefully translated into English by Emma A. Wood, and the high reputation of its author in his own country and the astonishing sales which have attended the printing of this "Guide," in France, are evidences and sponsors that it is eminently worthy of attention on this side the Atlantic. Further particulars in due season.

# Phenomenal.

From the London Medium and Daybreak. FACTS FOR THE INVESTIGATORS OF SPIRITUALIȘM.

Spiritual manifestations are now a universally acknowledged reality. There is, of course, a wide difference of opinion amongst men of science and the members of churches as to the cause and significance of these phenomena; and, at the outset, let us frankly state that we have nothing to do with the reader's private opinion, which it is not our desire in any way to attempt to control. Our purpose is to present a statement of facts upon incontestable authority, using such logical arguments as may/seem necessary to elucidate the facts, but on no account to dogmatize to the reader, nor encroach upon his right to private judgment. Nor is our aim simply to ask the public to rest contented with our word and testimony; it is rather to stimulate to personal investigation; to so effectively challenge the intelligent curiosity of the reader that he will not rest contented till he has either succeeded in evolving the spiritual phenomena to his own satisfaction, or, on the other linkd, demonstrated the untenability of our position. It will be observed, on the most superficial perusal of the following columns, that an open and candid style of narrative is adopted. In almost every instance the fullest publicity is given to names, date, place and circumstances, as well as the facts derived; so that the skeptical investigator may visit every person and place named, and test our statements, by the closest judicial form of investigation. More than this we do not know what the most exacting critic of Spiritualism could de-



"JOHN KING." A MATERIALIZED SPIRIT FORM. MEDIUM, CHARLES E. WILLIAMS.

sire. But we have a more important matter to notify, namely, that by a very little trouble the view of the latter might be obtained, and some investigator may have similar phenomena reproduced in the drawing remedied. notify, namely, that by a very little trouble the nvestigator may have similar phenomena reproduced in his presence, by availing himself of the services of the mediums named; which process, if not convenient to him, or agreeable to his desires, he may avoid, and form a spirit circle in his own family, or amongst his friends, thereby developing the most satisfactory results for himself, if he have the perseverance to work for them, and have suitable mediumistic persons at his command to make a successful circle. When Spiritualists can afford to grant such concessions as these they have no need to use dogmatic exthe most remarkable works on the Spiritual Philosophy which has yet been laid before the reading osophy which has yet been laid before the reading one and service of the skeptical investigator. The phenomena herein recorded are the most extraordical conference amongst the sitters as to the various nary that have taken place in connection with Spiritualism, and yet they are just as well substantiated and as capable of demonstative proof as the simple tilting of a table. It will be seen, from a careful perusal of the following pages, that these remarkable phenomena do not occur in isolated instances, but are to be met with in all parts of the country, and through the instrumentality of private, as well as professional mediums. There are numberless families scattered up and down this land, in which the most extraordinary and gratifying phenomena occur, but of which the public, not even the next door neighbors to the parties interested, have the least knowledge. Before commencing our narrative we may inform all investigators that further information, and instructions how to form circles, also assistance in the way of procuring the services of lecturers or mediums, may be obtained on writing to Mr. J. Burns, Managing Representative of the Spiritual Institution, 15 Southampton Row, London, W. C. Visitors to London are at all times made welcome to call and see the collection of spirit drawings, paintings, photographs, and other objects of interest there on view. Investigators may in many instances be introduced to experienced Spiritualists in their own localities.

> PORTRAIT OF THE SPIRIT "JOHN KING. 'rom "Human Nature." in the April number of which this Portraitof "John King" first appeared.

It affords us much pleasure to commence the second quarter of a century of Modern Spiritualism with a publication which we think has not had a precedent during the whole twenty-five years in which these phenomena have been observed. We allude to the portrait of the spirit "John King," which is printed from a wood engraving, and presented as an illustration with this number of Human Nature. The drawing this number of Human Nature. The drawing was made under the following circumstances: On Saturday evening, March 15th, the artist attended the usual scance given by Mr. Williams, at 61 Lamb's Conduit street. During the dark scance, "John King" addressed the artist by name, in a loud and friendly tone, and said, as to the chiest for which the artist had attended the

the object for which the artist had attended, the spirit would afford him every facility in his power. This was rather astonishing to begin with, as no one in the room knew his name or the object of his visit, except two gentlemen who accompanied him. The medium being securely tied in the cabinet, the materializations commenced, and "John King" was seen by the artist in gaslight. The spirit asked him if he had got

a satisfactory view, and shook hands with him and others of the companya

On the following Tuesday evening Mr. Williams gave a family scance at Mr. Slater's, at which Mrs. Burns was present. "John King" again showed himself, but to much better purgue. He lifted up the cutter which formed pose. He lifted up the curtain, which formed the front of the cabinet, and kneeling down, was pose. He filled up the current, which formed the front of the cabinet, and kneeling down, was seen by all, from his knees to the top of his head. After much conversation and many movements, the spirit form, which had been touched by all present, faded into nothingness before the eyes of the spectators. At that scance "John King" street, between twelve and one o'clock. Mr. John King the special between the crief willens was in attendance and suffering conof the spectators. At that scance "John King" street, between twelve and one o'clock. Mr. string at any given points, and slips of paper may consecutive Friday evenings, met at the house desired that a special interview between the artist Williams was in attendance, and suffering con-

"JOHN KING" SEEN IN DAYLIGHT. On Thursday, March 20th, the artist, accompanied by Mr. W. Volckman, 101 Bishopsgate Street Within, and 'Mr. and Mrs. Burns, met Mr. Williams at 61 Lamb's Conduit street. Three other persons were present, who were allowed to take part in the seance. Mr. Williams was securely tied in the cabinet, and after the curtains of the window were so arranged that daylight fell faintfeatures observed, the spirit would show himself again, so as to settle disputes and render a mis-taken impression almost an impossibility. He showed his head in various positions, with and without the turban, and came back repeatedly to exhibit a side lock of hair, his lips, and other features which he had specially materialized. These interviews having been repeated till all were satisfied, the scance terminated

A few days afterwards the drawing was sent n, accompanied by the following letter from the

THE ARTIST'S DESCRIPTION OF "JOHN KING." "To THE EDITOR-Sir: According to promise I send you the best sketch I could make, under the somewhat exceptional difficulties of the case of the truly wonderful appearance of the spirit 'John King.' You may perhaps think it worth your while to detail the circumstances under which the spirit appeared through the very powerful the circumstances. erful mediumship of Mr. Williams, of Lamb's Conduit street, Holborn, and with allusion to the all important fact that the scance at which 'John King' appeared took place (as you are aware) in the daylight. I will conclude with a simple description of my idea of the spirit as it

appeared on the occasion. Swarthy in hue, almost like an eastern, with features of a not very large type, but handsome character; nose slightly acquiline; eyes dark; evelprows and mustache well marked and defined, but not thick, and these, together with the thick, bushy beard, of an intensely black color; the lips thin and mouth well formed; the head surmounted by a white, peculiarly-shaped turban, the ends of which hung down on either side; a broad, powerful chest, suggestive of the deep, sonorous tones of the voice of the owner; and the

portrait is complete.
Should my drawing appear to interest your readers, I think we might attempt other sketches of these visitants from 'the unseen world,' should suitable opportunities offer.

I have no objection, through you, Mr. Editor, to answer any inquiries or substantiate anything I may have said, and I beg to enclose my card. "Having, on the few occasions I have appeared in print on the subject of Spiritualism, adopted the following nom de plume, I will continue to sign myself, sir, yours very obediently, 124th March, 1873. INVEST

INVESTIGATOR. The only remark we would offer in addition to the above description is, that "John King" has a the above description is, that "John King" has a very restless eye, which he rolls about with great facility, indicating an active, energetic temperament. His face is more characteristic of the wiry, fibrous type of organism than its opposite, the plump and inert. As to the nose, it seemed, to our view, rather straight and pointed. If aquiline at all, it is in a very slight degree; but there is no question as to its being long, sharp, and exquisitely formed.

A SECOND DAYLIGHT INTERVIEW WITH "JOHN KING."

The block was immediately placed in the hands of the engraver, to be ready for our April number; but that no doubt might exist as to the genuineness of the manifestations, Mr. Burns deter-

sucrably from mansposition. It was a serious question whether the manifestation desired could be obtained at all under the circumstances. A short, dark sitting was held for consultation with the spirit. He patted the sitters on the head, and took up a tube and spoke almost immediately. His question was, "Well, what is it?" It was explained to him that, as a rumor was after that the spirit force were all triplears. it?" It was explained to him that, as a rumor was affort that the spirit-faces were all trickery, the interview had been desired that a scance might be held under unmistakable test conditions. "Well," he replied, "do as you please. I shall do what I can for you. Let us proceed at once, and not waste the power." Mr. Williams placed himself absolutely at the disposal of the party. It was finally arranged that he should occupy his usual seat in the cabinet, and that the door opposite to him should be opened so far that Mrs. Burns could put her hand in and take hold of the medium's hands. A shawk was hung Mrs. Burns could put her hand in and take hold of the medium's hands. A shawl was hung from the top of the cabinet to cover the opening thus formed. The light was then arranged as at the preceding daylight sitting. It took about an hour to get up the power, during which the spirit spoke scarcely a word, except to ask Mrs. Burns, to go into the cabinet and sit with the medium for a few minutes. When she came out she resumed her former position. Mr. Williams became rather anxious for success—indeed, all felt that the trial was of the most crucial kind. Mr. Williams whispered to Mrs. Burns, "Even if they take the inside out of me, I hope they will succeed." It was a severe task. The hot and cold perspiration poured from the medium alternately, as the "power" was drawn from him, and he was considerably convulsed. Mrs. Burns's hands were touched by hands of various sizes; when the medium's hands were cold the spirit hands were warm, and vice versa. At last spirit-hands were warm, and vice versa. At last the curtain of the middle aperture was drawn aside, and shortly after the form of "John-King" appeared full in view.

King" appeared full in view.

The light was increased, and success crowned the effort. "John King," a spirit, appeared in daylight, as solid and material as an ordinary himan being, and that while the medium's hands were held and he sat half entranced in his seat. The faces of the sitters brightened up with eager enthusiasm. "John King," who had been so silent, now begame voluble. He showed himself times without number, at each appearance showering down on his auditors benedictions, conering down on his auditors benedictions, con gratulations and sundry remarks as to the rumors at present so much indulged in by some Spiritualists. He said, "You won't doubt any more, will you? It is God's truth, is it not? It is a glorious truth. God'bless you. It is God bless you!" It was deeply affecting to witness, such honest, unsophisticated emotion in a nature so strong, and given to express itself in actions rather than words. Having more than satisfied the sitters, he withdrew inside the cabinet, but returned to the aperture again to renew the colloquy. While Mrs. Burns dragged the medium's hands through the door of the cabinet into full view, "John King" also showed his at the window. The test was complete, The truth of Spiritualism and the hone of the medium were vindicated, and every heart was filled with gratigratulations and sundry remarks as to the rumors vindicated, and every heart was filled with grati-tude. "John," again retiring within the cablact, addressed the medium, saying, "Well, Ted, old fellow, give me your hand." The medium, in confused state, refused to withdraw his last he was roused up, and received the hearty congratulations of his controlling spirits, as well as those of his visitors.

As a fact in Nature that scance was more than the whole world of science can afford any satisfactory explanation, and as a moral truth related to man's eternal progress and divine destiny, it was indeed fraught with rich blessings to the thoughtful mind. That this portrait of "John King" is not only

a good likeness of a materialized spirit, which is at the same time a genuine manifestation of what it purports to be, our readers may entertain the most implicit confidence.

# MR. WILLIAMS, MEDIUM.

The gentleman in whose presence the spirit "John King" manifests as above described, is Mr. Charles E. Williams, a young man who, Mr. Charles E. Williams, a young man who, about three years ago, found, by sitting with a friend, that he had the gift of mediumship. He subsequently had a series of sittings with the family of Mr. Alsop (now of No. 46 High Holborn), which resulted in his full development as a medium. He then became associated with Mr. Herne, and these gentlemen practised as mediums under the name of Herne and Williams.

A few months ago Messrs, Herne and Williams separated, and now each holds scances on his

separated, and now each holds scances on his own account. Of Mr. Williams's success this number of the Medium gives ample testimony.

# THE SEANCE ROOMS AND CABINET.

That the reader who has had no experience in these investigations may better understand the circumstances under which this portrait of "John was obtained, we offer the following particulars:

The séance rooms at 61 Lamb's Conduit street are on the first floor, consisting of a front parlor communicating with the back parlor by folding The doors towards the stairs are always locked during a scance, to prevent any person coming in to simulate the phenomena or destroy the conditions. Against the wall of the back room, and facing the front room, stands a handsome wooden cabinet, made something like a wardrobe, and of the following dimensions width, six feet; height, six and a half feet; depth from front to back, twenty-nine inches. It has a strong floor, which stands on four turned feet and a strong wooden top, and is closed at back and ends. On the front are three doors, each twenty-three and a half inches wide. The middle one is fixed, and the two side ones open on hinges, and are supplied with bolts inside and In each door, four inches from the top, there is an aperture measuring seventeen inche by fifteen inches, and each aperture is supplied with a curtain on the inside. In each end of the cabinet is a fixed seat, in which oblong holes are cut for the purpose of tying the mediums. The use of the cabinet is to enable the medium to be satisfactorily tied, that the phenomena may be tested; to partially intercept adverse influences that may proceed from the sitters, and to con-centrate the influence of the operating spirits When the materializations take place in the light the cabinet affords darkness for that process to be accomplished. The medium is secured. by a piece of thread, string, twine, tape, or other ligature suggested by investigators, being tightly tied round the wrist of each hand; after which the ends are brought through the holes in the seat, and tied with any number of knots under neath. Sealing wax may be used to seal the

siderably from indisposition. It was a serious their places after the experiment shows that the wrists were not removed. These precautions are taken by hundreds of investigators, who come to satisfy themselves that the medium has no hand in producing the manifestations. After giving this description some of the previous statements will become more intelligible, and the test conditions used in the following narra-tive will be thoroughly appreciated:

A THIRD DAYLIGHT INTERVIEW WITH "JOHR

On the afternoon of May 1st, 1873, the follow-On the afternoon of May 1st, 1873, the following ladies and gentlemen met at Mr. Williams's rooms, 61 Lamb's Conduit street, to obtain, if possible, a view of the spirit "John King" in broad daylight: Lady Vere Camoron; the Rev. Sir William Dunbar, Bart; Mrs. Macdougall Gregory; Mr. Clifford Smith; Mr. T. H. Noyes, B. A.; Mr. H. E. Russell, Kingstou on-Thames; Mrs. Burns, Mrs. Jackson, Mr. Husk, and Mr. J. Burns.

A dark scance was held in the front room, at which very satisfactory phenomena occurred, and similar to that described in the account of and similar to that described in the account of Mrs. Campboll's scance in another part of this paper. The party afterwards retired to the back parlor, allowing sufficient daylight to enter through the folding-doors to render every object quite visible. Mr. Williams sat on the seat to the right end of the cabinet. The door was slightly opened, and Mrs. Burns sat outside, holding Mr. Williams by both hands, which rested upon his knee, so that she was absolutely certain as to whether he moved in any direction. A shawl was hung down over the opening of the A shawl was hung down over the opening of the door, to prevent the daylight from streaming in door, to prevent the daylight from streaming in and disturbing the process of materialization. The company sat in the form of a horse-shoe the two ends of which approached the front of the cabinet. A few hymns were sung, to har monize the conditions and in the course of about affecen minutes "John King." presented himself at the middle aperture, so as to be seen by all more or less clearly. Those nearest to the cabinet had, of course, the best opportunity of observing him. He withdrew and approached the opening again repeatedly, and talked to those present. The materialization was attempted rather hurrically, so that the full details of the face were not so well developed as we have seen on former occasions. Sir William Dunbar was invited to approach the aperture and shake hands with the spirit, which he did. At the same time Mrs. Burns pulled the hands of the medium through the open door, showing them medium through the open door, showing them to the company, while Sir William grasped the land of the spirit. This was considered to be a most satisfactory test; but, to make it more certain, Sir William afterwards felt the hands of the medium, and was able to testify that they were not their positions of the medium. were not those, one of which he had just grasped through the aperture. The scance was considered by all to be eminently satisfactory, and the conditions were of such a certain character that there could be no doubt as to the genuineness of the manifestations.

WHO IS "JOHN KING"

This question might be put in another form: Who was "John King?" The spirit has repeatedly communicated that his name on earth was Sir Henry Morgan, and that he was a naval comhis confused state, refused to withdraw his hands from Mrs. Burns's grasp, who still occupied her position close to the door outside of the cabinet, but ejaculated, "No, I won't let go; let us have it right, strict test, or not at all." At last he was roused up, and received the hearty the congratulations of his controlling smirits, as well.

Buggargers were furnished but the New World of the congratulations of his controlling smirits, as well. Buccaneers were furnished by the English with regular letters of marque and reprisal. After the restoration of Charles II., the king gave orders that they should receive every encourage-ment and protection; and it is said, on pretty good authority, that His Majesty did not disdain to become a partner in the buccancering business. About the year 1680 every measure was taken to suppress these pirates, and, in two years after, the most celebrated of the English Buccaneers, Sir Henry Morgan, who had been knighted for his eminent services in the business, was seized and sent prisoner to England. The question arose whether the Buccaneer alluded to above was identical with the Sir Henry Morgan mentioned by "Johnsking"; but it was remembered that the spirit said he lived on earth in the reign of Queen Elizabeth. On Saturday evening it was asked him whether he was the Sir Henry Morgan who operated against the Spaniards in Charles Second's time. Neither the medium nor any one at the circle, except the questioner, knew the nature of the quotation given above, nor was its import conveyed to "John King," so that his answer could not be framed to evade the charge of having been a pirate. His reply was, "No, I lived at an earlier time. Sir Walter Raleigh was a pal-of mine." In those days the operations of naval commanders were not controlled by very precise notions, and "John-King" admits that he possessed a rather forcible and uncontrolable disposition. He is remarkably sensitive as to his reputation, and does not like to revive memories of the past, a feeling which his friends uniformly

"John King" has acknowledged that he is the same spirit who conducted the manifestations at Mr. Koon's spirit-rooms, in America, as described by Mrs. Hardinge, in her "History of Spiritualism." He also manifested through the Davenport Brothers, and recognized Mr. Hocking, at a scance in London, from having met him in a scance with the Davenports at Dresden. Such facts of recognition imply much as establishing the individuality of these spirits "John King" talked to Mrs. Burns one evening at Mrs. Perrin's. A short time afterwards, at one of Mr. Williams's scances, the spirit alluded to the conversation. Similar tests have been given of his being the same spirit who manifests through the mediumship both of Mr. Herne and Mr. Wilthe mediumship both of Mr. Therne and Mr. Whilams. He is assisted by "Katey King," who was his wife in earth-life, and is still. She is a clever chemist, and was the discoverer of the spirit-light or lam, with which "John King" shows himself. "John," and "Katey King," their children, have also been seen materialized repeatedly. It is the younger "Katey" who materializes at Miss Cook's scances. "Peter" is a spirit who aids "John King," and calls him the "boss," an Americanism for master or em-

A PRIVATE SEANCE WITH "JOHN KING" The best way to communicate an accurate idea of the spirit-circle and its attendant phenomena to those who have not had the privilege of at-tending one of these meetings is to describe, as accurately as possible, and as fully as space will permit, the whole procedure, from the time the company seat themselves till their departure. In fulfilling this duty we are gratified to have the privilege of reporting the proceedings of a select circle of ladies and gentlemen who have, for ten

This name and locality indicate that Spiritualism is not, as some suppose, practiced alone by the ignorant, the uncultured or the lower class in pedigree, profession or position but on the contrary, that this science is most as sidhously, and intelligently prosecuted by those at the opposite end of the social scale. The object which Mrs. Campbell has in hidding these sittings is, in the mist place to afford therself thorough satisfaction as to the Mature of these phenomena: secondly, to supply means of con-yielion to dear and valued triends; thirdly, to efficit a series of facts under test conditions, that they may be published to the world, and furnish incontrovertible testimony as to the reality of spiritual in unfestations: fourthly, to establish such favorable feasitions as will ensure the highest class of infinitestations, and give her an highest class of infinite-stations, and give her an opportunity of Institute measurement in Schenee and literature to be present, so that, without wasting the previous time of such gentlemen, they may have the best means of becoming acquainted with the phenomena of Spiritualism. In these shidable lains Mrs. Campbell has succeeded in every particular. Her first interview with "John King," this season, was attended by a cary activing eigenmatance. Four years prea very grafifying circumstance. Four years pre Mrs. Campbell with a pearl. She had it with her on the afternoon in question, tied in a hand-kercha f. "Solm King" alluded to the circumtance, carried the handkerchief from Mrs. Campbell's hand and placed it in that of Mr. Burns, returning it again to Mrs. Campbell, and established the fact that he was the same personage as had manifested to her four years previously. From a great variety of such experiments Spiritualists have arrived at the certain conviction that the power which manifests at their circles is not a blind force, por a dynamical emanation from material substances, as the material scientist and atheist would argue; but that it is identical with: humanity in every particular—that it has memo-ry, character, and all those concomitants of individuality by which mankind recognize each other in common life.

The series of scances-have been marked by decided progress as to the intensity of the plus riner progress as to the intensity of the pher-momena, married, of course, by two partial fail-ings out of the series; a These failures have dy-pended upon the state of the atmosphere, the state of the medium, and the component de-ments of the circle. The presence of an union-genial person, the hot and suffry state of the weather, or an exhausted condition of the medium, proceeding either from overwork or by a occasioned to his feelings, is sufficient to interfere with a satisfactory evolution of these manifestations. These vicissitudes, apart from test conditions; are the most satisfactory evie of the genuineness of the manifestations If they were the result of trick and imposture conditions could have no influence over them. On occasions when, presumably, there are the best opportunities for cheating, nothing whatever takes place; and at other times, when everyloody is on the abert, the sitters, will be re-warded with the grandest results. Mrs. Camp-bell's scances have been from time to time attended by eminent investigators, but not more than one or two-strangers have been admitted on the same evening. On a recent occasion, when Mr. Gerald Massey, the poet, and the Rev. Dr. Davles were present, "John King" manifested himself in a very superior manner, appearing like an ordinary human being; but; strange to say, he walked right into the middle of the large table, at the same time illuminating himself with his light as if, the table had been a on to the table in a semi-materialized condition. It has been affirmed by some observers that they have seen his legs under the table, while his body appeared above it; and clairvoyants have repeatedly seen spirits thus walk into solid bodies and through solid walls: These facts nocessitate a revision of ideas as to what consti-tutes solid matter.

On Friday evening last, beside the usual sitters, an eminent scientific gentleman was present, whose opinions in respect to Spiritualism alists and the general public. He does not in the least shrink from letting his opinions be known, but as he is extremely busy at the present time, and desires to be protected from an inundation of letters and interrogations, we in this report withhold his name, As-a scientific man he is, perhaps, the most entirent in his department, and we shall allufe to the during this narrative under the initials "FARS" Soon after eight elock-the company, numbering eleven persons in all, sat round a circular table large enough to permit of their being seated closely-together. A candle and box of matches were placed opposite to-Mr. Burns, that the might strike, a light when required. All hands having been joined in a living chain around the table, the candle was blown out. Of course the medium, Mr. Williams. was held by the sitters on each side of him. Under these conditions it was absolutely impossible for any sitter to handle the objects on the table, or perform any act without those sifting next being aware of his movements. Soon after the light was extinguished, the presence of spirits was indicated by several sensitive and mediumistic persons shivering as if exposed to cold. This sensation was caused by the force necessary for the spirits to perform the manifestations being drawn from their bodies. A successful spirit-circle is one in which all the sitters give off a circle is one in which all the sitters give off a, force favorable to the purposes of the operating spirits. There were several seeing mediums, or elairvoyants, present; and here we may say a word as to what these terms imply. Clairvoyantee-is what these terms imply. Clairvoyantee-is what its known by the phrasa "second sight." It is the power to see objects not perceptible to the ordinary vision, but the faculty may be bost maker had by divide illustrations of reptible to the ordinary vision, but the faculty may be best understood by giving illustrations of its action. A lady present saw several spirits walking around outside of the circle, and collecting the "flower" or "force," from the hodies of the sitters, and driving it in a mass on to the centre of the table. Soon others present began to perceive a white baze over the table, which became more and more distinct, till a human became more and more distinct, in a magine form, somewhat/luminous, was observed moving in the midstof its. This human form was that of the spirit. Katey King, who usually comes to introduce the manifestations. She spoke a word or two in an audible whisper, and then retired In a little while the spirit calling himself & Peter presented himself, and began to talk freely t the sitters. His dress, appearance and every ac the sitters. His dress, appearance and every ac-tion were accurately noted by Mrs. Burns, and the same power of vision was exercised in a de-gree by Mr. Clifford Smith, Mrs. Wiseman, and other laddes present. On the table was a small bell, and a vase of cut roses. "Peter" advanced to "F M. S.," asking him to hold up-his hand. That gentleman relinquished Mrs. Campbell's hand, and was presented with the bell and a rose. This spirit afterwards russied his hand and pullhand, and was presented with the bell and a rose. The spirit afterwards grasped his hand and pulled it up, till "F. R. 9." was standing with his arm stretching apparently as high as he could reach. This could not have been done by any mortal hand, as the sitters were close together, and held each other, and the ladies in the proximity of "F. R. 8." were not sufficiently tall to attempt such a feat. The tube was carried round by the spirits add, made to ten the heads of the by the spirits, and made to tap the heads of the sitters several times. This seemingly trivial ac-tion has got a philosophical bearing, for it was observed by the clairvoyants that it tended to harmonize the influences proceeding from atters, and collect them for the use of the spirits. A sheet of paper was taken up by "Katey," and shaken violently all round the circle, and then dropped behind Mr. Campbell. A fan was upon the table, and the sitters were repeatedly fanned by it in a very refreshing manner. Two heavy musical boxes were also on the table, and the one belonging to Mr. Williams was first wound up by the spirits and commenced playing. It was carried up in various directions, and placed on the heads of one or more of the sitters. After some time the other box was also started, and carried aloft. The spirit "Peter" exhibited the fact that he had the utmost control over its mechanism. He would make it stop at any note, and allow it to proceed only note by note, making frequent pauses between them. After having frequent pauses between them. After having repeated that experiment a number of times, he

with roses from the vase, and drops of water were sprinkled on some; all these actions were clearly perceived by Mrs. Burns, who could anticipate the manifestations by observing that the spirits were about to produce them. For instance, she said to Mr. Campbell, "I see a spirit standing close to you, and touching you," de-scribing the spirit. Mr. Campbell replied, "I felt the fouches several times." At some of these scances the departed friends of sitters are described so accurately as to be recognized in the most perfect manner. After an hour of these manifestations "John King" said that the circle was to change. The gas was lighted, and a short interval ensued. During that time, to make the test more stringent, Mr. Williams desired that he might be searched, which was done by Mr. Burns in the presence of Mr. Russell and "F. R. S." His pockets were thoroughly turned out, and his clothing examined in the most rigorous manner. His watch was opened to see if it contained any luminous matter. His card-case was scrutinized, and his meerschaum and fusees were taken from him till after the scance.

Mrs. Campball's cabinet is very like the one at Mr. Williams's own rooms, but instead of fixed seats a movable chair is placed in one end. At these scances the medium is not tied, as the phenomena are of such a nature as to testify of their genuineness. Mr. Williams takes his seat in the chair, and the door at the opposite end of the cabinet is left open, the sitters forming a horse-shoc circle with the table in the centre, and the cabinet being between the two poles of the horse-Ance. After some little time spent in singing, a diffused light was seen in the cabinet, which became reduced to a small spark as it passed along the front of the cabinet. It became revived behind the left-hand end of the circle, close to that part of the cabinet inside of which the medium sat. This light, as it increased, reveiled a human figure which held if in its hands. On the head of the figure was a turban, and on the arms head of the figure was a turnan, amount the arms, and body flowing robes. This was the materialized spirit, form "John King," and might at once be recognized as rescribing the portrait on the first page of this number of the Medium. Soon the light died, out, and the spiritthus illuminated was next seen apparently about eight feet high in front of the cabinet. He caused his light to burn so brilliantly that the whole ceiling was illuminated, as well as his own figure. He gradually sank down till he was about the height of the table. This experiment was also given by "John King" on a recent Saturday evening at Mr., Wildiams's rooms. A small company was present, and the spirit, after clongating himself higher than the ordinary stature of a man, sank down till the light which he held in his hand was less than two feet from the floor. To return, the spirit holding the light was next seen to walk, as it were, into the middle of the table, the wood-offering no obstacle to his progress. In this position he was within a very short distance of "F. R. S." The spirit exhibited his light by raising it no in his hands and litting of from the it up in his hands, and litting of from the top of it a kind of bandage of lid. To use a faof the large table, at the same time illuminating, top of it a kind of bandage or lid. To use a fa-himself with his light as if, the table had been a phantom. It is a question with investigators, whether the spirit materializes his lower ex-tremittes on such occasions, or whether he floats allowed the light to shine with a greater britliancy. Each time the spirit appeared the sustaining power of the light became low, and he had to retreat to the cabinet to revive it again. The next time that the spirit became visible it was standing in the door of the cabinet, holding the light by one edge, when it appeared like an oval mass of luminous matter, about six inches long by four broad, and about an inch in thickness, but rounded off at the edges. In a few minutes the spirit appeared floating over the table with his light. His outline was very distinct, but he gradually faded away before the eyes of the sitters, the light which he held in his hand being the last thing to disappear. His last effort to exhibit the mass of luminous matter was at the middle aperture of the cabinet. Such is an outline of

what occurred at that scance.
"John King" took great pains to exhibit his
light to "F. R. S.," and that gentleman conversed with the spirit in an agreeable manner, paying such kind deference to the views of the sitters as to win the hearty esteem of all present. We leave it for himself, at his own time, to state to the public those views of the subject which he freely xpressed on the evening in question.
This spirit light is a production altogether un-

known to science, as has been stated by Mr. Fitz-gerald in communications to this paper. We have heard the question put to various men eminent in science whether they understood the nature of this light, and they frankly replied that they did not. It is supposed to be derived from the bodies of the sitters, but more particularly that of the medium, and of any other mediumis-tic person present. The spirit "John King" has repeatedly called a medium up to him as he stood with his light in his hand, and asked the person thus addressed to hold out the hand. He has made passes over it as if drawing some substance from it, which he appeared to add to the luminous mass in his hands, which at once increased its brilliancy. The clairvoyants also state that they see spirits engaged assisting in the formation of this light, by collecting elements from persons present, and uniting this with a substance provided by themselves, the combination of which produces the luminous mass with which "John King" is enabled to make himself visible to every person, and the objects generally person thus addressed to hold out the hand. He visible to every person, and the objects generally in a moderately sized room. We have repeated ly seen this luminous substance in such positions as to indicate that it is crystalline. When the edge is turned toward the spectator, it is not at all times rounded off, but appears like a piece of ice smoothly broken. When the flat surface is presented, it has the color of the bright part of the moon on a clear night, but much more intense. The edge has a darker and glistening ap-pearance, like the edge of a thick piece of plate glass or the bulbous mass in the centre of a sheet of blown glass.

On Saturday evening, at the usual weekly séince at Lamb's, Conduit street, the following obenomena occurred in addition to the usual man estations. Mr. Stuart sat next to Mr. Williams the medium, and while their hands were firm! grasped a solid iron ring was passed on to Mr. Stuart's arm. The substance of the ring must have been for the instant dissolved, or a passage made through one of the sitter's arms. Afterwards, while all hands were joined round the table, a heavy arm-chair was hurled up and down the floor behind the circle, and then noiselessly placed on the table without touching anyone o placed on the table without touching anyone or injuring an article on the table. In an instant afterwards Mr. Williams was quickly hoisted up on to the chair. The light was immediately struck, and Mr. Stuart, with the iron ring on his arm, was found still holding Mr. Williams's hand. The other hand of the medium had been wrenched out of Mrs. Philips's grasp as he was turned round when placed in the chair. His head was found to be between the branches of the chandelier, and yet it never touched them. Had Mr. Williams by any means been able to get on to the table he must have, in the darkness, come in contact with the chandelier.

HOW DO THE SPIRITS MATERIALIZE THEM-SELVES?

By drawing from the medium and others the elements of an organism in a prepared and gas-cous state: Our food is transformed before it be-comes flesh and bone, and during the process assumes a gaseous form. At this stage it is extracted by the spirits and made to adhere by vital attraction to their spiritual organism. Man in earth-life is a spirit, with a material body thus attracted to the spiritual body by the atoms of the one being embedded in the other. Death is the relinquishment of the external body. In feeling "John King's" hand or face his skin is touched the comb of the box as if with a finger | moist and warm, and the bone is felt inside like | time."

nail, causing certain notes to be sounded, and making a running noise over all the notes. The spirits saluted the sitters by name, and "John King," in his round mellow voice, spoke words of friend-stip-to all. "Peter," in his humorous, affected voice, did the same, and then he was heard near the ceiling jocularly speaking to the chandelier, and slapping it with the tube. This, of course, he did to show that he could make a noise with physical objects beyond the reach of the sitters. Several of the sitters were presented with roses from the vase, and drops of water carefully he feels very weak afterwards. For full particulars of these manifestations the reader is referred to "Human Immortality proved by Facts," being the report of a two nights' debate between Mr. Bradlaugh, the well-known secular-ist, and Mr. Burns, of the Spiritual Institution. We direct attention to Mr. Burns's speeches.

"JOHN KING" FELT, SEEN, AND HEARD. To the Editor-Dear Sir: On Thursday afternoon, May 29th, I had a private scance with Mr. Williams at his rooms, Lamb's Conduit street. Besides the medium there were present Mr, C., Mr. A., and myself. I sat on the medium's left, and Mr. C. on his right, and we grasped hands firmly during the whole of the scance First, I had the ring test. To prevent the possi of trickery I got hold of the medium's hand before the room was darkened, holding in my left hand the ring, which I placed on the table as soon as we were in the dark. Presently the ring was passed upon my arm, without my relaxing my hold of the medium's hand for a single nog my none of the meanum's name for a single moment. The voice of "John King" was then heard, and he gave each a hearty shake of the hand. Retaining my hold of the medium with my right hand, I offered "John King" my left hand, which he seized with a firm grip, and I, hand, which he selzed with a firm grip, and I, standing up, felt the spirit hand as high as I could reach; at the same time, with my right hand I held the medium's hand down upon the table. Afterwards "Peter" shook hands with us, but his hand was not so well formed as "John's." The most wonderful and gratifying The most wonderful and gratifying manifestation, however, was the distinct appearance of "John King" in our midst, while the medium was being securely held at the table by myself and Mr. C. First, a light was seen hovering over the table, and then the light dehovering over the table, and then the light developed into a face, so like other manifestations of "John King" that it was instantly recognized. The face was visible to each, and it came and went several times. "John King" seemed highly pleased with his success, and so were we all. The appearance of a spirit under stricter test conditions could hardly be wished for. At one time the luminosity in the room was so bright one time the luminosity in the room was so bright that I could see my ris-a-ris quite plainly. Conspicuous objects in the room were also rendered visible by the mysterious light. "Katie" at tempted to show herself, but her features were not discernible by me. A strange voice was heard speaking to Mr. A., and I asked "Katie" if any of my spirit friends were present. She said, "Yes; the one who is always with you."
"Can he speak to me?" "I don't know; he will try to touch you." Shortly afterwards I felt a hand patting me on the head, then there was a sound near my ear, as if some one was try-ing to speak, and soon words were uttered. On should be able to speak with the direct voice, "John King" promptly remarked, "We did what we could to help him, you know." I must not omit to mention that frequently during the scance a large musical-box, weighing, I guess, some ten pounds, was-taken from the table and floated about the room, the motion usually corresponding to the tune. Once in making the cir-cuit the musical-box touched each on the head, and at another time I was gently struck with it on the back, between the shoulders, and I suppose the other sitters were treated in a similar manner. Again, while the musical box was playing on the table, the invisibles beat time to the tune with a chair upon my head. The beating was very light, of course. In conclusion I would repeat that, from first to last, the medium's hands were securely held by myself on one side, and by Mr. C. on the other; and that there could not possibly have been any trickery or delusion is hereby affirmed by June 6th, 1873. ONE WHO KNOWS

Written for the Banner of Light. WORK AND WAIT.

BY E. LOUISA MATHER,

Wait !- for thy wings are weary, In their upward, dizzy flight; Rest! oh thou soaring spirit, On this green and flowery height.

The seed must be sown in spring-time, With tender, loving care, And the sun-rays, too, must ripen The flower and fruitage rare.

Then wait, oh thou soul! in patience, Yet work thou with hand and heart, In thy garden of love and beauty, And the sun shall its heat impart;

Yea, the sun of all Truth and Wisdom, Of holy and perfect love, Which shines in the hearts of the earth-home, To fit them for mansions above:

Oh! blue eyed and perfunfed faith-floweret, Rest thou in each weary heart; And bring thou the songs of the angels To soothe and new strength impart.

On these earth-bound shores of the human,

The watch-word is "Work and Wait," To fit us by faith and patience For our future high estate. Yea, to work with a zeal unflagging, Upbuilding by words and deeds,

Our home in the Land of the Summer, Just fitted to our soul-needs; And to wait till the boatman cometh ... With the music of dipping oars, To carry us home to our birth-place,

.- To land us on spirit shores.

# SPIRIT PHOTOGRAPHY.

If spirit photography is done by a natural spirit lane, why should it not act as the law of photography does in the material life, and not present so many different kinds of pictures?" Because conditions vary, being more or less favorable at different places, and not always alike favorable in the same places. Why is it that the law producing spirit photographs is more rapid than that which, at the same sitting, produces the picture of the material form? We know not why it is so, but Mr. Wallace, F. R. S., declares that such is the case. He says, "the spirit pictures start out the moment the developing fluid touches them, while the figure of the sitter appears much

In three pictures taken at Mr. Hudson's, Mr. Wallace says: "The second figure, though by no. means bright, always came out long before any other part of the picture." Another singular circumstance which he mentions, is "the copious drapery in which the spirit forms are almost always enveloped, so as to show only just what is necessary for recognition of the face and figure." He says the explanation of this phenomenon is, "that the human form is more difficult to materialize than drapery." Why?

It is easy to ask questions; but, at the point to which the science has thus far progressed, it is not equally easy to answer them. Let us wait patiently for, further developments. The good

# AND SYMPATHETIC KINDNESS ARE DIVINE.

A LECTURE BY MRS. SARAH CARTWRIGHT, DE-TROIT, MICHIGAN.

Reported for the Banner of Light.

Friends, when we have listened long enough to discourses upon Bible doctrines, and traditions of the misty long ago, would it not be wise for us as Spiritualists, and more profitable to the great cause of progress, to examine our ground and see on what foundation' we have built our house; to consider whether the next wave brought in by the returning tide-the tide of natural events-may not sweep us away and leave something else in our place? For in every age, as far back as history goes, there have been great changes in both political and religious forms and ceremonies. Every age has made some progress, and necessarily that progress must overturn many theories and ideals, to build up a better and firmer edifice. But nothing can resist the ceaseless march of time. As little drops of water will eventually wear away a stone, so the influence of time, though perhaps imperceptible, is all powerful. We must acknowledge that our teachings have been according to our understanding, and to presume that we have lifted the veil and looked beyond the grave, and by the' light of that uncertain view, assume to know what constitutes spiritual life, is presumption indeed. It is our duty to examine well ourselves, and to be willing to be crossexamined and proved, even by the rule of three, in regard to the facts discovered in spiritual science. We know how easily we may be led into mistakes in solving almost any problem. Then how careful we should be when dealing with this most important subject of all, the immortal life. Not that our mistakes can destroy or impair any law that governs the whole universe, but we may so retard our progress, and, by false teachings, be responsible through those fatal mistakes for the errors of many, and, when we have passed into the light, be fated to look back with poignant regret upon the mist and darkness surrounding our friends which we shall be unable to dispel. It behooves us, then, to take more serious consideration in regard to the result of our teachings, and example as well, for works carry with them more power than words. Though we may be startled by the thunder in the clouds, with its deafening crash, it is the lightning's stroke that proves effectual. It is too general for Spiritualists to rest con-

tented after becoming satisfied that, although the body dies the spirit lives, and that life is progressive through all time. Admitting this to be a fact beyond doubt or cavil, what does this teach further? Have we nothing more to do than to wait in inglorious inactivity, expecting to inherit eternal life in a world where we shall be provided for without merit? Do you expect it will all be beautiful, and all you will have to do is to choose and have? If you do it will prove a grievous mistake. In discarding the idea of hell, a literal hell of fire and brimstone, where poor human souls are tortured forever, we do not discard the theory of reward and punishment. By no means. There are many degrees of happiness, and also of unhappiness, from the most natural causes, as of first causation and effect. The cause may be all in this life, the effect not manifest until the next or spiritual. For example, we see so large a proportion of the human family worshiping at the shrine of Mahmon. All their efforts and most earnest thoughts are given to the accumulation of wealth. As they succeed in their cherished purpose, their desires increase until no thought of happiness could possibly be theirs where poverty and an unpretentious establishment are found. What can make this class happy in the spirit life? All enter its portals alike poor in worldly goods. Although the dead body may be laid away in costly robes and gilded case, the and the parade a natural raiment, which God has designed and man fashioned.

It is shown to me that every act of our life in this world is stamped upon our spirit, either for good or ill. All the cares of this life are imprinted upon the spirit, as well as charity, benevolence, and all good deeds. What, think you, will be shown in the face of the miser, the drunkard, the thief, the libertine, and the murderer? and what in the face of the peace-maker, the true and noble men and women of earth-of that honesty which shines forth from the soul and lights up the human lineaments even in this world? For wealth, position and talents weigh nothing in the balance with worth. The honest tiller of the soil, earning his bread by the sweat of his brow, whose hand and heart are open to the calls of suffering and want, and who can lie down to sleep at night with conscience free from sin against himself or neighbor, is immeasurably richer in spirit than the most lordly millionaire or the grandest monarch. There is happiness for him in spirit-life. There are his treasures-and the works of a good man are his inheritance; the deeds committed in the body do bring their reward. Choose which man's deeds and works of earth-life you would enjoy in spirit. If the good, you will have to do the work of the good in truth; if the bad, the reward will be yours accordingly.

While on earth we live, let us do our duty here, and profit by the teachings of those who return. If our Spiritual Philosophy is worth believing, it is worth living. All the eloquence of a Cicero, all the testimonials and truths we promulgate, will never advance us one particle in true progression if they do not come within the soul, acting through the heart's affections, opening the channels of sympathy for humanity in every form and condition of life, ministering to those who thirst after the living waters of eternal life; imparting our spiritual knowledge; holding out our lamp well filled with oil, trimmed and burning, to guide them in the right path; removing the obstacles that are interposed in the form of temptations; and teaching, by precept and example, the truth as we go. Oh! let no gross considerations dispute the reign of the spirit! The soul is of more importance than the earthly tabernacle, which in a few short years, at the most, will moulder in the dust! Then what earthly joys can compare with the heavenly visions that are given us here, to show that the grand, beautiful light will shine only upon those whose souls are pure from sin and darkness? It is like unto the hazy morning as the sun rises in the east, while, with the heavy dews of the sad night and the cold atmosphere work advances. "Nothing can come but in its ence felt until the wind has exerted its powers to

INSPIRATIONAL TEACHINGS -- LOVE weighs upon the most joyous spirits. Then how glorious and inspiring the change! The great orb of light not only illuminates the beauties of Nature, but penetrates the innermost recesses of the spirit, giving life and hope to the despondent, and awakening and renewing the beautiful ideals within the chambers of the soul. This gives a faint illustration of the spirit-world.

Would you choose to go enshrouded by the dark shadows of sin, by a life whose highest aim on earth has been self-indulgence, held in abject bondage by gross habits formed in this life? Conscience will slumber for a season; but the time will come when she will burst her prison, and, with awakened memory, will testify against you, and you will have to accept the award they give; and the positions you are fitted for by and through the deeds done in the body. Then the darkness of despair will fill the soul with vain regrets, and the natural and certain consequences of a low and selfish life will be accomplished. Then you will experience the justice of God's immutable laws. But Mercy sits high on her eternal throne, and, through pity for the inherent weakness of humanity, has opened the way to come up higher. She will still hold out to you the one and the only chance to rise up out of the darkness, and her ministering angels will be those who loved you in earth-life-the mother, sister, father, brother, and the dear little child, whose prattling innocence has sent a thrill of heavenly music through your heart, ere the angels had taken it home to be taught the beautiful truths of an angel-world, that it might return with glad tidings of great joy, drawn by the magnetic current of true love; penetrating the dark surroundings, bringing hope and light and life to the despairing soul; showing by an intenser and more burning love than that of earth, a desire to guide your erring feet into the paths of peace and parity; pointing upward to the bright star of hope; marking the pathway with-deeds of love and kind words of encouragement; drinking the sweet fragrance emanating from the new and beautiful flowers springing up on every side, sown by your own hand in the hearts of your fellowbeings. Open your hearts to these little messengers while in the body, and, as the little seed is sown, cultivate the tiny plants by adding generous thoughts carried out in your éveryday life, even unto the despised and lowly ones, for, perchance, they may occupy the positions in this life to which pride and arrogance may assign you in the next, in which even you will experience a bitter realization of the truth of those words, that "the first shall be last, and the last first," at that great reckoning when deeds, not words, will tell; where honest worth and not grant attire without good works are esteemed. You may think the little you can do could make no difference, or do much good to any one. If the desire is really and truly within your soul, and no opportunity is given, that very prayer will go out loing good. It will create a magnetic power, acting upon the sympathies of some one to do the work you desire to do, but cannot.

Therefore cultivate kindly thoughts, even though they may seem, to the poor, finite mind, to fall short of a profitable expression. You involuntarily throw out and around you an influence, and those coming within your presence, or otherwise en rapport with your mind, will be acted upon. As regards the nature of the influence you may exert, whether for good or evil, you will be responsible. All can testify to the fact that they readily feel the influence of a very bad person or a good one. How much, then, depends upon the parents of children, that the impressions made upon their young minds should be pure, their, magnetic influence harmonious. Where discord and unhappiness prevail, the very atmosphere, as it were, becomes poisonous and infectious. The seeds sown within the organism of the child spring up with rapid and unhealthly growth, fed by the discordant elements around and within its home, creating a morbid desire for the very food that is destroying its better nature, which lies dormant, if not dead, for the want of proper nourishment. If your child asks for bread will you give it a stone? Every parent's heart will instinctively say, No. Yet how many are unconsciously doing this every day-feeding its young mind with false impressions, giving growth to vanity, greed and selfishness, destroying the love and purity of its heart, fitting it for an unnatural life here, and one of repentance and sorrow beyond the dark river. Imagine yourself, if you can, as being in spirit-life, drawn back by your affection for your child. See it growing up with the heart's desires envious of the riches which are not its own, longing and toiling to gain means to pander to pride, ambitious to excel only in what will degrade its spiritual nature. Oh! at such time how vivid will be the realization that the true riches of the spirit-world outweigh the dross and tinsel of a thousand such worlds as this!

How happy to meet with a benefactor, one who has been a true friend in time of need! hearts are warm and glowing with gratitude, and we are but too happy if we can make any return, no matter what may be the service required at our hands. Our hearts rejoice to do for another what has been done for us. Imagine a man of wealth and position, who has a heart as generous as his means will allow. He has many in his employ; he takes an interest in the welfare of all—sees that their comforts are insured; and if misfortune, through accident, sickness, or any cause, leaves them dependent, he considers them his charge, protects them, and provides further nancessities while helpless. He will make that man or woman his friend forever, and, when their poor hearts are swelling with gratitude and praise of the good man's kindness, his soul is fed with juy. He is large and praise of the good man's kindness, his soul is fed with joy. He is laying up treasures in heaven as he passes on toward the spirit-world, and

there meets him on every side a welcome.

A poor mother comes to bless him for the sake of her children, who have received protection and help through his love and sympathy for suffering humanity. The little child-spirit has heard his kind words of encouragement to a brother or sister. His little deeds are perhaps forgotten in the busy cares of life; but, oh! how sweet the emembrance when presented by the angel-world. How exceeding great his reward in looking into the beautiful, joyous faces, lighted up in welcome and praise, as he reaches the other shore, and feels that this glorious welcome is for him. The opposite picture will have no beauty. We see the cold, calculating, miserly man, grinding the faces of the poor, who must work in his nill or starve; and while he is hoarding up his wealth they are ninched by gaunt former until worn out.

they are pinched by gaunt famine until worn-out Nature gives way, and the spirit is free.

When met by the spirits in shining array, in-stead of a joyous welcome from those whom he has blest, he will see those whom he has robbed, and whose blood has affixed stains upon his gar-

ments which time cannot wash away. It seems evident, then, that we can be mainly instrumental in shaping our own destiny for the coming life. Which shall we choose? Shall our spirit-life be the reflex of base, unworthy and ungenerous actions, with their natural reward; or shall we labor to lift up and protect our fellow-The good combined, the genial sun cannot make its influbut in its ence felt until the wind has exerted its powers to lift and break the thick mantle of gloom that eternity of light and life, of glory and of joy?

#### SECOND THUNDER.

BELOVED ELDER J. B. VANCE, Alfred, Me. : The Lynn "Record," containing an account of your successful meetings there, is received. I have just finished re-reading your able addresswise in spirit, luminous and logical in matter.

To see the rising class-the young men-com ing up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces.'

"Who shall order the battle?" Henceforth these must fight the battles of the Lord-Truth against Error-the New against the Old: the second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel de-

gree. Dust was to be the serpent's meat, even

in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical lasts other than those of government. flusts, other thankthose of generation. I am joy-ful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five

The battle has been a heavy one, but victory lights upon our banner. The morning dawns the end draws near, when the waters of truth, like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It cannot much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

ideas, right from the inner heavens.

The primary—the fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Chever, Tyng, and reifilirmed and reissued by the Evangelical Alliance—these, with Scott, Clark, Mills and Grant, and alt the rest of them, are done for—the dam will gire way!

My work has been to start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long

structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still above him; that, even under Scripture ruling, "He called them gods, unto whom the word of God; from higher powers the Christ Horans." ers—the Christ-Heavens—came.

It was strong meat for many amongst us; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ; that as she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or any one of us has ever done, everybody felt that that was just as the thing ought to be. But would not the old dam go if these positions were admitted and suffered to become Orthodox?

Have we not all been educated in the old the ology of a God above law? a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant trans-lation the true one? Were not the apostles—to say nothing of Jesus—unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any travail of soul—our great loss by Adam's great sin? These must not be ques

We still belong to the kingdom of antichrist, and must support it by precept as we did by our example, in all physical and physiological matters; for was not sickness amongst us a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entire-

wise dispensation of the all-wise Creator, entirely beyond human supervision?

I take these positions: First, the Mosaic law is fundamental to the Gospel they belong together—complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Thing, all parties and processes, connected with the generation of Jesus, are unchristian, and do not belong to the resurrection order. Fourth, no man nor woman was ever horn a Christian. man nor woman was ever born a Christian.
Fifth, generation, whether of Gods, Christs,
Holy Ghosts, Angels, or Men and Women, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths, the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal, therefore Jesus travailed into Christianity. Like all Jews, he believed in a physical recurrection, and headed believed in a physical resurrection, and headed a general movement, in the spirit-world, to actualize it. He failed, but not without achieving a partial success by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nother of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of reëntering their former bodies and then dying over again could convince and confound them. They all belonged to the same race of our modern antichristians, of whom the

second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, he had sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were sustained by supernatural phenomena, as were the Jews, against the inhabitants of the land of Canaan. At his birth he was so noticed. Why

not in becoming King of the Jews?

The apostles all believed in the physical resurrection, (a thing that "Dunlayy" did not

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentile Pentacostal Church, ignorant of the physical truths of the Jewish order, which the Jewish Pentacostal Church fully understood and en-

dorsed eighteen hundred years ago.

The marriage of the Lamb has not occurred, except so far as Ann Lee and her successors in office, power and trust have been connected, by magnetic and spiritual association, with Jesus and the Jews, of the Pentacostal Church in the spiritual world.

This Gentile Mother Church will hear the seven thunders, before she will receive the whole council of God. Then will come the day that will be

as the light of seven days.

It is a novel idea, that good old believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former dispensations and the new saints of this order must be effected, each party giving of this order, must be effected, each party giving and receiving truths, one from the other, and be-

coming joined like a ring.

These and similar truths are now pressing upon believers from the spirit-world. We must fall at changable both ways for bonds bearing a low the feet of Jesus, like Paul before Gamaliel, and rate of interest, and for gold and silver as soon accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great work to convert into real Shakers many believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many

We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the Old Mill Dam all the old theologies of Christendom, of Babylo-nian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we started the lowest tier of four-

dation stones and timbers, held together by rot-ten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was

in all respects, just as females of all other ani mals regulate it. In government, in property and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for woman, that ences. If war was improper for woman, that was proof that it was also improper for man—was wrong per se. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars, and wars created chattel slavery, wages, slavery and poverty—diseases coming from secondary causes ondary causes

We were as truly inspired, though we knew it not, to bring forth these-primary truths of a new earthly order as were Ann Lee and her compeers to bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory until it recognizes in full the truths participling to a millinearing the will never exist in its giory unit it recognizes in full the truths pertaining to a millennium on the earth, even as they are recognized by the first. Pentecostal church in the spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the causes of all diseases in the new earth and from the new heavene—a distance as more as was the manual heavens—a dictary as pure as was the manna, und as natural.

Because these truths are a two-edged sword cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an

Is not truth our dearest friend? Guide and guardian evermore? Will it not our plans subtend, Reaching the immortal shore? Fraternally yours, F. W. EVANS. Mt. Lebanon, N. Y., June 17th, 1874.

ITEMS OF TRAVEL.

BY WARREN CHASE.

QUARTERLY STATE CONVENTION OF IOWA. June.27th the Convention assembled in goodly numbers in Berry's Hall, Fort Dodge, and was called to order at ten A. M., by the President Edwin Cati. The Secretary, Mrs. J. Swain, who resides at Fort Dodge, had made ample preparation for the Convention by securing the large hall and having another small hall fitted up with tables and provisions for the guests, and the prospects opened finely for a good time. Committees were appointed at first session, and congratulatory remarks made at the opening by the speakers-Capt. H. H. Brown, Dr. Sanford and Warren Chase, after which all repaired to the dining hall and partook of an excellent dinner in regular picnic style. In the afternoon and evening regular lectures were given by Capt. Brown and Dr. Sanford, and remarks by several other persons, and the most liberal and harmonious spirit prevailed throughout the day.

Fort Dodge is one of the most thriving towns in the State of Iowa, situated on the Illinois Central Railroad, and at the northern terminus of the Des Moines Valley Railroad. It has much wealth and enterprise, and surrounded by an excellent farming country, with coal, gypsum, and other resources for a prosperous settlement.

Sunday 28th was a beautiful day, and breezes played across the prairies and freshened our brows with conditions of inspiration, and the spirit of song and prophecy was rife among our large and intelligent audiences. Not all the Spiritualists of the place were there, probably fearing something too radical on the social question might be said; but their places were more than filled, and they lost one of the most glorious meetings of the season. Warren Chase spoke in the morning on the revelations of truth, and in the evening on the "Choice of Evils, or Serving it," and Capt. Brown in 11.2 mornion, and Decomptu, the former on "Who are Chris tians?" and the latter on "Our Duties," &c. closing our excellent Convention without resolving on anybody's actions or principles, and parting with the best of feelings toward everybody.

LIFE LINES.—We were born in the same year a few months earlier than our distinguished fellow-citizen, Henry Ward Beecher, but our lives have been widely apart, although for the last quarter of a century we have both been addressing the public with tongues and pens almost constantly. In childhood his lines were cast in of frequent fogs and chilly winds, though far pleasant places, and ours in the roughest of New preferable to any of the Eastern towns.

England hardships. He inherited reputation, For agricultural and horticultural purposes, religion, protection, education and the best of care. We inherited nothing except what was born in us. Losing in early childhood the fraction of parental love which was snatched away by the death of a mother, we were sold for sixteen years by the overseers of the poor, and at the age of fourteen, by becoming a fugitive from bondage, we escaped from the hard master, and then first learned to read when Henry was studying Latin and Greek. When he was in college we were earning in summer the money to go to a common school in winter, and with no relative, no friend and no reputation but a bad one, we were struggling against powerful odds of poverty and poor health, but we had the advantage of having no load of Christian or sectarian superstition to carry, while he was loaded with brimstone from his father's pulpit, and almost smothered with the smoke of the torment of the damned. At present we would not exchange reputation, personal friends or religion with him; but he is working off the superstition and nearing the clearer atmosphere of religious freedom, and we may run out our lines near the same time and in the same religious freedom. What strange experiences we find in life-lines!

A small crumb of comfort is offered to the people of the West by the compromise currency bill, which passed in the last days of the late session of Congress. If anybody expects this to satisfy the demands of the people, that body is mistaken. As well might we attempt to satisfy a hungry man with a medicated pill from a homeopathist. It may be better than nothing, but we cannot see it so yet. The people demand an entirely and purely national currency in bilis and fractions - legal tender in all cases - exrate of interest, and for gold and silver as soon as practicable, and that could be very soon, as very few would exchange it when both were equal in value at home. They demand entire separation of the government from all banks. leaving them free to speculate in money but not to make it, and they demand government depositories at convenient places with facilities for exchange.

Nearly the whole central part of Persia is occupied by a great desert plateau, consisting of a series of long, shallow basins, varying in ele-vation above the sea level from eighteen hundred to three thousand feet, and the whole surrounded by mountain ranges which, in the southwest, culminate in peaks nearly twenty thousand feet high. No river flows from the plateau to uation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in regions of Turkestan.

# Bunner Correspondence.

#### Notes by the Wayside.-No. Two. BY DR. DEAN CLARKE.

The chief purpose of our coming to this coast The chief purpose of our coming to this coast is not yet accomplished, viz., to find a spot to consecrate as a home, a desideratum I have longed for during years of weary travel, and which I so much need in my present debilitated condition. We came to this "lower country" for the express purpose of looking for the hoon we need, and the country suits, but it may be too warm a climate, and we must yet wait the turn of future events.

turn of future events.

Thus much, Mr. Editor, in answer to your kind

desire to know of my whereabouts, condition and labors, and to satisfy the queries of many friends who have been long looking for some word from one who has been a guest in so many distant homes, and who, though negligent in correspondence, yet remembers every kind word and deed, and cherishes with-warm emotions of love and gratitude all who have comforted and aided him in days gone by.

#### "WHAT OF THE COUNTRY?"

I hear thousands of Eastern people query, and I will trespass a little further to please many who are thinking of seeking this salubrious clime. As the reader will see, I have visited but a small portion of it as yet, therefore my description must be limited, not only to my sphere of observation but to as few words as possible, lest this letter be out to as few words as possible, lest this letter be too prolix. I have found it very like Nordhoff's description of it, only the reality is usually a discount upon one's ideal derived from rather fulsione representation.

There is a great anxiety on the part of local editors and writers working in the interest of railroad monopolists and extensive land-holders, to induce a large immigration as soon as possible; hence they portray all the good things of this truly "goodly land" but seldom speak of the draw-backs and annoyances, so due allow-ance must be made upon their statements for the degree of exaggeration which self-interest fre quently induces

quently induces.

The soil in all the valleys, which is usually a sandy and clayey loam, with here and there spots of alluvial, and various marine deposits, is generally fertile and wonderfully productive if sufficiently irrigated. The hills are usually hard to cultivate, being generally of an "adobe" or clay composition, and as nearly all of them are devold of water, they are generally used for grazing. of water, they are generally used for grazing, and are mostly owned by large ranchers.

With the exception of a few sections, nearly

With the exception of a few sections, nearly all crops, except the small grains, need irrigation once or twice per month, and this is attended with a good deal of labor and expense, for, owing to scarcity of water, the rights to use it are quite high, and all of the soil must be cultivated after irrigation to keep it from baking or crusting over, and to destroy weeds, which thrive as luxuriantly as the more valuable productions. In with an to destroy weeds, which in the as in a uriantly as the more valuable productions. In this "lower country" there are tens of thousands of acres of beautiful land that would be immensely productive with water, which are comparatively worthless now, and it will need combination of a great deal of capital and labor to utilize all patural recourses for water and labor to utilize all natural resources for water, and to bore deep artesian wells to obtain it.

In the vicinity of all the larger towns and cities all of the land that can be watered is now owned by occupants and speculators, and held at prices that only the wealthy can pay.

In all the region I have visited there is no government land that is of any value, and nearly all of the arable portion not occupied by settlers is owned by "land-grabbers," who will not often sell for any reasonable price; yet, there is room sell for any reasonable price; yet there is room for many more immigrants in both Ios Angeles and San Bernardino counties who can get land uncultivated at from \$25 to \$100 per acre.

There are thousands of acres covered by grants that will ere long at least of the many robation will force some, at least of the many robbers of the public domain to yield up a portion of the many to the tide of settlers that is

now pouring into this country seeking homes. The region about Santa Barbara, which boast The region about Santa Barbara, which boasts of its equitable climate, having a width between the mountains and ocean of from one to three miles, and a length of about twenty miles, is most of it cultivatable, but no good land can be obtained there much less than \$100 per acre, and the best portion now offered for sale is held at \$200 per acre. The scenery is quite beautiful, and the climate healthful. The city looks much like a thriving Eastern village, or would were it. like a thriving Eastern village, or would were it not for many old Spanish adobe buildings yet remaining in portions of it. It contains about six thousand people, about half of whom are Americans, the remainder natives. It is not as healthy for invalids as the foot-hills, on account

and for general business. les and San Bernardino counties afford the best advantages and prospects, and the climate, especially of the former, is considered as salutary as Santa Barbara. Erosts seldom do much damage in any of these counties, and seldom are seen except on the

lowest land. Here nearly all the fruits of the temperate zone grow with great productiveness, and oranges, lemons, figs, limes, and all varieties of grapes, and almonds, English walnuts, &c., thrive prob-

ably as well as in the Pacific Isles. The country about Los Angeles is as level as Western prairies, and the valley, so called, is about sixty miles long by thirty in width. Other valleys open into it, making it a great natural centre for railroads and business. There are many beautiful orange and lemon groves already in bearing, and all around orchards are being planted, and within a few years the whole valley will be covered with fruit trees and gardens.

There is 'yet plenty of land for sale within a few miles of the city, but most of it will have to be irrigated by artesian wells, as nearly all the patural water wivileges are used. There is very

natural water privileges are used. There is very little natural timber in this valley, but people set rows of cottonwood and willow around their farms, and in a few years have wood enough for farms, and in a few years have wood enough for fuel. Wood sells in the city for \$10 and \$12 per cord. Lumber sells at \$35 to \$50 per M., but it costs less to build comfortable houses here than in the East, as it takes far less lumber. In this country no fence law prevails, but live fences surround most places.

Los Angeles city is a very pleasant place of about nine thousand inhabitants, and is now increasing about one thousand per year. It is destined to be the city of Southern California. One can sit here under orange trees loaded with lus-cious fruit, and see mountains to the North-East, forty miles distant, covered with snow at least half of the year.

San Bernardino valley is about seventy miles east of Los Angeles, a railroad reaching half way. It is a beautiful valley, about thirty miles long by fifteen in width. It is nearly surrounded by mountains, and to those who like a pretty warm climate it is a very pleasant place to live in, and good land can be obtained at from \$10 to \$100 per acre, according to distance from the city and the vicinity to water courses. It is said to be the best watered valley in the State, and much of it is perennially green. It is thought to be equally as productive of fruit and all crops as Los Angeles valley. It is probably the best place for people in moderate circumstances to get lands and homes. There is timber on the mountains for lumber and wood, and the prices are about half those in Los Angeles. The city is pleasantly situated, and contains perhaps four thousand inhabitants. Artesian wells afford abundance of water at one hundred and fifty to two hundred feet in depth. The thermometer ranges from bout fifty to one hundred and ten degrees. It is

both colder and warmer than on the coast.
On the whole, Southern California is a beautiful On the whole, Southern California is a beautiful country, and a desirable one to those who need a mild climate and love to see flowers blooming the year round. But it is as yet a new country, and in many respects undeveloped, and those who have good homes, and can endure the climate where they now live, are perhaps as well off as to pay all the expense of coming here and waiting to get in a "living" condition. One disadvantage to Eastern people is the discount of advantage to Eastern people is the discount of about twelve per cent. on their currency, as gold primitive garb.

is the circulating medium here. The country i full of gophers and large ground squirrels, that make havor of some crops, and often injure the fruit-trees. Farmers have to keep up a perpetual warfare, with traps and poison, to get rid-of them. The surface water is generally, a little brackish, as there is more or less alkali in the

The roads, where the soil is of a loose nature get very dusty, and occasional winds, which are pretty boisterous for a few days in the dry season, make traveling very disagreeable. This is not, however, a very windy country, but what are called "Northers" prevail about three days in succession, occasionally inspring and fall, and sometimes almost withering vegetation. Grasshoppers sometimes scourge some sections. There are but few reptiles, no bed-bugs, some mosuitos, where water is plenty, but an abundance of house flies, and little red, ants, which anno housekeepers very much. But the worst of all the annoyances I have found is the "wicked flea," who pursues new-comers with blood-thirst zeal, and if a person happens to be a little *thir* skinned, and not overpions, he is very much in-clined to frequent quotations from profane his-tory, as these impious tormentors explore his cutiele and extract his blood and religion to-

But I must not occupy more space in this way Those who wish for further particulars can address either the editor of the Santa Barbara Press or the Los Angeles Herald, inclosing tweaty-five cents, and get what they want.

#### OUR CAUSE

is steadily progressing in a diffusive manner. There are very few societies, and none that pay stipulated price to speakers, except by previou agreement. Lecturers generally have engaged balls, board at hotels, and take collection for pay. Eastern speakers will do well to count the cost before coming. Traveling expenses are much higher than "in the States," and but a part of the country is traversed by railroads. There is much liberality of sentiment, but the general tendency of the public mind is materialistic rather than entiring. Solidic are for more in demand. r than spiritual. Spirits are far more in demand o prognosticate the; price of "stocks" than to teach either philosophy or morals. California is good missionary ground," but Bro. Jamieson would suit the demand better than Jesus, for the people here are bound to lay up treasures on earth, even though a Vasques does now and then "break through and steal."

But enough and seem.

But enough for the patience of the Editor and the forbearance of the reader. With kind remembrances, to all my old friends, and warm each a hearty God speed in all good works. I bid each a hearty God speed in all good works.

Los Angeles, Cal., June 5th, 1874.

#### Massachusetts.

MATRIELD.-J. Madison Allen writes, July st: "I found at New Bedford an excellent medium for physical manifestations, who has already furnished evidence which has liberated more than one soul from the darkness of nonmore than one soul from the darkness of non-belief in future life and spirit communion. I think it very evident that the spirit world is more and more busy and carnest in furnishing proof (physical and mental) to a skeptical world of its nearness and power. Whatever may be said or thought to the contrary by some who do not feel pleased, perhaps, to have it so, the fact remains. The spirit-world joins hands with this to dispet the shadows of materialism, and to spiritualize, harmonize and educate huand to spiritualize, harmonize and educate hu-manity in the Science of LITE and the Art of True Living. Let the good work go on !"

#### lowa.

DES MOINES.—"S. C. G." writes, June 27th:
"The ever-welcome Banner comes to us weekly, freighted with columns of cheering news of the awakening of the volumns of cheering news of the awakening of the volumns of cheering news of the awakening of the volumns of cheering news of the awakening of the volumn the offers of the volumn the offers of the volumn the field of spiritualism, is mrs. Mary E. Weeks, who came to our city from Chicago a few months ago. The communications, through her, from the spirit-world, to all classes of our people, have been truly wonderful. Mrs. Whas proved herself one of the most truthful and reliable mediums that ever visited our State.

reliable mediums that ever visited our State. Her high nobility of soul shows itself in her ceive a rich reward in the future life?"

# Utah.

OGDEN.—Mrs. P. W. Stephens writes, June 27th: I have been kept too busy at work to report progress of late. I left Sacramento City the 15th of April, by the directions of my spirit guide, a degree satisfactory. The lad promised to communicate more fully at some future time. and stopped at several places on the route over the Sierra Nevadas. I visited Virginia, Dayton, Carson and Reno; then passed on to the wonderfully rich but terribly rugged town of Eureka, situated in a gorge in those high mountains, whose sides are literally filled with the precious

metals.

I arrived at this central point of the continent the middle of June. During the time I have been here I have given thirty public lectures, in various places, also held several public scances, and given several private sittings, for spiritual manifestations. Everywhere I go I find the people are eager to witness the phenomena. I shall wisit Salt Lake and intend to go Past as for several private sittings. the Mississippi Valley.

Quite a sensation has been created here through

the following incidents: A woman was drowned in the Ogden River, and, after diligent search, no trace of the body could be found. Several weeks afterward, the son of Mr. Furlock, a lad of twelve years, dreamed that the body was at a certain point in the river partially buried in sand. He told the story to his mother, and asked her permission to go where he saw it in his dream. But the mother's cautious care for her child made her refuse. The next night he dreamed the same again. He then took another boy with him and went to the river, and there discovered the body at the spot and in the condition he saw it in his dream, or clairvoyant vision.

#### In View of this Fact-What Next? The query, "What next?" would be diffi-

cult for mundane intelligence to answer; but the fact of the materialization of solid substances in tangible form, and their remaining intact, by the invisibles, is fully established, though not many instances are recorded. Pills and powders have been made and administered by the invisibles; coin and hair have been made tangible, and remained intact.

We have in our possession three five-cent pieces, made by the invisibles over two years ago, and to all appearance they remain solid and tangible. They would pass current anywhere. The hair is in ringlets, fourteen inches in length, beautiful and natural. It is from the head of spirit, 'Little Lilly," aged six years. The hair and the coin were received at our materialization séances some two years since, Mrs. C. M. Morrison the medium, and under test conditions. TAND B. WILLCOX

Oswego, N. Y., July 6th, 1874.

When Peter Cooper was born, New York contained 33,331 inhabitants. The upper limits of the city were at Chambers street. Not a sin-General Washington had just entered upon his first term as President of the United States, the first term as President of the United States, the whole annual expenditures of which did not exceed \$2,500,000, being about sixty cents per head of the population. Not a single steam-engine had yet been built or erected on the American continent, and the people were cladin homespun, and were characterized by the simple virtues and habits which are usually associated with that primiting earth.

# Spiritual Phenomena.

### New Physical Manifestations.

The Colorado Weekly Register of June 3d ublishes an account of spirit-materializations, ecurring at a private scance in Denver, in the presence of a new medium, Mr. G. H. Mott, of

"In the evening, about dusk, the company gathered, and were greeted by Mr. Mott, the medium. By his request, certain well-known citizens of Denver manacled his wrists, and bound. him securely to a chair which was fastened firmly by to the floor. Bells, a glass goblet, a drum and an accordeon were placed on the floor some distance from where the medium sat. The lights being turned off, various sounds were heard. The bells rang, the drum leaped up to the wall, where it remained and was beaten by spiritual drum sticks. There was singing, piano playing, and a variety of other demonstrations in a muster of the playing and a variety of other demonstrations in a muster of the playing and a variety of other demonstrations.

and a variety or other demonstrations are a massical way.

The visitors, upon entering Mott's apartments, were requested to make the most scrutinizing search for mechanical appliancies or agencies. Mr. Whitehead, a reporter of one of the city dailies, says the medium operated in a small-room that opens into the parlor of the hotel and also into a room beyond. The latter room was locked, and Mr. Ford says has not been opened for a long time. A window opens from the for a long time. A window opens from the small room out to the main stairway, but affords neither ingress nor egress, as the stairway is eight or ten feet below. Another window opens eight or ten feet below. Another window opens upon the street, thus making two windows and two doors, but only one means of exit or entrince, the door opening into the parlor. In the room thus occupied the company were seated. Between the two windows a partition had been built from the floor to the ceiling, with a slight apparature to admit air from the street windows as aperture to admit air from the street window, as the one facing the passage was closed. In the centre of this room, about six by eight feet, Mr. Mott was seated and secured as above described. The door opening into the parlor hada piece of paneling removed from near the top, and the hole closed over with a piece of black cambric. In this space, the faces were to appear.

After the performance upon the musical instruments had ceased, forms and faces began to uppear. Among them were those of George Wells, late Assistant, Cashier of the First Naveris, are Assistan, Cashier of the First Na-tional Bank; and George Walker, whom all our citizens know. A friend of ours asked Walker where he died. He answered, 'At the Springs, in' Arkansas.' Other questions were asked and answered, showing that the relationship be-tween the spirit and the living was continued beyond the grave. Wells sald to our friends: I am weak, and cannot talk much, but I want your to forgive me for ridiculing, while on earth, your ideas of and belief in the spiritual existence. We (George and I) have fathomed the mystery now, and can testify to the correctness of your views.' He also warned his friend on earth to shun the society of certain-persons likely to do him injury. After this our friend's mother ap-peared, and signified her desire to converse with peared, and signment her desire to converse, with him. Said he, 'I must have some cyldened that you are the spirit of my mother. Show me your right hand.' It was instantly placed in his, and then he identified it as that of his mother, by a then he identified it as that of his mother, by a deformed finger, which appeared exactly as it was in the flesh. She then caressed him with great tenderness, and, finally placing her hand on his head, bade him adieu, with these words: My son, be good to all mankind; treat them kindly and justly; and then disappeared. The voices, as we are told, are in every instance those of the decensed but the words are spofen in whishors. deceased, but the words are spoken in whispers,

perfectly clear and intelligible
Mr. Ford's aged mouth appeared to him on the order of the order learn, Mott is mightier in manifestations than Foster, or any other person who has visited the Great West.

The News brings further interesting details of

The News brings turther interesting details of the scance given by Professor Mott, an extended account of which appeared in the Register of Tuesday. Among the forms which appeared was those of Colonel Bledsoc of the rebel army, and Dr. H. J. Reed, who in his lifetime resided in St. Louis. The former was in military uniform, and the latter in his shirt sleeves. A call followed for Colonel British for the gentleway is followed for Coloneb Brown (this gentleman is the father of the boy who disappeared very mysteriously a few weeks ago, while hunting stock in Weld county). That gentleman was in the audience and went up is the aperture, when a figure revealed itself somewhat indistinctly, at the same time claiming to be his son 'Willie,' who is supposed to have lost his life last month

James Hill, of Warsaw, Illinois, appeared, and asked for a prominent citizen of Denver, in an unmistakable voice. The latter, however, was

not present.
George Wells, of the First National Bank, appeared in a very indistinct shadow, but conversed with several of his old friends in a voice, though quite weak, not to be mistaken. Among the first, atterances he made was: "Lewant to see Johnny Anderson and talk to him?" Then he re-Johnny Anderson and talk to him? Then he re-quested that several other well-kilown persons in Denver come at a subsequent scance and hold renver come at a subsequent scance and non-conversation with him, as he had important busi-ness facts to communicate. He also said: 'Tell the boys I am happy now,' Then he spoke of some of his property in the hands of certain par-ties, which he desired to turn over to his brother. He said that the next time he appeared he would ndeavor to make all his friends recognize him

through his features. At this juncture a young and beautiful female appeared. The first to approach and put questions was the representative of the News, who said: 'Who are you?' The answer came, 'Mary Ann Chever.' A brother of the deceased was present, and recognized her beyond all peradven-

A young man came out in bold relief and in a

A young man came out in bold relief and in a rattling, harum-scarum manner, announced himself as Johnny Atwater.

Some present knew him. He was a lad of almost fifteen years, and was distinctly visible to all in the circle.

An old lady, Mrs. Sarah B. Ford, upon appearing, dwelt longer than any of the others. She placed her hand upon the forehead of her son, the proprietor of the house, and stood out in life-like outline to all present.

like outline to all present.

The strangest part of her coming is yet to be told. Yesterday, Mr. Ford received from one of the photographic galleries of this city the likeness of a very old lady whom he did not recognize. He inquired from his mother, and in the paring of all present, if she could and would tell hearing of all present, if she could and would tell him whom the likeness represented. The an-swer promptly came, 'It is your grandmother.' Mr. Ford says he-was but one year of age when this person died, and at the advanced age of one hundred and four years. Her name was Betsey

Wharton.

We might enumerate and descant at considerable length upon the lifelike figures appearing, and their 'talks,' which were in most instances more than loud whispers.

The forms of spirits, as presented through his

The forms of spirits, as presented through his mediumship, must, in all candor, by believer and unbeliever, be pronounced as lifelike, appearing from or surrounded by a shadowy or misty background. It is not a picture, as many might imag-ine, but a full rotund body, little or no different from that of life, except that it lacks the same degree of clearness. Nevertheless, the 'spirits' are extremely natural and wonderful to behold."

A Large Fleet.—The commercial marine of of the world comprises 56,281 sailing vessels, and 5,148 steamships. Of this number England alone possesses 3,061 steamers and 20,842 ships. Next in order comes the United States. Then France, with 392 steam, and 4,973 sailing vessels. Cormany despite all her efforts, shows sels. Germany, despite all her efforts, shows only 3,984 vessels of all classes. Belgium, which has only a few ports, possesses more steamers than sailing vessels.

#### To Book-Buyers.

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

Orders accompanied by each will receive prompt attention. We are prepared to forward any preme point which this writer would see reached of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, the material affairs of life." Yes, yes; only let or when eash does not accompany the order. Send for a free Catalogue of our Publications.

\*\* In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the staken tendence roundersed or other uses of carrespoints.

# Banner of Linkt

BOSTON, SATURDAY, JULY 18, 1874.

AGENT FOR THE HAN EMAIN NEW YORK.

THE AMERICAN REWS COMPANY, 119 NASSAUST. COLBY & RICH, PUBLISHERS AND PROPRIETORS.

of Letters and communications appertaining to the gattorial (hepartment of this paper should be addressed to LETHER COLDY; and all HUSISES LISTICES to ISACCE B. RICH, BUSSER OF LIGHT PUBLISHING HOUSE, BOS TON, MASS. 2

#### Now Ready.

The interesting pamphlet entitled "A Defence of Spiritualism, by Alfred Russell Wallace," with a Preface by the American editor, Epes Sargent, is now published and for sale in the principal bookstores-price 25 cents. Address Cotby & Rich, 9 Montgomery Place, Boston.

#### A National League.

An organized union, for fighting and not for talking purposes, is what all liberals, which means simply all lovers of liberty, have got to establish with as little delay as possible. There is no parleying with the forces of bigotry and tyranny that are industriously securing lodgment in existing institutions of State and Church, and there entremeling themselves for offensive purposes only. The period of discussion is past. Our enemies scout all proposals to refer to reason and argument. They think they have now got something better in their hands. The result of the last session of Congress was a law to intimidate the public press and terrorize public opinion for which it fur ishes the outlet. The last Leg-Islature of Massachusetts proved powerless before the willfulness of the gubernatorial veto which the powers of organized bigotry inspired. All that was malignant and tyrannical in the compact ranks of min who are bent on exercis-but too ready to do their will. Both Congress and the Legislature committed an unpardonable outrage on public sentiment, and proclaimed openly at last the determination of higotry and tyranny to permit no opposition to their will. Thus is the conflict at last begun. The "God-inthe-Constitution party "only await the summons to move up as the reserves. They are all of the same mind. Professing liberty above others, they are bent on the acquisition of a power that shall be absolute. These are no words of warncourse of the events which the liberals of the country have got to counteract or become slaves.

teet the claims of intolerance, dogmatism and self-willed bigotry, and to favor a narrow-minded view of human rights, as if the latter were a grant instead of an inheritance, has grown too pronounced to be any longer overlooked or passed by with a good-natured indifference. It threatens the integrity of liberty, and that is reason enough for attacking it on the spot and without further parley. People now understand what it is and what it aims at. If they choose to let it run on longer unrestrained, they alone will be the sufferers. It is more and more the ecclesiastical power that is crowding itself into the Chair of State. If we look the record carefully over, we shall all be surprised to find how successfully and with what pains this priestly power has assumed to take, or at least to distribute, the public posts. When was a truly liberal man seated in the gubernatorial chair of Massachus setts; Goy. Andrew perhaps excepted? And even he was tied up by the bigotry of his Council, which always acted as if it were a conclave of Orthodox deacons. In a matter of mere convenience to the public, and nowise affecting the Interests of the State, we well remember that in one year of his official life the usual time for the Annual Fast fell on the day preceding the Fast Day always observed by the Episcopalians and Roman Catholics. Gov. Andrew was solicited to break through the Puritanic habit of appointing the public Fast on Thursday, and to appoint it for the following day. And although he personally consented, his Council peremptorily refused !- It would be turning their backs on the custom of their ancestors, who set Thursday for Fast in order to testify their peculiar contempt for the custom of the Church of England in oberving Good Friday. Orthodoxy thus goes with s Crucifixion Anniversary altogether!

This tendency in different Legislatures to pro-

This is but a single and minor illustration of the spirit of ecclesiastical bigotry that rules wherever it can. It owns a Massachusetts Governor, and it is working to get hold of the Federal Constitution and make that over to suit itself. The Dr. Miner spirit would very soon show in that instrument as well as in the statutes of the State. On the question of keeping the Bible in the public schools for no other than mischievous purpose, and certainly not to promote harmony in religious sentiments either among young or old, a recent writer in the Boston Herald-who cannot but be sincere in his expressions, though there is just a possibility that he is feigning in order to present the case more impressively-comes out unequivocally and proclaims that the permanent continuance of political government is contrary to the will of God." That is at least explicit, and explains just what ecclesiasticism means in these latter days. He says, in vindication of his position, that "our modern civilizations are reeling to their founda-

the perfected form of human society which the Church in its apostolic form presents." He insists that "Massachusetts shows the nearest approach yet made to the ideal," but shestill falls lamentably short because, after holding a legislative session that cost her half a million dollars, she has failed to solve nearly every important moral question that came before it. The sufor the church is "the application of her power of unselfish organized action to the conduct of the church reach this point, and no longer, as he says, be "humiliated by asking favors of the State," and all will be lovely.

But it is time to sound the bugle and call together the friends of liberty. The danger is at the door. It is no imaginary taffair, but a stern reality, that we are called to confront. It is time to close up the ranks and make the union compact and firm. All classes of liberals must hurry to the front. This is not debate, but actual war. Bigotry really means to conquer and to govern / us. Self-government it denies to us any longer. We must not waste our force any more in the bush whacking style of encounter, but concentrate PUBLICATION OFFICE AND BOOKSTORE. and drive straight for the centre of the enemyis-No. a Montgomery Pince Corner of Prostock line. We must show that, liberal as we all are, swhen it comes down to the hard pan of actual will we can be as stubbornly, and aggressively courageous in a good cause as bigotry can be in an evil one; and, indeed, we must be more so, or we are vanquished already. Individual firing off of harmless squibsand pop-guns is not going to answer, but the work is serious and demands determined resolution and an eye that does not quail at the sight of danger. Should the plan enunciated by Dr. Brittan, which we have already spread before our readers, be considéred the most efficient one, then organize under it by all means. If not, then lose no time in summoning a National Convention, not as Spiritualists, Liberal Christians, Free Thinkers, or anything else, but as FREEMEN, who are bent on keeping safe the treasures of their liberty and who still believe in securing the greatest good to the greatest number. There ou at to be at least one nation on the earth that refuses to bow to the everready yoke of ecclesiastical power, and let Americabe that nation, to which all others will turn with hope for a future of freedom for themselves

#### The Old Objections.

The New York World, in republishing our reply to its animadversions on Mr. Wallace's pamphlet, objects to Spiritualism because of our inability to answer confidently some of its questions—such, for example, is the old one, that is made to do duty by all skeptles". "If spirits can do so and so, why can't they do so and so?"

world because we can't existin why evil exists, or why, if men can do so and so, they can't do so and so.

"To this," says the World, "our Spiritualist, friend [the Banner] answers helplessly, We don't know." As well might the World undertake to invalidate the Copernican theory of the asked if the planet Dupiter is inhabited, anyhen helplessly, We don't know!

The World is not disposed to discredit our stupendous facts. But it tells us that, so long as we can't explain certain difficulties (perhaps not more numerous or builting in the spiritual than in this physical world), "intelligent people in the mass will reject, not the actual existence of the phenomena, but the theories of the Spiritualists.' As the World gives four columns to an account of the astounding phenomena through Miss

Cook, testified to by Professor Crookes and ing, but of simple record. They indicate the others, we are to infer then, that while these phenomena will not be disputed by intelligent people the latter will reject the solution of them which Spiritualism offers. Now intelligent people are welcome, if they

choose, to be content with a causeless and headless fact; with a phen genon that cannot be traced to any origin; and with an intelligence that cannot be ascribed to any mind. But we vulgar people, who do not claim to be over-intelligent, somehow cannot help believing that, where an object is moved before our eyes; there is a force which does it; and that, where the object is moved intelligently, so as to indicate mind, there is truly mind at work and regulating the

As for the objection, that is repeated ad naw scam by superficial investigators, "Why do mediums make Shakspeare talk like a blockhead, and Newton like a dunce?" the reply might be made, "Why do newspaper editors sometimes tell things that are not true? Why do they affect, with their grandiloquent plural, We, to pass wise judgments on things that they know nothing about?" The great lesson conveyed in these spiritual manifestations is, that Death, while it dissolves the external body, does not impair the individuality and identity of the actual man. The liar is a liar still; the saint, a saint still. The mere letting of a thief out of jail does not change him into an honest man. If a spirit comes, calling himself Newton, and talks nonsense, it either shows that the spirit is an impostor and a fool, or that he has got hold of a medium through whom he cannot express his

thoughts. We do not make these remarks as in any way mpugning the good faith or intelligence of the writer in the World; for he deserves nothing but our thanks for his liberal presentation of both sides of the great question, and for the liberality he has shown in quoting so largely from spiritual papers. We wish there were more such exemplars in the daily press.

Read this week's Message Department. Passivity on the part of media and attendants at the spirit circle, "spiritual hells ";" ale drinking", etc., receive attention in the "Questions and Answers"; David Ryder gives good advice to his son Thomas, of West Philadelphia, Pa.; Ah Sin speaks to his father, Ah Chung, of Sacramento, Cal.; and Annie Carter gives a childlike message to her mother and father in New York City, which is at once a prose exhortation to charity and a poetic inculcation of purity.

131" Our English exchanges speak in highly encouraging terms of the progress of the cause in Great Britain. Mrs. Cora L. V. Tappan is doing much good in her provincial lecturing tour; Dr. Sexton has just demolished a Philistine champion, Charles Watts by name, in a public discussion on Spiritualism held at the Hall of Science, London; and J. J. Morse, Dr. Monck, Mr. Herne and many others are successfully givtions in the vain effort to extract from the dry ing vocal or physical exhibitions of the power/of husks of merely civil governments the ripe fruit of the spirit.

#### Materialization.

The letters published in last week's Barner from Dr. H. T. Child and Robert Dale Owen on the above important subject, were of course read widely and with profound interest. So long as this phase of Spiritualism is presenting itself with such startling distinctness, for which, however, all previous methods of manifestation were obviously but preparatory, it is a source of sincere and as several popular speakers have been encongratulation that such well equipped minds and reliable characters as those of Professor Crookes, Mr. Alfred Wallace and others in England, and Robert Date Owen, Epes Sargent, and others in the United States, are at hand to meet what many might presume to style a crisis in our faith, and guide and direct the popular mind to conclusions affirmative of what it has hitherto been receiving, instead of suffering it to be confused and rendered more or less uncertain by the assaults of hostile criticism. The spirit named Katie" makes full explanation of the reasons which lead her to manifest to those on the earthplane, and she likewise enlightens the reader greatly respecting the influence of the material elements upon the spirits which they clothe. She declares that her materialization is not ne ressarily a criterion, or mirror of her real condition; but that, in order to come to earth at all and manifest, it is essential that a spirit be moreor less materialized; and when instead of manifesting by the medium it manifests in a form and presence of its own, it is obliged to appear as nearly as may be in the form in which it passed from earth. The explanation of "Katie" is extremely lucid, and not less expressive, and upon the minds of intelligent believers it will leave an indelible record.

The letter of Mr. Owen to Dr. Child lays open the whole experience of the writer's mind on this profoundly interesting subject to every reflective reader. He seeks to make no proselytes in the telling of his very plain-story. If others cannot believe, he would not have them, for faith is more than a matter of more will. He recites what he has actually seen in his personal experience with spirit-materialization, and there leaves it. He says he had hoped for much in his determination to keep abreast with recent European experiments in this field, but that the reality had wholly exceeded the expectation. All that he had seen and known before of Spiritual-

ism pales before the revelations of the single month previous to the writing of his letter. Hestates his confirmed conviction that these manifestations are genuine; that he has more than twenty times "seen, heard and touched forms to appearance human and material, and to sense tangible;" that he has been visibly approached by these forms; that he has held conversations with them, and received advice from them; and Now it is about as reasonable to bring up this various other facts of which he professes himself as an objection to the substitud theory as it to be as sure as of any which it is possible for would be to deny the really of an objective him to know in his mortal condition. Of "Katie King "and her manifestations he speaks in a manner that cannot but excite the widest interest. What he transcribes as the items of his experience will be seriously disputed by none but those whose denial can have no other weight than prejudice gives to it. It is unnecessary to re capitulate the points in this place; they must every one have-been thoughtfully studied and before this.

We congratulate Spiritualists and .... friends of progress on the promise distinctly made by Mr. Owen to write a connected sketch of his later experiences, and to publish them in a volume, under the title of "Phenomenal Proof of a Better Life to Come." It will make welcome reading. Those who suppose that mankind has as yet come into possession of all truth, or even a limited fraction of it, can take but a tation speech and an original poem by the "Doc-mengre survey of it themselves, nor is their faith" tor," and social converse, composed the exercises full-grown. Every (lay opens to view something of the pleasant occasion. nien was unknown beiore. Mr. Owen says "If now I am asked where all this is to endwhat is to come of it-in case familiar converse with visitors from another world shall continue to be permitted here, I reply that that is not our affair; we have to deal, for the present, with facts, not with results from facts; we are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. Cosmical order has never, so far, been disarranged by any new class of truths, and if we fear that it ever will be, we shall merit the reproach, 'Oh ye of little faith!" spoken with trust and humility. The work is one of discovery, and not of denunciation. New truths come over the human consciousness like the light of morning over a shadowed world, never with a rush and rattle, blowing announcing trumpets and warning past errors to get out of the way. They spread by the silent power of their own influence, and against such a power all the forces of prejudice cannot prevail. The latter only waste themselves and die out the sooner for the violence of their efforts to overthrow that which was made to stand for-

# Great Conflagration in Chicago.

As we go to press the city papers are teeming with long accounts of another fiery trial through which Chicago has been called to pass. The telegraphic despatches thence under date of July 14th, 7 P. M. to 11:30 P. M. inclusive, state that by reason of the bursting of some materials which were being mixed in a paint manufacturing shop on the corner of Twelfth and Clark streets, the building was set on fire, (4:30 P. M.), whereupon, aided by high wind, the flames proceeded to ride in triumph from Twelfth street to the limits of the previous great fire of 1871, destroying in their course the First Baptist Church, the Adelphi Theatre, the St. James, Continental and Michigan Avenue Hotels, the United States Post Office (the mails, however, being saved by the untiring exertions of General McArthur and his men), and hundreds of dwelling houses. Several steam engines were consumed, the firemen being obliged to flee for life, much hose was destoyed, and a number (variously estimated at from three upward) of the firemen were killed.

Up to two o'clock on the morning of the 15th of July the fire continued to burn, but was finally checked at the Michigan Avenue House, which was consumed. The darkest picture in the conflagration is the necessary suffering of thousands of homeless people who, driven by the destroyer from their residences, lost their all. Much material damage also occurred by the universal panic which prevailed, and it is feared that further reports will increase the death rate of the occasion.

Revivals : their Cause and Cure," from the scholarly pen of Hudson Tuttle, has been published in tract form and is now offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

The Camp Meeting at Lake Pleasant,

Particulars concerning which will be found on another page, present issue, bids fair to be a memorable occasion in the history of the Connecticut Valley. The clear air and beautiful hill-ranges of Western Massachusetts are admirably calculated to awaken in susceptible minds the feelings which most conduce to higher thoughts, gaged by the Committee, it is most certain that both skeptic and Spiritualist who may attend will be greeted with a fresh and entertaining representation of the teachings which the Spiritual Philosophy is in our day and generation un folding among men.

The Lake is situated in the midst of scenery celebrated for Indian legends. Turner's Falls, only two miles off, was a favorite fishing ground of the red men. Their arrow-heads, bones and other relies are frequently found in this vicinity. The lake was also a resort for fishing by the Indians. Mount Toby, the highest peak east of the Connecticut in Massachusetts, is but six miles off, and daily trains run to its foot. The whole region around is "hallowed ground," and the Connecticut Valley has for centuries been the favorite haunt of Indians, both in and out of the

The Fitchburg Cornet Band has been secured by the management for the entire session of the meeting; the members thereof will remain encamped at the lake, and furnish music both for dancing and the speakers' stand. The supply of tents will be ample; Richardson, and other popular caterers will supply those desiring comestibles; and a grocery store will be established on the ground with a view to accommodate such as wish to provide for their own wants.

As heretofore announced, the meeting will commence on Thursday, the 13th day of August and will continue in session for two weeks; and all signs seem to indicate a large gathering there of the friends of spiritual and liberal thought.

#### John Collier.

This eminent English lecturer delivered his first address in America before the Spiritualist Society meeting at Robinson Hall, New York city, on Sunday A. M., July 12th. He would be pleased-and certainly deserves-during his stay on our shores, to find employment on the spiritual rostrums throughout the country. He is a worker of a practical turn of mind, and one calculated to do much good wherever he may go. Address him for the present, Care A. J. Davis, 24 East 4th street, New York City, The following endorsements of his labors by the English spiritual press demonstrate his position in his own

"Crowded audiences still attend the Sunday services at the Athenaum conducted by Mr. John Collier. 4-The Medium and Daybreak, London.

"Mr. John Collier is a plain, straight forward speaker, uncompromising in his method of dealing with ecclesiasticism and priestcraft, and liberal and progressive in all his enunciations of the Spiritual Philosophy." — Pionger of Progress,

"Mr. Collier is rapidly spreading the truth at Birmingham."—The Spiritualist, London...

Sover Wedding and Surprise.

A correspondent ("G.") writes, July 9th, that the friends of Mr. and Mrs. Bartlett, of Northooro, Mass., to the number of one hundred, met at their home on the evening of July 3d (the twenprised and presented them with a contact of sile ver, &c., of new and elegant patterns." A fine china tea-set was given to Mrs. B., and also an "ancient and ornamental lamp-shade," and to Mr. Bartlett "an overcoat of an antique style and fabric." Music, instrumental and vocal, presentor," and social converse, composed the exercises

# Andrew Jackson Davis.

We desire to call the attention of the Spiritualists of New York City and vicinity to the fact that this earnest worker and veteran reformer has on sale at the Depot, 24 East Fourth street, a fine display of books, paniphlet and papers, treating of Spiritualism and the Harmonial Philosophy. Brother D. deserves, and should certainly receive the pecuniary patronage, as well as the good wishes, of the friends of free thought.

# Terre Haute (Ind.) Mass Meeting.

By reference to the Secretary's announcement on our sixth page, it will be seen that the First Spiritualist Society of the above-named city has arranged for a mass meeting of the friends of liberal sentiment, the same to be convened at the Vigo County Fair Grounds, August 27th to 30th inclusive. Full preparations for the event are going forward rapidly, and it is to be hoped that a large attendance will reward the enterprise of the Society, as well as encourage the hearts of all lovers of free thought.

# A Kind Word from California.

Herman Snow, in the course of a business letter, dated San Francisco, June 29th, speaks his sentiments concerning the course of the Banner of Light in this wise:

"I must also say a word for the Banner it-self, for of late it seems to me to be outdoing itself, from which I infer that the passing through fire did nothing but purify and brighten it; at any rate I think that it may be safely said that at no time has its excellence and wonderful adoutation to the wants of the times been more adaptation to the wants of the times been more conspicuous than has been the case for a few months past."

# Another Camp Meeting.

Camp meetings seem to be the rage among Spiritualists just now. There is to be one at Lake Massabesic, N. II., commending August 6th, and to continue until the 18th. We believe it is to be under the management of Laura Cuppy Smith, Mattie Sawyer, Anthony Higgins and Moses Hull.

# Cape Cod Camp Meeting.

The friends announce, on our fifth page, that the regular Harwich Port Camp Meeting will commence July 25th and conclude August 3d.

Mrs. Mary A. Hardy, test and materializ ing medium—though about to absent herself from the city during the summer months—will be at her residence, 4 Concord square, Boston, on Thursday and Friday of each week, for the accommodation of her patrons. See her advertise ment on our seventh page.

Any person desiring to embark in the liberal book and periodical trade will do well to remember that Herman Snow, who for some seven years has successfully conducted a store of this character, in San Francisco, Cal., is now desirous of disposing of his business, by reason of ill health. The right person will find this an excellent opportunity for investment.

#### Camp Meeting at Silver Lake.

Multitudes are looking forward, in pleasing anticipation, to the "good time coming." when anticipation, to the "good time coming," when, in that modern Eden, the Silver Lake Grove, divested, as it is, of all underbrush and stubble, they may walk forth "surely" as well as "up-rightly," in the full enjoyment of all the natural and artificial beauties which there abound both on the land and on the water. Those who have not this season visited the

grove, can scarcely have an adequate conception of what has been accomplished in the way of improving and beautifying the place during the past year. It may well be doubted whether any spot can be found among all the camp grounds so well adapted to promote the gratification of pleasure-seekers as in the Silver Lake Grove.

Having been duly consecrated as a fit temple for communion with the angels, we doubt not that the hosts of believers in angel ministrations will flock thither, drawn by the delightful influences which are constantly at work, and by which friends in the higher life greet us,

"And willing souls are captive led."

By reference to our fifth page it will be seen that Drs. Gardner and Richardson have put forth extensive preparations for the accommodation of their patrons. The special picnic days, July 30th and Aug. 7th, merit attention.

The Sunday exercises, July 26th, will be of marked interest. Lizzle Doten will speak on 'The Great Question of the Hour; or What is True Freedom?" and give also an inspirational poem. Edmonds's Band will furnish a grand instrumental concert, and addresses will be made by Dr. H. B. Storer and others. Due notice of further Sunday meetings next week.

#### Bigotry in Hyde Park.

A free press is the natural guardian of the people's rights and liberties, and when these are imperilled by the action of bigots, it is equally the privilege and duty of an independent journalist to speak out manfully for justice and right. This the editor of the Norfolk County Gazette has done, evidently without fearing the Protestant or Catholic clergymen, both of whom . are represented on the Committee of the Public Library, which consists of nine members, any three of whom can prevent the circulation of a book. John Stuart Mill's "Logic" was rejected not long since, while theological works, both Catholic and Protestant, as we are informed, have recenfly been added\_to the library by this committee.

The editor of the Gazette, under the querytitle of "Why is this thus?" offers the following

pertinent remarks: Some two months since Mr. A. E. Giles, a genbut throughout the country, while in New York purchased a full set of A. J. Davis's works, numbering between twenty and thirty volumes, and on his return to Hyde Park presented them to the Public Library of this town. Accompanying the works was a note from the donor, asking the Trustees to accept the volumes, and place them on the shelves where the citizens of the town could peruse their pages. But for some reason the Trustees have not had the courtesy to reply

to Mr. Giles's letter, signifying their acceptance or rejection of the donation. In all spirit of fairness we would like to know why this has not been done. Books of a religious or dogmatic character are being received and accepted by the Board; but for some reason this donation has been passed over unheeded. We hope the religious prejudices of the present Library Board will not lead them into any unmanly course, or to reject any works not in accordance with their peculiar religious views. No sectarian consideration should be allowed to govern the Board in their decision of what works are proper to occu-py the shelves of the Library. Every work of a mean and high-toned character should be admit-ted. The days of bigotry are fast passing away, ted. The days of bigotry are fast passing away, and in these enlightened days the people who are taxed to pay for the support of a public library should not be deprived of the privilege of reading works upon all religions—Orthodox or Heterodox. This is the only safe rale to adopt, and if our present Board follow out any other principle, our Public Library, which has cost the citizens of this town so much to establish, will prove a failure. We live in an enlightened and progressive age, and it is ill-advised, to say the least to manage any of our public institutions in least, to manage any of our public institutions in a sectarian or bigoted way. The people of the present day are educated differently from what they were half a century ago. They are more

earnestly searching after truth. Sectarian barriers are gradually being broken down and the light of truth and religion are being instilled into the minds of the thinking masses. This is as it should be, and any barriers to the advancement of religion, science or art is sure to fall. No man has a moral right to interpose his own reli-gious views to the exclusion of others who differ from him, and who may be equally as sincere.

capable of thinking for themselves now than then, and free scope should be granted to all who are

The Indians are on their kill. If they could only kill the men who cheat them we should wish them success.—Boston Herald.

So says our lively cotemporary; and while we have no desire to uphold for a moment the butchery of inoffensive men, women and children by the excited Indian tribes, yet we would call attention, as some, small offset to be placed in the balance of reason, to the following extract from a Washington press dispatch, dated July 13th, wherein one prolific cause of the present difficulty is to be traced:

"SUPPLYING INDIANS AND DESPERADOES WITH LIQUOR.—Gen. Pope says in relation to the trading firms at Dodge City, who have, in violation of law and to the incalculable injury of peaceful and honest farmers and frontier settlers of Kansas, established trading posts, or rather grog-shops, in the Pan Handle of Texas, seventyfive miles along the Arkansas, to trade with the buffalo-hunters and rufflans, who have invaded the Indian country and committed violent and inexcusable outrages upon Indians—he has no word of sympathy or concern—and if he should send troops to the locality of these unlawful trading establishments, it would be to break them up and not to protect them. He says that to the unseru-pulous and illegal transactions of these people the murders of innocent settlers on the frontier are largely attributed, and they ought to be pun-ished and not protected." ished and not protected."

# Picnic and Grove Meeting.

To-day (18th July.) Messrs. Jamieson and Higgins inaugurate the picnic season of spiritual thought and bodily recreation which they have previously arranged, at Porter's Grove, near Salem, Mass., and which, together with the grove meeting to be held there to-morrow (19th), should be largely attended. Moses Hull, Laura Cuppy Smith, Mattie Sawyer, W. F. Jamieson, Anthony Higgins, Jr., and other well-known speakers, are engaged.

THE LYCEUM-P. H. Bateson, publisher, Toledo Ohio-is out for July. "Ted and his Pony (illustrated), by "Calla," leads off an interesting table of contents, in which Hudson Tuttle, Giles B. Stebbins, Mrs. S. A. Underwood, George W. Kates and others, contribute articles of interest and mental profit for the little ones The Lyceum should be widely circulated among the schools whose distinctive name it bears.

Read the announcement on our fifth page concerning the New York City Spiritualist Picnic, at Elm Park, July 29th.

J. M. Peebles at Battle Creek, Mich.

On Tuesday evening, June 30th, "The Pilgrim" was welcomed to his old home by a host of friends, who, since his return from abroad, and been watching with eager eyes for his transit through Michigan. Stuart Hall was packed to eits utmost capacity on the occasion, and for an hour and twenty minutes we wandered with him nour and twenty minutes we wandered with him among the monuments, the life and learning of the Eastern world. No abstract could do the lecture even remote justice, for it was itself an abstract of a year and a half of travel and close observation. stract of a year and-a-half of travel and close observation, illustrated by a series of portraits representative of the different nationalities, views of the pyramids, etc. These pictures are paintings, enlarged by Mrs. Peebles from the original photographs obtained during his recent journeyings, and of course add much to the vividness of the descriptions. The rapt attention of the audience, despite the physical discomfort incident to a crowd upon a hot summer night, was the highest possible proof of their interest and appreciation. But aside from all this, were considerations rendering the time truly sacred and long to be remembered.

Mr. Peebles may lecture to many another audience as large, as attentive, perhaps as liberal

dience as large, as attentive, perhaps as liberal and appreciative. He may sway their hearts and appreciative. He may sway their hearts with equal power of eloquence; but never, elsewhere, can just such an audience greet him, just such an undertone of tender memories weave its pathos through all words, speaking from heart topathos through all words, speaking from heart to-heart. For here were gathered the tried and true friends, among whom he resided during the first eleven years of his spiritual ministry—the vet-eran workers in the spiritualistic ranks, who up-held his hands and cheered his toil through the six years of his pastorate over the "Free Church of Battle Creek," and in the later time of his more extended usefulness. Some, with locks blanched by the snows of time and spirits alblanched by the snows of time, and spirits almost ripened for the heavenly garner; some, whom the years of absence had developed from childhood and youth to the cares and trials of maturer life; and last, not least, the invisible host of the arisen ones, who, having fought the good fight here and put off their earthly armor, still keep with us the faith of love, brotherhood

still keep with us the faith of love, brotherhood and unity "in the bonds of peace."

Yes, they were all there—the venerable pioneers who founded this society and fostered it with their love and labor—a band unbroken in spirit—to welcome the pilgrim home. He, too, was there—the "Brother-Soul"—who shared those early labors in the world's wide harvestfield, when the laborers were few and therefore And as field, when the laborers were few and therefore doubly near and precious to each other. And as I sensed how strong the tie that binds these fellow-workers in their ever-widening round of duties here and there, I felt how puerile and insignificant the petty bickerings, which too often divide our ranks, must seem to those who, risen above the murky atmosphere of doubt and distrust, see clearly, and honor the motives and work of all who truly labor for humanity's advancement, however diverse their methods of thought or modes of action.

When shall we learn the lesson that "unity in diversity" is Nature's law of beauty? Harmony is not sameness in thought and opinion, more than in music. It requires the concordant blending of varied tones to make the full chord; while only the combined series of related chords swells into the grand symphony. Yours faithfully,

Into the grand symphony. Yours faithfully, R. Augusta Whiting Albion, Mich., July 5th, 1874.

## Explanatory.

EDITOR BANNER OF LIGHT—As an impression has obtained circulation that I am a prejudiced Conservative, I have been urged by many of my friends to state my position as a Spiritualist: For the past twenty-five years I have been an investigator of Spiritualism, and the greater part of the time I have been one of a few who have conducted spiritual-meetings and engaged the most radical speakers in the country; and I am the same to-day-radical as far as truth goes. But there are certain points put forth by some speakers that I cannot wholly endorse. Let us meet on the old camp ground at Lake Walden that we may better understand each other and the higher teachings of the Spiritual Philosophy, which are love and good will to all mankind.

J. S. DODGE. Respectfully, P. S.-Our camp meeting commences July 28th : closes Aug. 9th. Particulars in Banner of Light next week J. S. D.

# New Publications.

LORD OF HIMSELF; A Tale of Kentucky, is the name of a new and good story, by Francis H. Underwood, a well-known citizen of Boston, and a literary man of wide repute It represents life in Kentucky thirty years agoa most interesting period of its history-before the laws of human servitude had been disturbed, or even discussed openly, and when there existed such striking inequalities of social life as would seem to have been created expressly for the novelist's pen. Mr. Underwood takes his herofrom the despondent condition in which his inheritance of a pat rimonial lawsuit finds him, and carries him through many vicissitudes, to final triumph. It is in the progress and de velopment of the story that its interest acquires impre and more the mastery of the reader. The incidents are varied beyond conjecture, are not fetched from afar, nor strung along as an embroidery for his story, but fitly belong to the drama, if it may strictly be called that, or which they are each and all fine illustrations. The mode of grouping and again separating the characters, is artistle. The dialogue is vivacious, crisp and sparkling, a vein of rich humor running through it and imparting to it a fine bouquet. The descriptions never tire because they are not higged in and are not prolix. As a whole, this new novel comes into American literature as a most welcome surprise, reviving hopes for it which had begun to decay. Mr. Underwood has in this volume made a master-picture of life, and stamped his name in modern literature most legibly. Published by Lee & Shepard.

IMMORTELLES OF LOVE, by J. O. Barrett, published by Colby & Rich, is a unique and original production, a collection of the most radical thoughts and suggestions, the result, we are assured, of actual experiences, and therefore part of the common human wealth. It is richly worth of a meditative perusal. The author feels the future in his soul, and his yearning is to give it some measure of expres-sion. He seeks to teach that "nobility of character accrues from a just and righteous life." In his manner he reminds one, in places, of Walt Whitman, but the fire of expression is his own. There are as high thoughts, as elevated imaginings, and as glorious and wonderful inspirations in these pages as one will desire to seek for far and wide. We commend it to those who live in the spirit, and would make o iffe what it was given to us for. A few pages here are such a stimulus to the soul that it feels as if it had inhaled fresh and deep draughts of oxygen.

OUR FIRST ONE HUNDRED YEARS is the opening num ber of a work written by C. Edwards Lester, and to oc cupy twelve numbers, the design of which is the timely commemoration of the great event which is soon to reached in our national history. It is a national work in spirit, and intended to delineate the most striking and in structive scenes in the first hundred years of the life of the Republic. Our present space forbids a more extended no-tice of a work which should prove extensively popular. Published by the United States Publishing Company, New

THE HERALD OF HEALTH for July contains interesting articles on Cremation, Pulmonary Consumption, Tobacco a foe to Marriage, the Child becoming Boy or Girl, the Editor's studies on Hygiene, and a great variety of interesting gossip on health and living.

"REDPATH'S LYCEUM" for July, organ for Redpath's Lyceum Bureau, is received. As its name indicates, this well-printed, magazine-like issue is devoted to introduc-ing to the public the names and literary claims of the host of popular lecturers with whom its publisher has business dealings.

THE PLLUSTRATED JOURNAL-ISSUED at room 27, Tribune Ballding, Chicago, Ill., by the American Publishing Company—is at hand for June. "Sheltered," "The Scarecrow," "Puss in Mischief," and "The Meeting," are engravings replete with pleasant feeling, humorous and sentimental. Its letter press also is inviting, and in a review of "David Swing's Sermons" (published by Messrs. Keen, Cooke & Co.), its editors take a liberal, even radical ground, concerning old theologic form which must prove astonishing to some of their more quiet

RECEIVED: A copy of the TYPOGRAPHIC MESSENGER -a quarterly magazine of "the art preservative"-for April, published by James Connor's Sons, New York

## BRIEF PARAGRAPHS.

A New York judge deserves the especial thanks of wo men. To a boy, brought before him the other day for de-fending his mother from the brutality of his father, he sald, "Young man, I am proud to see that you love your mother and are anxious to protect her; but your violence toward your father has been of a very vigorous character. Try and keep your hands off your father, but in any event protect your mother from injury. You may go."

A tower is to be erected in England by the united subscriptions of Englishmen and resident Americans, in memory of Abraham Lincoln. - At the recent laying of the corner-stone of the proposed monument, Rev. Newman Hall delivered a eulogy of the translated president.

Prof. Swing (the Presbyterian heretic), of Chicago, packed the half in which he preached Sunday, July 5th, with 4000 people, and his friends are talking now of securing Exposition Hall, which will accommodate 10,000.

The Banner of Light is the oldest and ablest advocate of Spiritualism in this country. - Toledo Lyceum.

ICED TEA AND COFFEE.-These drinks, which have ong been popular in tropical countries, are now becoming better known with us. In very warm weather they are pe-culiarly refreshing. Iced tea in particular will satisfy thirst better than almost any other liquid. A good, highflavored black tea should be used, and, if it is to be cooled by putting lumps of ice into it, should be made very strong to allow of the weakening caused by the meiting of the ice. The better way is to prepare the tea of the usual strength, and to cool it by setting the vessel that contains it upon the ice. Both tea and coffee may be used with sugar and milk, but the majority of persons prefer them without

It is well known that the Pope is extremely fond of music. A celebrated German planist, Sulzer, who is a Jew, while on a visit to Rome recently, was invited by the Holy Father to play for him, which he did, much to the Pope's satisfaction. When about to take his leave, his Holiness raised his hands to give him his Apostolic blessing. Sulas Jewi'. "Ah, weli," said Pio Nono, with his ready good humor, "let me, then, bless you simply as an old man, and thus we will both save our consciences."

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping

A serpent saw an eagle gain,
On soaring wing, a mountain height,
And envied him and crawled with pain
To where he saw the bird alight.
So flekle fortune oftentimes
Berfrends the cunning and the base,
And oft the groveling reptile climbs
Up to the eagle's lofty place.
— Wm. G. Bryant, in St. Nicholas.

"Oh Lord, thou knowest," prayed a Connecticut dea-con, "that I am afflicted with a most implous and deprayed son. Thou knowest that he will swear and lie and teal and do all manner of sinful things. Thou knowest that on the last Sabbath day he was seen walking down the principal street of the village, with his hands in his pockets, whistling the following ungody tune "--and the congregation were astonished to hear "Yankee Doodle" floy nelodiously from the deacon's pursed-up lips.

A lecturer aptly demonstrates the theory that heat generates motion by pointing to a boy who accidently sat down on a piece of lighted punk.

The New York Ledger stories have had a first-class endorsement in this way : Some one stole one of them, altered its title and sold it to the Presbyterian Board of Publication, who published it in their Sunday school series.

William Lloyd Garrison spoke strongly in favor of wothere was a "grand gathering" of radicals in honor of our

A party sat down at the well-spread supper table of a Sound steamer, upon which one of the dishes contained a trout of moderate size. A serious-looking individual drew this dish toward him, saying apologetically, "This is fast day with me," His next neighbor, an Irish gentleman, Inserted his fork into the fish and transferred it to his own plate, remarking, "Sir, do you suppose nobody has a sow to save but yourself?"

Take a cheerful view of everything, and encourage hope. Jules Janin, the famous French critic, has bequeathed his library—one of the finest private collections in the country —to his native town, St. Etienne.

Bon I, a Japanese army doctor, received instructions to accompany the Formosan expedition; the unexpected news so shocked the unfortuate man that he trembled as if affected with the ague, and immediately afterward paralysis supervened. His cowardice has carned him his discharge; and his helpless condition precludes the possibility of his ever again following his profession.

What is the champion conundrum? Life, because every-

"I 'm glad that this coffee do n't owe me anything," said Brown, a boarder, at the breakfast table. "Why?" sald Smith. "Because, I don't believe it would ever set-

Paradise is at the feet of mothers .- Mahomet

An attempt to shoot Prince Bismarck, made recently by Kullman, fulled, and on the evening of the 13th of July, the intended victim received the congratulations of the people at the public gardens, Kissengen, where the utmost

Agnes Strickland, the historical authoress, died July 13th, aged sixty eight years.

Middlefield, Mass., was the scene, July 12th, of a broken dam a la "Mill River," and mills, bridges, stables, etc., were called upon to feel the destroying effects of the rushing torrent. There was, however, no loss of life, although a property deficit of some \$350,000—nearly half of which fell on the Boston and Albany Railroad in injury to its culverts, road-bed, etc.-was occasioned.

The discussion of State Prison matters has yielded some fruit, for the inspectors have been thinking it over, and now every convict there has a wash-basin and towel in his cell, and a good suit of clothes when he is discharged from

Amid the details of the late wholesale discharge of department clerks in Washington, there is an instance of generosity worth recording. A clerk in the Second Auditor's office, who was retained, and has just been admitted to the bar, was so impressed with the destitute condition of another clerk who was discharged, and who had a large family, that he said to Auditor French: "Put this poor fellow back upon your roll and discharge me, for I have only to care for myself, and have no one depending on me;" His request was granted.—Ex.

It is understood at Hartford that the legislative committee to which Abby Smith and sister addressed their complaint will shortly report that unmarried women, holding property to the amount of \$500 or more, ought to be given otes in all town, city, borough or school district meetings.

Don't imagine that your child was born to adorn a proession. You can't make a fence post of a shoe peg.

An Artesian well on the Insane Asylum grounds, St. Louis, is now 3,813 feet in depth, and the borers are still at work. At 3,523 feet the thermometer indicated 115 degrees Fahrenhelt, while at 3,837 feet it was only 105.

A system of writing music by short-hand has been in

vented, by which a piece can be copied while it is being performed. Music can thus be written in one tenth the usual time and space, and yet the legibility is not sacrificed, and the exact pitch and length of each note is indicated. The system, it is said, may be easily learned.

What kind of ship has two mates and no captain? A

"Ladies, without distinction of sex," are invited to a nass meeting in DublinCwith a generosity characteristic f the noble Hibernian.

For cure of erysipelas and all high inflammation of the skin, apply a simple poultice of cranberries pounded fine, and in a raw state.

When the devil finds us in the wilderness and, single-handed, meets us, the devil alone and we alone, he is not much of a devil; he is not hard to put to rout. But the great temptation of the devil swhen he is backed by interest or fashion, and meets us not alone but in the crowd. The devil who lies in ambush under the counter, who skuks behinde able of cotion, or rings money in your ear, er rustles gay garments—that is the dangerous devil, and fortunate is he who sees him fail as lightning from heaven. Nay, that is the kind that goeth not forth but by manly prayer and manly work.—Theodore Parker.

A grave-digger, walking in the streets of a country town the other day, chanced to turn, and noticed two doctors walking beside him. He stopped till they passed, and then followed on behind them, " And why this?" said they. 'I know my place in this procession,' said he.

SELF-RESPECT. - Cook (to fellow-servant who has been after a new place): "Well, 'Liza, will it suit?" Eliza:
"Not if I knows it! Why, when I got there, blest if there was n't the two young ladies of the 'ouse both a-usin' of one plane at the same time 1; Well, 'thinks I, 'this his a comin' down in the world!' So I thought I was best say good mornin' ! (%)

Movements of Lecturers and Mediums. Mr. A. E. Simmons, of Woodstock, Vt., spoke at Fair-field June 20th and 21st, at Mohawk the 23d, and at Illon

Mrs. Sarah A. Byrnes, of Wollaston Heights, Mass. spoke at Oneida, N.Y., July 5th.

Warren Chase will lecture in Omaha, Neb., July 20th and August 2d; in Prairie City, Iowa, August 2th; in Chi-cago, Ill., in Grow's Opera Hall, August 16th.

#### Married:

In Chicago, Ill., June 13th, by Dr. Samuel Maxwell, Albert Preston to Mrs. Olive N. Robinson, all of Chicago.

Pienic at Compounce Pond.

Pienic at Compounce Pond,
Mrs. Nellie J. T. Brigham, from Elm Grove, Mass.,
will address the Association of Spiritualists of Western
Connecticut, at its Annual Pienic to be holden at Compounce Pond, August 12th, 1874. All Spiritualists and Libcraits who are in sympathy with us are respectfully invited
to attend.

A. T. ROBENSON, President
H. S. HAMILTON, Secretary,
GEO, L. SMITH, Treasurer,

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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

Art and Inspiration. Published in New York. Price Socients.

The London Spiritual Magazine. Price 30 cents.

Human Nature: a Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents:

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

The Little Bouquet. Published in Chicago, Ill. Price 8 cents.

The Lyceum. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

The Crucible. Price 8 cents.

The Henald of Healthand Journal of Physical Culture. Published in New York. Price 15 cents.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he list, and fifteen cents for every subsequent infirst, and interactions of section.

NPECIAL NOTICES, — Forty cents per line,
Minion, each insection.

BUSINESS CARDS, — Thirty cents per line,
Agate, each insection.

Payments in all cases in advance.

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

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

### SPECIAL NOTICES.

\$10 to \$1000 invested in Stocks and Gold pays 200 per cent. a month. Send for particulars. Tumbridge & Co., Bankers, 2 Wall st., N. Y. Jy.18.-4w\*

Mrs. Nellie M. Flint, Healing and Developing Medium, 113 DeKalbave., near Raymond st, Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Jy.18.—4w\*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w\*.Je.27.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jy.4—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.16.—3m\*

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. Jy.4.

THE WONDERFUL HEALER!-MRS. C. M. Morrison.-This celebrated Medium is the instrument or organism used by the invisi-bles 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 unconscious Trance Me-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 sub-

mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medcal Band use vegetable remedies, (which they magnetize,) combined with a scientific applica-

bion of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give age and sex. Oswego, Oswego Co., N. Y. P. O. Box 1322. Ap.25.13w\*

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

A COMPETENT PHYSICIAN.-Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C,) BOSTON, is cordially recommended to the Public as one the most competent practitioners in the State. He compounds his own medicines, is a mesmer izer, 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 prac-He gives close attention to nervous complaints

# BUSINESS CARDS.

R. H. CURRAN & Co...

28 School street, Boston, Publishers of The Orphans'
Rescue, price \$3.00; Life's Morning and Evening,
\$3.00; The Dawning Light, \$2.00.

These beautiful Steel Plate Engravings, from Joseph
John's celebrated paintings, are mailed postage free to any
part of the Upited States, warranted safely through, and
satisfaction guaranteed. Address as above, sending post
office order or registered letter.

If—Ap.18.

AAN FRANCISCO. (AL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npirstunlist and Heform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Npence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Miorer's Nutritive Compound, etc. Catalogues and Circulars mailed free, Frenittances in U. S. currency and postage stamps received at par. Address, HERMAN SNUW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA ROOK DEPOT.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT.
J. DAVIS & CO., Booksellers and Publisher A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 East Fourth street, New York. WASHINGTON HOOK DEPOT.

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

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale
Spiritual. Reform and Miscellaneous Books, published by Colby & Rich.

ADVERTISEMENTS.

# LAKE PLEASANT. Camp-meeting and Picnic,

SPIRITUALISTS AND LIBERALISTS, Angust 13 to 27, 1874.

THIE Spiritualists and Liberalists will hold their first Camp-meeting in the Connecticut Valley, at Lake Pleasan, in the town of Montagne, Mass., seven inflestrom Greenfield, Mass., twenty-five saries from Brattleboro', VI., and ninety-five inlestrom Brattleboro', VI., and ninety-five inlestrom Boston.

HOW TO GO TO LAKE PLEASANT. Peet as from Boston and vicinity take the Flichburg Scienced, and can come to the Lake without change of Les in about four hours,

LAKE PLEASANT DESCRIBED.

This take is a heautiful sheet of the purest water, surrounded by groves of maple, chestnut, oak, pine and hemologk frees, covering a bluff. A large Pavillon, sufficient to accommodate several hundred dancers, has been circuted, and provided with a gallery for muslelans, and lanterns for the evening. This season a large dining suboon, with ability promised promeined each cling the whole building, and affording a near view of the Lake, has been circuted. Also another small victualing suboon has been exceed. Also another small victualing suboon has been constructed on the lower lake shore, convenient for the accommodation of boating parties.

the lower lake shore, convenient for the accommodation of boating parties.

An ample supply of boats and swings afford every facility for boating and other amusements. Tents are to be erected along the shore for bathing houses, especially for the accommodation of ladies. Beaufiful walks, smooth and wide, along the bodeer of the Lake and in the surrounding groves, are ladiout.

A speakers' stand and a large amphitheatre of seats afford ample accommodation for public speaking and large audiences. Excellent soft, pure water, is furnished by artesian wells, sink on different parts of the ground. On the crest of the bluff is ample room for two hundred tents.

RAILROAD FARES.

The Fitchburg, and Vermont and Massachusetts, and the Connectical River Ralifonds, and other connecting and converging roads, will carry passengers to and from the Camp-meeting at half the usual rates of fare. For further particulars of distances and local rates of fare, see posters of the see cal ralifonds.

The Fitchburg to fine Hand and Orchestia, of 20 pieces, have been seemed, and will turnish music for the public exercises, as well as for dateing parties. Board can be obtained at low rates by the day or week on the grounds. Those who wish to emage board in advance, should address Hanvey Lyman, of Springfield, Mass., or Dr. Joseph Beals, of Greenfield, Mass., Tents will also be, provided for all who may desire them, by addressing Hanvey Lyman, of shringfield render the Campmeeting a splendid success,

The best Liberal and Springfield to render the Campmeeting a splendid success,

Committee On Speakers: Henry Smith, Mrs. E. P. Morrill, Mrs. Harvey Lyman, of Springfield; Joseph Beals, of Greenfield.

Officers President: Dr. Joseph Beals, Greenfield. Vice Presidents: E. W. Dickinson, Esq., Mrs. David Marner, Mrs. Al. Cobarn, of Springfield; P. Brigham, of Fitchburg, Secretacles: Henry Smith, Esq., Dr. Joselah dordan, of Springfield. Treasurer: Harvey Lyman, Esq., of Springfield.

CAPE COD Camp Meeting of Spiritualists

THE Annual Meeting of Spiritualists will be held at I NICKERSON'S GROVE, HARWICH, CAPE COD, commencing Saturday, July 25th, and ending August 24, Monday. Tickets may be had from Boston to Harwich and return 83,00. Other points on the Old Colony Road same as last year. Many of the ablest speakers on the subject of Spiritualism will render the exercises worthy of general attention, and all are cordaily invited to attend. The well known Caterer, D. S. Steel, will furnish board for all who may wish; also those wishing to visit the seasince will find a nice. Hotel at Harwich Port, within one mile of the tiround, with good facilities for Sea Bathing, Fishing and Salling. Carriages run to the Grove and Hotel on the arrival of every train from Boston, "A train will be run from Hyannis and Provincetown, Sunday, Aug. 2d. Committee of Arrangements: DoANE KELLY, Here MAN SNOW, Bennis Port., T. & BAKER, R. H. SMALLA, E. DoANE, W. B. KELLY, Harvich, Port. W. B. KELLY, Secretary. X. Secretary. Harwich Port, Mass., July 14th, 1874. — 2w—July 14,

## GRAND PICNIC

Children's Progressive Lyceum.

Society of Progressive Spiritualists of New York.

O'N WEDNESDAY, July 29th, 1874, at ELM PARK, 22d street, between 9th and 10th Avenues. Tickets 50 rents. Dancing 2 to 10 P. M. No postponement on account of the weather.

N. B. – As this Plente is for the benefit of the Society, it is hoped all friends will give a helping hand.

July 18. – 2w

# REVIVALS; Their Cause and Cure.

BY HUDSON TUTTLE, ESQ.

The demand for this able article has induced the publishers to print it in tract form of eight pages.

Price, per hundred, \$2.60; postage 18 cents.
Single copy 3 cents; postage 1 cent.
For sate wholesale and retail by COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

The following Cures

A RE some of the many from persons known to me to be A cured by DR. E. B. FISH, viz: Mr. E. Southard, Nemalgla, cured in twelve minutes: Mrs. D. E. Wattermire, cured of Fennale Weakness in two twatments; Mrs. J. Rifenburgh, Sick Headache and Fennale Weakness, cured in one treatment: Mrs. Scison, Rush of Blood to the Head—would fall on her face, unable to get up—Weak Ridneys and General Deblity; cured by eight treatments; Mrs. Stevens, badly paralyzed, cured in one week—eight months; affiction—could neither walk nor talk well. Mr. E. B. Bullis, cured of Lame Back in two treatments. For Kidney troubles for many years I too have been befiefted by the Doctor's Magnetic Treatment.—On 24th only the Doctor caves here for Walden Pond Camp Meeting, at the close of which he will go to Silver Lake Camp Meeting, returning from there to his office in the Smith House in this place.

Persons wishing the Doctor's Magnetic Treatment, may have the benefit of this notice. Yours, &c.

R. H. BARTLETT, Agent Harlem Extension R. R., Chathan Four Corners.

#### LAKE WALDEN, Concord.

THE book department at the Camp Ground will be understhe entire control of Mrs. A.P. Joyce.

She will have a good assortment of Spiritual and Reform books and periodicals. Will take subscriptions for the following papers: Banner of Light, Woodhull & Claffin's Weekly, Hull's Crachbe, The World, To-Day, The Universe, and The Millionaire.

1w\*—July 10.

Rifles, Shot Guns, Revolvers

of every kind. Send Stamp for Hustrated Price List to Grent Western GUN WORKS, 285 Liberty street July 18,-43w Phitsburgh, Pn. ONSTANT EMPLOYMENT. - At home Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free. Adress, with 6 cent return stamp, C. ROSS, Nos. 168 and 170 Fifth street, Williamsburgh, N. Y. 8w\*-July 18.

B. LOCKE, Magnetic Healer and Trance Hours from 9 A. M. to 5 P. M. Examination \$1,00.

July 18.-4w\* THE NEW FRENCH SYSTEM

OF MEDICAL ELECTRICITY MR. WM. BRITTEN, AND MRS. EMMA HAR-DINGE BRITTEN-graduate of the Vienness and Parisian Schools of Electricity, late associate of Dr. Eliza-beth J. French, and chief operator of the Philadelphia Electrical Clinics—are prepared to examine and treat patients for every form of disease, chronic and acute, on the highly successful new French System of Electricity, the most reliable method of Therapeutics ever discovered. To

# PHYSICIANS

Infallible Electrical Cranial Diagnosis Practiced only by the Graduates of the new French School, and acknowledged to be the greatest scientific discovery o he age.
Instruction in Anatomy and Physiology, illustrated by plendid models.

spiencial models.

155 West Brookline street, Boston, 2d door from Tremon street. Office hours from 9 A. M. to 5 P. M. Stiff—Jy. 4.

Especially: Examinations made for patients and Physicians by the

DR. E. S. CLEVELAND, CLAIRVOYANT PHYSICIAN AND ELECTRICIAN, 57 State street, Rochester, N. Y. Clairvoyant Examinations at the office FREE. Invalids abroad, enclosing lock of hair and one dollar, with name, age and residence plainly written, will receive by mail a correctly written diagnosis, with advice concerning treatment. Satisfaction guaranteed or money refunded. June 27,—5wis\*

# ROOMS TO LET.

TWO SPACIOUS ROOMS in the new Building No. 9
Montgomery Place, corner of Province st. Have the
modern conveniences. Apply at the Bookstore of COLBY
& RICH, on the first floor. is—Nov. 1.

# That Terrible Question.

NEW EDITION.

BY MOSES HULL.

Price 10 cents, postage 1 cent.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province rect (lower floor), Boston, Mass.

THE FIFTH ANNUAL

# Camp Weeting

SPIRITUALISTS OF MASSACHUSETTS,

Silver Lake Grove, Plympton,

ON THE OLD COLONY RAILROAD, Commencing Wednesday, July 22d, closing Wednesday, Aug. 12th.

This Manage will spare no effort to secure every convenience for the confort and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp emilpments. Tents and Lodgings may be obtained by applying by letter or in person to Dr. A. H. Richardson, at the Grove.

Thursday, July 30th, and Friday, August 7th, will be Special Picnic Days.

Speaking, Dancing, Boating, Fishing, etc., will be in order. Dancing free. A small admission fee will be required of all persons vis-ting the Grove EXCEPT those coming by railroad.

## On Sunday, July 26th,

DR. H. B. STORER, OF BOSTON, and others, will address the audience in the forenoon A12 P.  $M_{\star \lambda}$ 

## MISS LIZZIE DOTEN

the well-known and justly celebrated inspirational lecturer and poetess, will address the multitudes. Subject: "The Great Question of the Hon;" or, What is TRUE FREE-BOM?" closing with AN ORIGINAL POEMUNDER SPIRIT INFLUENCE. After which the exercises of the day will close with a Grand Instrumental Concort by Edmonds's Full Band.

On Sundays. July 26th, August 24 and 9th, SPECIAL TRAINS WIll leave Boston as follows: A4 8:20 A. M., Stoppling at way stations between Boston and South Braintree.

and South Brahnttee,
A19 A. W., Express to Grove direct,
12 M., stopping at South Boston, Harrison square, Neponset, Quincy, Brahntree, So, Brahntree, So, Weymouth,
North, Centre and So, Ablington,
Leave Braintree, stopping at way stations, except Hall[aax at 9.30 A. M. ax, at 9:30 K. M. Plymouth at 9:30 and 1 P. M.

Somerset and way stations to So, Braintree, 7:30, Fall River via old road and way stations to So, Brain-tree, at 7:30. 1ree, at 7:30, On South Shore, Duybury and Cohasset, excursionists will take regular Sunday train. Exeursion tickets to be obtained at railroad stations only.

On Wodnesday,

July 30th and August 7th, special trains leave Boston for the Grove at 8:45 and 42 o'clock precisely.

#### July 22d, SPECIAL TRAINS will heave Boston at 8:45 and 42 o'chigk for the accommodation of Compers. On Special Picnic Days;

The Regular Trains Leave Boston daily, except Sundays, for the Grove, at 8 A, M., and 2:39 and 5 o'clock P. M., Stopping at stations below Wolleston wa, and 2:39 and 50 clock P. M., stopping at stations below Wollaston.

From all stations on the Old Colony Railroad and its branches, including South Shore and Duxbury. Cape Cod, Fall River, Somerset and Dighton, Bridge-water and South Ablington, all the regular trains will take passengers to and from the Grove at greatly reduced rates of fare for the round trip. From Braintree and stations on the South Shore road, Excursionists will reach Silver Lake via the new connection at Kingston by regular morning train.

# Excursion Tickets

Good from July 21st to August 13th inclusive, may be obtained a r. l. a stations only.

Fare from tooston and recorn, \$1.00; Fail River, \$1.50; Dighton, 1.39; Plymonth, \$9 cents; and way stations in proportion. On Sundays special trains will leave the Greve for So. Shore, Duxbury and Cohasset, 3:45 o'clock; Fail River, Tanfiton and Somerset, at 4:40 o'clock, For Boston and way stations at 5 o'clock.

New York Spiritualists Take Notice.

This Managers take pleasure in announcing to the Spiritualists of New York and vicinity that they have completed arrangements with the Cold Colony Raitroad and Fall fitter (Narrafansett) Stermboat Companies to issue Excursion thekets between New York and either (not both) Silter Lake Grove or Boston, at the option of the excursionist, and return for (\$\frac{1}{2}\) seven dollars each. Thekets, good from July 21st to August 13th Inclusive, may be obtained at the Bookstore of A. J. Davis & Co., No. 21 East Fourth street, or at the office of Dr. Phobe C. Hull, 127 East Bith street, New York City.

All Liberals, under whatever name, are cordially invited to unite with us on this occasion.

For Announcements of Sunday meritings for August 21 and 9th, see Banner for mxt week.

New York Spiritualists Take Notice.

H. F. GARDNER, A. R. RICHARDSON, Managers.

## PHOTOGRAPH OF THE Materialized Spirit,

"KATIE KING." Read the following graphic description : Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the imagnesium light, represents the full-form materialized spirit, Katle King, alias Annig Morgan, who for three years, ending May 21st; 1843 came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1844, Mr. C. F. Varley, F. R. S., theelectaleian of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated, as a chantist provad by electrical tots, then the Contrated. March, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Albanife cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was insides the cabinet; all the time that the spirit Katle was outside K. moving about among the speciators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus, lamp, saw Katle standing close behind Miss Cook in the cabinet, and satisfied bilmself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indefined for this photograph) was present at a scance, of which he writers; "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at one and the same time, the figure of Katle, elad in her white dress, bending over the sleeping form of the medium, whose dress was bine, with a red shawl over her head." Mrs. Florence Marryat Ross-Church, who was present at three scances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katle together; that she felt the nude body of the latter under her dress-sfelt her heart beating rapidly, and can testify that, "4ff, she be psychie force, psychie force is very like a woman," "11 misst not omit to relate." She adds, 2 that when, she (Katle) had cun before our eyes, twelve or fifteen different pleess of cloth from the front of her white timle as soure, first on the releate, there was not a hale to be seen in it, exemine it "lichteh usay you her different gleess of cloth from the front of her white timle as soure, first on the releating the cabinet, would be generally almost instantaneous." Price 50 coults.

Price 50 cents.
For sale by COLBY & RICH, at No. 9 Montgomery Place,

## orner of Province street (lower floor), Boston, Mass. SCIENCE TO THE RESCUE!

A DEFENCE

# Modern Spiritualism!

By Alfred R. Wallace, F. R. S., Etc.

WITH AMERICAN PREFACE BY EPES SARGENTS This exceedingly interesting, most important and truthful essay, has attracted the attention of the whole civilized.

world, and the secular press everywhere speak in compli-

nentary terms of the exhaustive arguments of its talented Price 25 cents; postage free.

50 copies, \$9,00.

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

# WHITE'S SPECIALTY For Dyspensia.

THIS is the only prompt, efficient and safe master of the such symptoms as loss of appetite, heartburn, paintain of the heart, diztness, sleeplessness, melancholy, costiveness, wind, mental and physical debility, as well as many others, which, if neglected, will soon place "the house we live in " beyond the reach of any remedy.

I had "Dyspepsin" twenty years, sometimes able to eat only the plainest food, and very liftle of that. I tried physicians and remedies without relief until 1 learned of "White's Speciality for Dyspepsia," which has entirely circed me. (Signed) MRS. B. L. WEST, Vineyard Haven, Mass., Oct. 15. Price One Dollar per Bottle.

For Sale by all Druggists. Send for Descriptive Circular to the Proprietor, H. G. WHITE, Cambridgeport, Mass. 13wis-June 6.

MRS. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spiritic arry with them the characteristics of their earth-life to that beyond whether for good or will. High those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

147 No Public Circles will be held at this office until the first Monday in September next.

#### Invocation.

Oh thou Eternal Tood, who art an ever-present ströngth in times of weakness, upon which we may rely, and never be mistaken: thou Life, permeating all lives; thou Ever-Abiding Purpose, leading all souls higher and still higher in being, we come to thee, this hour, with prayer and praise for all thy benefits, for the gift of flowers, of little children, of good men and women, of every kind of benevolence and charity and love that is scattered throughout the earth, and for all those darker shades of life that give unto the brighter their brilliant hues, and make the soul, at times, to leap for joy, even in the darkened sphere of a mortal life. For all thy blessings, oh Lord, we praise thee; and for that which we desire to obtain, we pray unto thee, asking that we may more fully comprehend thy love, thy wisdom and thy power, and that we may be led steadily and willingly out of the darkness of our own ignorance, into the clear light of thine own wisdom; for thine is the kingdom, and the power, and the glory, to day and forever. March 12.

#### Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman, I am ready to hear.

QUES .- What is the nature of the spiritual hell, and how can a spirit get out of it?

Ass -All conditions of unhappiness, whether here in the mortal life, or there in the spiritual life, are spiritual hells. The most direct way to get out of these hells is, to first gain an understanding of them, to measure them their depth, their height, their breadth, their length-to know what they are, and how much Influence they have over us, and how much we cap have over them. Having obtained this knowledge; make use of it in getting out of the hell. That is the most direct, and, Indeed, the only way that I know of to get out of a spiritual

Q .- In the Banner of January 24th, in answer to a question by a correspondent, the controlling intelligence seems to inculcate the idea, or prin-ciple, that God is the all of Nature, of the uni-yerse—God is all things; and as it has been said, but never perhaps fully understood, "God is all, and in all." Therefore, all things in Nature are God; the universe is God, and God is the universe; and, as a sequence, all things in Nature are divine—are holy, and it is only the uses to which they are sometimes put that are unholy. The most advanced and mightlest spirits are only individualized intelligences embraced within and forming a part of the Great Spirit of the Universe. Can the spirits clucidate these ideas? A. - Your correspondent has already eluci-

dated them. That God is everywhere is a fact patent to every reasoning mind; and that Nature, under all conditions, is but the manifestation or language of God, is a known fact to all reasoning spirits. Now these manifestations must, of necessity, vary according to their own inherent, natural life. Spring must be spring; summer must be summer; autumn must be autumn, and winter must be winter; and yet all are very good. The manifestations of Nature, as seen in the tree, in the water, in the flower, in the human, may be carried up through all the manifestations of human life. We may determine that all, these manifestations are the manifestations of the Divine, of God, the Power ruling everywhere. I cannot admit of an opposite power in the universe, of one that is at war perpetually with God, of one that holds control of even the smallest portions of being; for to do this would be, to my mind, to rob God of his divinity, of his sovereignty, and to presuppose that at some time destruction might ensue, in some portion of the universe-which I do not admit. God everywhere, is the motto of every intelligent spirit, and therefore the spirit is at rest in God everywhere.

Q.—[By S. E. S.] Why do spirits have so much difficulty in giving their names at Maud Lord's scances? Voices are heard to speak very Lord's scances? Voices are heard to slong words, but no names are spoken:

A .- Names are arbitrary ideas, and so arbitrary that they very often overcome the conditions necessary to their production. A spirit being present, desiring to give a name, in order to reach the fulfillment of its desire, must do so by having the medium extremely negative or totally unconscious. The mind of the machine operated upon must be at rest concerning that, arbitrary idea, else it cannot be projected through that machine. The medium is conscious a nortion of the time during these scances, and is intensely anxious that truth should be given, and that satisfaction also should be obtained by each sitter, and, when names are called for, she unconsciously becomes positive. The desire is felt even more keenly by her than by the one asking for the name, that it may be given, and that may be and often is the very obstacle in the way of giving the name. By-and-by, when this science of return is better understood by returning spirits, they will be better able to control these arbitrary ideas, and better able to control conditions than they are now. Now conditions, in the majority of cases, control them; but, as they advance, they will be the controlling power

Q.—Is the drinking of ale, for the purpose of increasing the flesh, injurious in any way other than in-creating a love for it and other strong drinks?

A .- It is exceedingly injurious to some constitutions; and quite beneficial, under certain circumstances, to other constitutions. With some it is the small key leading to great evils; so small that you cannot see it, that you do not know that it has unlocked the door leading you into the vestibule of hell; therefore it should always be used with caution, and looked upon as an enemy. March 12.

# David Ryder.

I lived upwards of ninety years here in this life, and I have been gone four months and thirteen days from the old body. My name was David Ryder. I lived with my son, Thomas Ryder, in West Philadelphia, Penn. I said "If this is true I will come back," and I've been trying to all the while since then, but I haven't been able to do much about it till to-day. It is true,

Message Department. Thomas—it is true, and you've nothing to regret in quitting your old notions and embracing the new. I am not affected with old age in the other Each Message in this Department of the Banner of Light | life : but on coming back here I feel just as I did we claim was spoken by the Spirit whose name it bears through the instrumentality of when I was here, and it is pretty difficult for me to hold control long enough to say what I want to. Thomas, the course you have pursued with Samuel is the proper one, I think, and you'd better hold out in it. It will be best for him and we ask the reader to receive no destrine put forth by applits in these columns that does not compart with his or her reason. All express as much of fruth, as they perceive no more. she's more right than you are. I know, I know I didn't think so when I was here, but I've a right to change, and I have. She's more right than you are; now act accordingly. I'll try to visit you from time to time, and do what I can for you, but if I don't manifest to you you need n't think I aint around anywhere, and that I don't know what is going on. The chances are I shall be. Good-day, sir. March 12.

## Ah Sin.

Melican, me come to send a letter to my father. Say to him that Ah Sin remember his words and find them true. Ah Chung, father to Ah Sin, say, "Where Ah Sin going it be light there; you find your relatives there; you be happy there; you find 'your' way back; you come back; you tell me." Me come, Ah Sin happy; Ah Sin meet his relatives; Ah Sin trying to do good;

think just as much of her now as I did when

think just as much of her now as I did when here.

My mother used to hate to have me go down where she lived, because it was a poor place, and there were so many poor children and ugly people there—she was afraid something would happen to me; but I ran away-every chance. I got, and every chance I got I went down there; and then mother, she told father about it, and told him to forbid my going, and so one morning, when he was going, out, he called me, and said: "Well, little one, your mother says you go where she don't yant you to go! How is try. What do you go there for?" So I told him; then he said: "Do you like to go there very much?"

"Yes, sir," "Here's five dollars; tell your mamma I gave it to you take to her. Go and see her whenever you please, only take care of yourself."

So, you see, father had more faith in me than mother had. She didn't see how strong I was, and healid.

I want her to know that I am real happy now, but I should be a great deal happler if she was here; and I want her to be good to all poor little children, and now slie don't have me to take care of, take care of somebody else's child that's poor, and then she will be doing just what I'd like, are soft, and then she will be doing just what I'd like, and healid.

I want her to know that I am real happy now, but I should be a great deal happler if she was here; and I want her to be good to all poor little children, and now slie don't have me to take care of, take care of, take care of myself; and healid.

I want her to know that I am real happy now, but I should be a great deal happler if she was here; and I want her to be good to all poor little children, and now slie don't have me to take care of, take the real happer of the world like the presence of, take the real happer of the presence of, take the real happer of the presence of, take the real happer in the presence of, take the real happer in the presence of the session where the presence of, take the real happer in the presence of, the presence of, the presence of, the presence o

will do you good; and don't carry it into any nasty, bad places with you, because it won't like to go there. Good-by, sir. March 12.

Scance conducted by Theodore Parker.

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, April 6.—John H. Taylor, of Bath, Me., to his mother; Lieut. Howard M. Burnham, of Long Meadow, Mass., Battery H. Flith Artillery; Bufus Meade, Amerikan Consul at San Juan del Sur; Jeân Cleggins; Mattle Stillman, of New York City, to her mother; Margaret Gray, of Stillman street, Boston, to her-children.

Tuesday, April 7.—George W. Palfrey, oncean engineer on the Eastern Railread; Mary Steveness, Boxbury, Mass.; Betty Fendersen; Luke West; Patrick Minsahen, of San Francisco, Cal.

Thursday, April 9.—Affee Watkins, of Augusta, Me.; John P. Allen, of Sudbury, Mass., to his family; Tommie Chine, of Hoston.

John P. Alien, of Sudbury, Mass., to his family; Tommie Cline, of Boston,
Monday, April 13.—Lient, Summer Paine, of the 20th
Mass.; Annetta Gilbert, to Mrs. Elizabeth Welden; Nathan Hallburton, to his brother; Dr. Anson P. Hooker, of
Cambridge, Mass.
Tuesday, April 14.—Miles Thompson, to his friend
Phillip; Jame Phillips, of Lewiston, Me., to her brother's
faulty; Alice T. Abbot, of St. Louis, to Mrs. Lizzle T.
Abbot,
Thursday, April 16.—Col. George L. Present, of the

Abbot.

Thursday, April 16.—Col. George L. Prescott, of the 22t Mass.; Tad Lincoln; Harriet E. Smith, of Baltimore; Minnle, (Em.-mu-ne-es-ka.) to friends in Washington.

Monday, April 20.—Tom Hogan, to his wife: Fannie Dillon, of Boston, to her mother; Eleanor, to Hiram Thomas, of Youngstown, Niagara Co., N. Y.; Ann Merrick: Dick Turnin.

lek; Dick Turpin, Turadity, Juff 21.—Johnny Albro, to Mrs, Mary Albro, of New York City; Seth Hinshaw; Jules Faher, to his friends in New York City; James Henry Henderson, to

Thems in New Fork City; sames nemy, againstson, whis father.

Thursday, April 23.—Julia Hathaway; George Pealisday, to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamie Emerson, to her father; David Walbridge, of Missouri, to his brother William, in Cautharda. April 27. - Betsey Taylor, of Cambridge, to a; Hiram Erleson, to friends; Georgie Kalbe,

Monday, April 27.— Hetsey Taylor, of Camoringe, wher relatives; Himm Erleson, to friends; Georgie Raibe, of New York City.

Tuenday, April 28.—Georgie Davis, to his mother; Hengy Francis Adams, to his mother: Samuel Gerrish, of Portsmouth, N. H.; Mary Jane Willets,

Thurnday, April 29.—Jonathan Hamifin, of Maine; Jane Elliot; of Worcester, Mass., to her childrene Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Monday, May A.—John Graham, of the Penn, Reserve Corps; Sabrina Jameson, of Utlea, N. Y.; Dr. Thomas Glichrist, of Canada East; Tohmie M'Cann, of Boston, Tuesday, May 5.—James Crofts, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Ella Cerane, of Portsmouth, N. H.; John Dilloway; Ezra S. Gannett.

Eliza Crane, of Portsmouth, N. 11.; John Prinoway, P. Lan S. Gannett.

Thursday, May 7.—Adelia Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. II.; Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker. Monday, May II.—Ben Watkins, of Missonit; Matthew Perkins; James Irwin, to his friends in Tennessee: Mar-garet Elien Brown, of Nashville, Tenn., to her mother, Monday, June 15.—Robert Owen; Robert Garrett, of Bos-ton; Elsie Patten, of New Jersey, to her mother; Joseph Libby. Libby.

Tuesday, June 16.—John Von Zhellie, of New Orleans, to his wife and son; Marietta Reade; L. Judd Pardee, to his friend George; Warren Favor, to his nother in Lowell, Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James.

Mass.; Kittle Ross, of Loch Lone, Schiland, to her brother James.

Thursday, June 18.—Harriet R. Washdurn; Hitram Paine, of Frederlektown, Pa.; Mary Jennison, of New York City; Alanson Abbott, of Flatbush, N. Y., to his father; Opawallah, (an Indian chief.).

Monday, June 22.—James Haitburton, of Boston, to his son; Capt. John Milliams, of New Bedford, to his sons; Ebenezer Wallace, to his wife; Emma Albro, of New York City, to her mother,

Thesday, June 23.—Charles Sumner; Maggle Hammill, of Brooklyn, N. Y.; Freddle Carson, of New York City; Henry Wright.

Thursday, June 25.—Jane French, of Hillsboro', N. H., to Sanuel Perry; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

"Dear George," said an Indianapolis young woman. I am willing to marry you if we have to live on bread and water." "Well," said the enthusiastic George, "you furnish the bread and I'll skirmish around and find the

#### SPIRITUALIST STATE CONVENTIONS. Central New York.

Central New York.

The central New York Association of spiritualists met according to appendiment at Waterville, N. Y., upon the 35th and 25th of June. Mr.A. E. Sumions of Verment Mrs. S. A. Byrnes of Massacfusetts, and Watren Wissley) of North Bay, N. Y., addressed the meeting. The sleaking was everlient, and the attendance large. The Association passed the following resolution:

\*\*Resolved\*\*, That the law room by passed by our State fegislature forbidding, under leavy penalties, all persons not licensed by begalized bodies of any scients, from practicing the heating art, virtually griding by law what class of physicians we shall employ is a dastardly outlage upon the discretes of the people, and that we will combine our lest efforts for its immediate began.

Whereas, Spiritualism is the most liberal system of ethics the earth has ever known; and,

Whereas, Truth has nothing to fear in an open combat with certor; therefore.

Resolved\*\*, That we will recommend and defend the free-denied search and a second a resolution of the following search and a second a resolution of the feed-denied search and a second a resolution of the feed-denied search and a search

Whereas. Truth has nothing to fear in an open combat with error; therefore.

Residend. That we will recommend and defend the freedom of speech upon any queste a whitely has for its object the elevation of the human race.

Residend. That this Association tender a vote of thanks to Mr. (too. Putnam for sognetionsly extending to us the gratuitous use of his fine capacions, hall during our meet-

The next and annual meeting of the Association will be held at Hamilton, upon the 2nth and 20th of Sept.

WM. H. Wit KS. Prisident, Delta, N. Y.
CARRIESMITH, Secretary, West Winfield, N. Y.

# Iowa State Quarterly Convention.

Iown State Quarterly Convention.

In accordance with the published call, the Iowa State Quarterly Convention of Spiritualists was held at Berry's Hall, Fort Dodge, on the 27th and 28th of June. Quite a large number of triends from abroad-attended, considering the extreme hot weather. The speakers present were Warren Chase. Dr. C. P. Sanford and Capt. H. H. Riown, who was accompanied by his wife, Mrs. Fannie Bowen Brown, a fine clarry of and beading medium. The meeting was called to order at half-past ten, Saturday morning, by the President, Edwin Cate, of Anita, Cass Co.

meet his relatives; Ah Sin trying to do good; and when Ah Chung come, Ah Sin will meet his methis agond record clean and fair.

March 12.

Annie Carter.

How do you do, sir? That Chinaman wants me to'say to you that he forgot to say—'His father live in Sacramento; he do business there; his father plenty rich, and his father read your paper.''

I was ten years old. My name, Annie Carter.

I lived in New York City, and I knew Jennie Johnson, and Jennie said if I would come here perhaps I could reach my mother and make he happler. 'My mother wasn't so poor as Jennie's mother sometimes; Jennie's mother used to help Jennie's mother to send it to my mother with a letter of explanation, because she can do it better than I can. I want her to know that I am alive, and that I live in the same place with Jennie Johnson, and I think just as much of her now as I slid when here.

Northern Wisconsin.

### Northern Wisconsin.

"They are Calling me Home," Some sharp sparring took place on the so-termed. Outcast," which was participated in by Brothers Bishop, "Wilcox, Sister Parry, Drs. Phillips and Dunn, after which Mrs. Parry gave the closing lecture of the Convention" subject, "The iconociast; or, The World's Saviour." It may with truth be said that it was the lecture of the Convention.

The attendance was good throughout the Convention. Mrs. Parry was a bost in and of herself, taking very radical ground in all that came up for discussion during the meeting. The meeting was a success in every respect. The song. Something Sweet to Think of," was sungly Dr. Phillips and wife. A vote of thanks was given to the citizens of Oakfield for their generous hospitality during the meeting. Adjourned, to meet in Omro in three months.

Dr. J. C. Phillips, Secretary, p.

#### Mrs. Rudd's Work in Connecticut. The following resolve was passed by the First

Society of Spiritualists, West Meridan, Conn. Society of Spiritualists, West Meridan, Colin. Resolvet: That by the efficient labors of Mrs. Jennie Rudd, of Providence, who has been with us as speaker and test medium for the past month, we feel greatly strengthened and encouraged to persevere in this great work of reform, and tender her our kindest feelings and highest respect, and shall hall with delight her appearance with us again in October; also recommend her to all who spectral hold communion with split-friends from the spiri-land. S. F. Wilhur, Pres. A. H. Rodgens, Sec y.

#### [From the Spiritualist, London, England, June 26th.] Writing Mediumship of a Baby. SIR—I happened to write to a friend, giving a further account of the development of our little

boy's medial powers; at his suggestion I will, so far as I am able, repeat what I communicated to my friend.
The power of writing through the instrumen-

tality of this little fellow continues. Some few days ago, late in the evening, his eyes sparkled, and the restlessness of his hands warned Mrs. Jencken that he wanted to write. A large sheet of paper, the only one at hand, was then placed before him. He wrote a long, long sentence, covering the sheet of paper. The message was of a private character, or else I would transcribe

of a private character, or else I would transcribe its contents; it contained, however, a prophecy, which, as I have kept the record, I shall have the means or verifying.

On another occasion, the infant boy wrote a short message, drawing some figures, a cross, and signing the paper with his initials, F. L. J.

On the same evening Mrs. Jencken was from home. I took my child to play with him. As he kept trying to catch my gold chain, soft raps he kept trying to catch my gold chain, soft raps came, messages were spelt out, warning me of the ever-watchful presence of those beings who appear to surround us, unseen, but still present, and acting upon us by a power we, as yet, so little understand.

At times Mrs. Jencken tells me that she has at times Mrs. Jencken tens me that she has quite a struggle to stop her child from writing; but his tender age needs the watchful care of a parent, who would rather disobey the spirit-power controlling the child than Imperil his infantine strength.

H. D. JENCKEN.

Goldsmith-Buildings, Temple, London, E. C.

God is the God of all the earth; he is the God of every human being; and nothing separates between you and God but—what? Your creed? No. Your ordinances? No. Your pride and selfishness? Do these turn God sour? No; nothing separates between you and God but your own will. Here I stand, holding out a handful of gold; but can a man receive the gold unless he comes and puts out his hand and takes it? No. Still the hand is open and held out to him. So long as men clinch their fists they cannot take it, but if they will open their hands and make the necessary movement, they can.—Beecher.

#### LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively o lecturers, without charge. If the name of any person not a becturer should by mistake appear, we desire to be so in-

J. MADISON ALLEN, East Bridgewater, Mass, MARY A. AMPHLETT, Inspirational, 15 South Halsted street, Chicago, III Miles, N. J. ANDROSS, trance speaker, Delton, Wis.

MRS. N. J. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, San José, Cal. STEPHEN PRABL ANDREWS, To West 54th st., New York, MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt. MRS. EMMA HARDINGE BRITTEN, 155 West Brookline treet-Boston, Mass. REV. J. O. BARRIETT, Battle-Creek, Mich. REV. JOHN B. BEACH, Bricksburg, N. J. Mass, SARAH A. BYRNES, Wollaston Heights, Mass., MyS.

MRS, NELLIE J. T. BRIGHAM, Elm Grove, Colerain,

ARS. SELLIE 3, 1, DRIGHAM, Edit Grove, Coccain, Alex.
PROF. S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, box 53, Camden P. O., Mich,
REV. DR. BARNARD, Battle Creek, Mich.
BISHOF A. BRALS, Versallies, Cattaraugus Co., N. Y.
MRS, F. T. BOOTHE, Miltord, N. H.
MRS, PRISCILLA DOTY BRADDREY, Bangor, Mc.
CATT. H. H. BROWN, Missouri Vailey, Iowa,
MRS, E. BURK, inspirational, box 7, Southford, Ct.
DR. JAS, R. BALLEY, Stirlingville, Jifferson Co., N. Y.
ADDJE L. BALLOC, Inspirational speaker, Chicago, HL,
are R. P. Johtmal,
MRS, H. F. M. BROWN, National City, San Diego Co.,
Fal.

MRS, II. F. M. DROWS, Sancous Cal.

MRS, EMMA F. JAY BULLENE, 15i W. 12th st., N. York, MRS, A. P. BROWN, St. Johnsbury Centre, Vt.

REV. WILLIAM BRUNTON, 3 Ditson place, Lumber street, Albany, N. W. MRS, ARRY N. BULGHAM, hispirational speaker,

MRS. ABBY N. BURNIAM, Inspirational speaker, I East 4th street, New York. ALBERT E. CAMPENTER will answer calls to lecture any-chere. Address, 65 Washington avenue, Chelsea, Mass, ANNIE DENTON CHINGE, Wellesley, Mass. WARREN CHASE, Colfax, Jasper Co., Iowa, till forther other.

OOLICE, THASE, VOIGEN, JASPET CO., IOWA, HIR further DR. DEAN CLARKE, Tubbe's Hotel, Oakland, Cal. MRS. AMELIA II, COLBY, Trance, 157 Harrison avenue, Boston, Mass.

A. B. CHILD, West Fairlee, VI. ANNE LORD CHAMBERLAIN, 160 Warren ave., Chicago, JAMES M, CHOATE, Inspirational, 5 Poplar place, Boson, Mass,

One Mass, 1103A16, inspirational, 5 repeat place, Boston, Mass, 11HETTIL CLAIRS trance sheaker, 24 Hover street, Boston, Dr. J. H. CTHRIER, 39 Wall street, Boston, Mass, Miss, JENSETT J. CLAIR will answer calls to lecture in any part of the State. Address, 25 Milford street, Boston, Mass.

Mus. Jennett J. Clark will answer calls to lecture in any part of the State. Address, 25 Milford street, Boston, Mass.

Isaac Cook, 1116 Morgan street, St. Louis, Mo. Mis. Mattir L. Clarke, 90 Mertinac street, Manchester, N. H.

Dr. Thos. C. Constantine, lecturer, Thornton, N. H.
George W. Campender, clairtoyant and inspirational speaker, Kemialiville, Ind.

Mis. Loria S. Crayg, Upper Falls, Vt.

Lewis F. Chmmings, inspirational, Richmond, Ill.

M. C. Connell, Upper Falls, Vt.

Lewis F. Chmmings, inspirational, Richmond, Ill.

M. C. Connell, Loris Hardon, Champin, Henneph Co., Minn.

Mis. Marietta F. Cross, trance, W. Hampstead, N. H.

Mis. M. J. Colliers, Champin, Henneph Co., Minn.

Dr. I. H. Chandall, P. O. Joziss, Bridgeport, Conn.

Ira H. Curtis, Hardond, Conn.

Mis. Helle A. Chamberlan, Ercka, Cal.

Mrs. J. F. Colles, trance, 73 Broadway, New York,

Dr. J. Mes Cooper, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.

Dr. J. R. Dotty, Covingion, La.

W. Denton, Wellesley, Mass.

Miss Lizzie Doten, Pavilion, 57 Tremont st., Boston,

Dr. E. C. Dunn, Rockford, H.

Andrinew Jackson Davis, Orange, N. J.

J. Hamlin Dewey, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and re
form. Address 478 Washington street, Boston, Mass,

Miss Nellie L. Davis will speak in Bay City, Mich.,

during September, Permanent address, 25 Washington

Street, Salem, Mass, care of Frank Tyler.

Miss, Annie T. Dwyer, 35 Washington street, Mem
phis, Tenn.

MRS. ANNIE T. DWYER, 338 Washington street, Memphils, Tenn.
MRS. ADDR P. DAVIS, Whitehall, Greene Co., III.
MRS. S. E. DICKSON, Inspirational, Vincianal, N. J.
A. E. DOTY Will intend funerals in Herkimer County, N.
Y. and vicinity. Address, Hon, Herkimer Co., N. Y.
FRANK DWIGHT, Montana, Iowa.
MRS. L. E. DRAKE, normal speaker, Pjainwell, Mich.
MRS. E. DESMONDE, M. D., 5098thayenne, New York.
A. H. DARROW, Waynesville, III.
A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, 135 Jay street, Rochester, N. Y.
MRS. C. A. DELAFIGLE, Hartford, Conn.
DR. D. DAVIS, inspirational, 66 Leverett st., Boston.
MRS. S. DICK, 10 Lover street, Hoston, Mass.
R. G. ECCLES, Kansas City, Mo.
MRS. FRILT DEARBORN EWER, Inspirational speaker,
769 Broadway, New York.
JOHN W. EVALTS, Inspirational speaker, Centralia, III.
JAMES FORAN, M. D., KNOXVIIIe, Pa.
ANDIERW, F. FOSS, Manchester, N. II.
J. G. FISH, AVOR SPIRIGS, N. Y.
THOMAS GALES FORSTER, 1921 Walnut street, Philadelphia, Pa.
MRS. SUSEE A, WILLIS-FLETCHER, Westford, Mass.

THOMAS GALES FORSTER, 1921 Walnut street, Philadelphin-Pa.

MRS, SUSIE A. WILLIS-FLETCHER, Westford, Mass.
DR. H. P. FAIRFIELD, Greenwich Village, Mass.
J. WM. FLETCHER, Westford, Middlesox Co., Mass.
REV. J. FRANCIS, Ordensburgh, N. Y.
MRS, CLARA A. FIELD, Newport, Mc.
CHARLES D. FARLIN, inspirationar Decrileid, Mich.
MARY L. FIENCH, Townsend Harbor, Mass.
GEORGE A. FULLER, inspirational, Natick, Mass.
MISS ALMEDIA B. FOWLER, Inspirational, Sextonville,
Richland Co., Wis., care F. D. Fowler.
MRS. M. H. FULLER, Elk River, Minn.
A. B. FRENCH, Clyde, O.
HUYAN GRANT, care U. N. D., 145 Broadway, New York
City.

A. B. FIRNCH, GIVE, O. BRYAN GRANT, care C. N. D., 145 Broadway, New York City.

Dr. C. D. GRIMES will answer calls in Michigan, Indiana and Illinois. Address Kalamazoo, Mich.

KERSEY GRAVES, Richmond, Ind.

MRS. M. L. S. GILBANS, inspirational, Brighton, Ind.

N. S. GREENLEAF, Lowell, Mass.
1SACP, GREENLEAF, Will speak in Plymouth. Vt., during July. Address, 27 Milford street, Boston, Mage.

MR. J. G. GILES, Princeton, Mo.

MRS. DR. GILBERT, Strance and inspirational speaker, will attend funerals and lecture on Spiritualism, Temperance, &c. Address P. O. Box 552 Chelsca, Mass.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

Dr. ROBT, GILEER, Chicago, Ill. lectures on "The Vital Phenomena of Human Magnetism, and its wondrous power over Health and Disease."

DR. R. T. HALLOCK, Milton-on-the-Hudson, N. Y. Miss, AGKES M. HALL, 50 Pearl street, Cambridgeport, Mass.

MRS. AGNES M. HARD, Services, Boston, J. H. HARTLEY, 711 Tremont street, Boston, Mrs. S. A. ROGERS HEYDER, trance and inspirational Hayerhill, Mass.
Vineland, N. J., or No. 871 Washingto

Mrs. S. A. ROGERS HEYDER, trance and inspection of the control of

Ington street, Chicago, III.
LYMAN C. HOWE, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tex.
MRS. I. S. HESELTINE, trauce, 18 Dix place, Boston,
Mass.
CHARLES HOLT, Clinton, Ohelda Co., N. Y.
E. ANNIE HINMAN, West Winsted, Conn.
MRS. M. A. C. HEATH (formerly Brown) will answer
calls to lecture and attend tunerials, Address, Bethel, Vt.
JAMES H. HARRIS, box 99, Ashington, Mass.
"WM. A. D. HUME, West Shiel P. O., Cleveland, O.
R. W. HUME, Hunter's Point, L. L., N. Y., will lecture
on the reforms connected with Spiritualism.
ZELLA S. HASTINOS, Inspirational, East Whately, Mass.
REV. J. H. HARTER, Alburn, N. Y.
DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt.
DR. J. N. HODGES, trance, 9 Henry St., E. Boston, Mass.
MRS. A. L. HAGAR, Inspirational, North Clarendon, Vt.
DR. J. N. HODGES, trance, 9 Henry St., E. Boston, Mass.
MRS. F. O. HYZER, 433 E. Baltimore St., Ealtimore, Md.
MRS. F. O. HYZER, 433 E. Baltimore St., Baltimore, Md.
MRS. S. USIE M. JOHNSON, 331 Jefferson avenue, Detroit; Mich.
DR. P. T. JOHNSON, lecturer, Ypshanti, Mich.
MRS. SUSIE M. JOHNSON, 331 Jefferson avenue, Detroit; Mich.
MRS. S. JOHNSON, Beturer, Ypshanti, Mich.
MRS. S. JOHNSON, Will speak in McLean, N. Y., during
August. Address Boston, Mass., care of Banner of Light,
W. L. JACK, Havebilli, Mass.
S. S. JONES, Esq., Chicago, Ill.
HARVEY A. JONES, Esq., canoccasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on
the Spiritual Philosophy and reform movements of the day.
DR. C. W. JACKSON, Oswego, Kendall Co., Ill.
MRS. S. A. NORVILLE KIMBALL, trance and inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEORGE F. KITTREDGE, Buffalo, N. Y.
MRS. M. J. KUTZ. Bostiwke Lake, Mich.
MRS. FRANCES KINGMAN, New London, Conn.
O. P. KELLOGO, East Trumbull, Ashtabula Co., O.
MRS. R. G. KIMBALL, Lefanon, N. H.
JIBS, FRANK REID KNOWLES, Breedswille, Mich.
MRS. FRANCES KINGMAN, New London, Conn.
O. P. KELLOGO, East Trumbull, Ashtabula
Co., O.
MRS. R. G. KIMBALL, Lefanon, N. H.
JIBS, FRANK REID KNOWLES, Breedswille,

Du. HARVEY MORGAN, trance and inspirational, Ran-

J. MCCHING.

DR. HARVEY MORGAN, trance and inspirational, Randolph, N. Y.

1. E. MAHAN, trance, Holly, Oakland Co., Mich.

DR. W. H. C. MARTIN, trance and inspirational speaker, 42 Green street, Boston, Mass.

MRS. DR. HATTIE C. G. MARTIN, trance speaker, 42 Green sireet, Boston, Mass.

MRS. DR. HATTIE C. G. MARTIN, trance speaker, 42 Green sireet, Boston, Mass.

MRS. DR. HATTIE C. G. MARTIN, trance speaker, 42 Green sireet, Boston, Mass.

MRS. DR. HOLER MCKINLEY, San Francisco, Cal. PROF. R. M. MCCORD, Centralia, Ill.

EMMAM, MARTIN, inspirational, Birmingham, Mich.

F. H. MASON, inspirational pseaker, No. Conway, N. H. FRANK MCALPINE, Inspirational, Dowagiac, Mich.

P. C. MILLS, North Waterboro', Me. MRS. ANAM, MIDDLEMROOK, box 778, Bridgeport, Ct. MRS. SARAH HELEN MATTHEWS, Springfield, Vt., care D. M. Smith,

MRS. ANAM MITCHELL, M. D., will lecture in Hinois and Missourl. Address, box 91, Huntley, Ill.

MRS. NETTIE COLDURN MAYNAHO, White Plains, N. Y. W. B. MASON, South Bend, Ind.

MISS S. F. NICKERSON, trance speaker, 35 Dover street, Boston, Mass.

ROBERT DALE OWEN, Hotel Brantling, New York.

W. B. MASON, South Bend, 1nd.
MISS S.F. NICKERSON, trance speaker, 35 Dover street,
Boston, Mass.
ROBERT DALE OWEN, Hotel Branting, New York.
J. M. PERBLES, Hammonton, N. J.
MISS. L. CHAPPELLE POLLEY, Inspirational, Boston,
MISS. S. L. CHAPPELLE POLLEY, Inspirational, Boston,
MISS. A. M. L. POTTS, M. D. Lecturer, Adrian, Mich.
HENRY PACKARD, 377 Dorchester st., W. V., South
Boston, Mass.
DR. G. AMOS PEIRCE, Inspirational and trance lecturer,
P. O. Box 57, Auburn, Me.
THEO. P. PRICE, Inspirational, Leavenworth, Kan.
F. A. PALMER, 23 West 77th Breet, New York,
MISS. L. A. FEARSALL, Inspirational, Discoy Mich.
MISS. A. F. BOSSOF-PUFNAM, Flint, Mich.
MISS. E. N. PALMER, trance speaker, Big Eliats, N. Y.
MISS. J. PUFFER, trance speaker, South Hanover, Mass.
B, R. Phatt, inspirational, Fairfield, Mich.

DR. P. B. RANDOLPH, Toledo, O.
DR. H. REED, Chicopee, Mass.
J. H. RANDALL, trance, Clyde, O., till further hallow.
WM. ROSE, M. D., inspirational speaker, No. 72 Unitario
street, Cleveland, O.
Mrs. S. A. ROGERS HEYDER would like to make engagements in the southern States for an autumn and winter
campaign, on account of the extreme cold in the New England States. Address, Haverbill, Mass.
REV. A. B. RANDALL, Appleton, Wis.
MRS. HATTIE E. ROBINSON, 46 Carver street, Boston,
LYSANDERS, RICHARDS, 136 South Market street, Boston, Mass.

MRS. HATTIE E. ROBISSON 136 South Market street, DOSTON, MRS. M. C. RUNDLETT WIll becture alternate Sundays in Januaica and Bordwille, Vt., until further notice. Address Janoaica, Vt.

MRS. JENNIE S. RUDD. BOX 514, Providence, R. I.

MRS. PALINA J. ROBERTS, Carpenterville, III.

MRS. C. A. ROBINIS, Beaver Falls, Pa.

MRS. E. VIRA WHEELOCK RUGGLES, Havana, III.

A. C. ROBINSON, Lynn, Mass.

JAMES SHOLL, hispirathonal speaker, 241 North 11t street, Philadelphia, Pa.

M. L. SHERMAN, trance speaker, Addian, Mich.

MIS. LAURA CUPPY SMITH, 27 MINOR SILES, BOSION, MASS,
MISS, JULIA A. B. SEIVER, HOUSTON, Florida, will answer calls to lecture on Spiritualism and Reform subjects,
JOHN BROWN SMITH, Amberst, Mass.
MISS, CARRIE A. SCOTT, Inspirational speaker, 10 Chapman street, Boston, Mass.
MISS, L. A. F. SWAIN, Inspirational, Union Lakes,
MISS, L. A. F. SWAIN, Inspirational,
JOHN M. SICKLE, Greenbush, Mich.
JOHN M. SPEAR, 2210 Mt, Vernon St., Philadelphia,
MISS, J. H. STILLMAN SEVERANCE, M. D., Milwaukee,
WIS.

MIS. J. H. STILLMAN SEVERANCE, M. D., Milwaukoo, W. J. Shaw, Toledo, O., care P. H. Bateson, Dr. J. D., Selly will lecture on the Science of the Soul. Address, box 671, LaPorte, 1nd.
MRS. Nellie Smith, impressional, Singis, Mich. J. W. Selver, inspirational speaker, Byron, N. Y. Jos. D. Stilles, Montpoller, Vt., care Geo. W. Riploy, Elijani R. Swackhamer, lecturer, 9826th avenuo, N. Y. Dr. E. Spirance, inspirational, Geneseo, Ill. James H. Shepand will answer calls to lecture and attend funerals. Address South Accords, N. H. Miss, Julia A. Starkey, trance, corner 4th and Market streets, Camden, N. J.
Miss, M. E. B. Sawyer, 871 Washington street, Boston, Miss, Almha W. Smith, 55 Cumberland street, Portland, Me.

and, Me. ELLIAS D. STRONG, P. O. Box 318, Albany, N. Y. ABRAM SMITH, ESQ., Inspirational, Surgis, Mich. MRS. MARY LANSTON STRONG, 70 Jefferson street, Day-

MRS. MARY LANSTON STRONG, 70 Jetterson street, Dayon, O. E. W. Shortridge, Salem, Oregon.

OLIVER SAWYER, Inspirational, Royalston, Mass.
Albertstegeman, Allegan, Mich.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. H. T. Steams, trance, Corry, Pa., box 742.

MRS. P. W. STEPHENS, trance, 4th st., Sacramento, Cal.
AUSTEN E. SIMMNS, Woodstock, Vt.
Albert E. STANLEY, Leicester, Vt.
DR. O. CLARK SPRAGUE, Rochester, N. Y.
MRS. C. M. STOWE, San José, Cal.
MRS. J. SWASEY, Inspirational speaker, Noank, Conn.
MRS. H. M. SHAW, trance speaker, Jonet. Will Co., Ill.
Illenry Stharb, Dowaglac, Mich.
DR. H. B. STORER, 9 Montgomery place, room 6, Boston, Mass.

MRS. M. S. TOWNSEND, Stonenam, Mass., the further notice.

SPENCER THOMAS, inspirational. 2 1st street, Charlestown, Mass.

THOMAS B. TAYLOR, inspirational, Providence, R. I. BENJ, TODD, Charlotte, Mich.

J. H. W. TOOHEY, 67 Broadway, Chelsea, Mass.

HUDSON TUTTLE, Berlin Heights, O. Mrs. E. T. TREGO, Indianapolis, Ind.

MRS. ADDIE W. TANNER, Montpelier, Vt.

S. A. THOMAS, M. D., Pennyille, Ind.

MRS. ROBERT TIMMONS, Mexico, Audrian Co., Mo., MRS. CORA L. V. TAPPAN, care, Banner of Light, Boston, Mass.

ton, Mass. GEO. W. TAYLOR, Lawton's Station, Eric Co., N. Y. MBS. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair street, Cieveland, O. VENETIO VOLDO, inspirational, 518 High street, Provi-dence 111

A ENERRO VOLDO, inspirational, 515 High street, Providence, R.J.,
SILAS NEWTON WALKER, A. M., Dansville, N. Y.,
F. L. H., WILLIS, M. D., Willimantic, Conn., box '882,
N. FRANK Witter will speak in New Haven, Conn., during July. Applications for week evenings, made in advance, will be attended to. Address as above.

JAMES WHEELER, Litchfield, N. Y.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, Nyack, N. Y.
J. G. WHITNEY, inspirational, Rock Grove City, Iowa.
Miss R. Augusta Whiting, inspirational, Albion,
Mich.

MISS R. AUGUSTA WHITING, Inspirational, Albion, Mich.

B. H. WINSLOW, Batavia, III.
S. H. WORTMAN, Buffalo, N. Y., box 1454.
MISS. S. E. WAINER, Appleton, Wis., box iI.
LOIS WAISBIGGORER, box 948. Battle Greek, Mich.
DIE. FRENCH WEBSTER, Manchester, N. H.
PROF. E. WHIPPLE, 886 Main street, Cambridge, Mass, WARREN WOOLSON, trance speaker, North Bay, N. Y.
MISS. MARRY J. WILCOXSON WILL lecture in Colorado for the present. Address, Boulder, Col. Ter.
JOHN B. WOLFF, 510 Pearl street, New York, will lecture on reform subjects within easy distances of New York,
WARREN WIGHT, Inspirational, Waterloo, N. Y.
WARRENUS-R. K. WRIGHT, Middleville, Mich., box 11.
N. M. WRIGHT, Inspirational speaker, will answor calls to lecture in the New England States. Address, Boston,
Mass., care Banner of Light.
MISS. VICTORIA C. WOODHULL, 48 Broadst., New York,
DANIEL WHITE, M. D., Girard, III.
A. C. and Mass. ELIZA C. WOODHUFF, Eagle Harbor,
N. M. MANY E. WITHER Methogo, Mass., box 522.

Mis. Many E. Withiee, Marlboro', Mass., box 532, R. P. Wilson. 26 East 77th street, New York. Mrs. Sophia Woods, trancospeaker, Burlington, Vt., are Col. S. S. Brown. ELIJAH WOODWORTH, inspirational, Leslie, Mich. E.A. Wheeler, semi-tranco and inspirational, Utics,

A. WHEELOCK, 239 Pleasant street, Worcester, Mass. A. A. WHEELOCK, 239 Pleasant street, Worcester, Mass. DR. E. B. WHEELOCK, Pleasanton, Kan. GRONGE W. WHITNEY, normal, Westerly, R. I. MRS. RACHEL WALCOTT, trance, Baltimore, Md. ASA WARREN, Waterloo, 10wa. MRS. N. J. WILLIS, 94 Windsorst., Cambridgeport, Mass. GEO. C. WAITE, BOX 314, Chicopee, Mass. MRS. JULIETTE YEAW, Northboro', Mass. MRS. JULIETTE YEAW, Northboro', Mass. MR, J. L. YORK, San José, Santa Chara Co., Cal. MR, and MRS. WM. J. Young, Bolss City, Idaho, REV. JOHN S. ZELLER, Burlington, N. J.

# Passed to Spirit-Life:

From Lee Center, N. Y., June 21st, 1874, John G. Webster, aged 69 years, 3 months and 3 days. ster, aged 69 years, 3 months and 3 days.

A wife, children, and a wide circle of friends mourn the departure of one greatly endeared to them by his quiet princitice of all the virtues of domestic and social life. Bro. Webster was one of the first to embrace the truths of the Harmonial Philosophy, being a firm and substantial advocate of spirit-communion, standing alone in his vicinity for years, meeting the persecutions of unbelievers with an anyleiding determination to overcome superstition and bigotry with truth and reason. He has been a contributor for the Banner of Light and also for the Religio-Philosophical Journal. During his libness, although suffering intensely, bis faith continued firm to the last. He gave full directions for his funeral services, the disposition of his property, &c., with as much composure as if preparing for a short Journey. When asked by his friends if he was willing to make the change, he said. "Yes; all I want is strength to endure my sufferings without a murmur. Let my remains be kept the usual period of three days. Have the services were conducted by one of my faith if possible; if not, then by a Universalist."

The services were conducted by Warren Woolson, an inspirational speaker, assisted by the Rev. Mr. Ballou, a laiversalist. May his angel-presence light the way for the loved ones on earth, tenderly and triumphantly, to such a glad ascension as was his, and which has left a halo of heaven in the home of the bereaved.

[Notices for insertion in this Department will betwenty

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuttously. No poetry printed un-

# PUBLIC MEETINGS, ETC.

Western New York Quarterly Convention. Western New York Quarterly Convention.

The Third Quarterly Medium and Speakers' Convention for 1874, will be held at East Randolph, Cattarangus 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 extending a cordial invitation to all interested in spiritual development to attend, particularly to meditins, speakers and singers.

East Randolph is on the Atlanticand Great Western Railroad, eighteen miles from Salamanca, the connecting station on the New York and Eric Railroad.

G. W. TAYLOR, Committee.

A. E. TILDEN, Committee.

June 21st, 1874.

der the above heading. ]

# Mass Meeting in Indiana.

There will be a Mass Meeting of Spiritualists, Free Reli-tionists and Liberalists, held under the auspices of the First Spiritualist Society of Torre Haute, Ind., at the Vigo County Fair grounds, on the 27th, 28th, 20th and 30th of August.

First Spiritualist Society of Torre Haute, Ind., at the Vigo County Fair grounds, on the 27th, 28th, 29th and 30th of August.

The ground is pleasantly located, comprising twenty acros of beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water, and sheds and buildings adapted to the purposes of such a meeting. Dancing and other attractive and innocent amusements will be introduced.

Board and lodging will be furnished at a nominal price on the ground, and every effort to interest all attending, and to render them confortable, will be made? All stands for refreshments will be controlled by and in the interest of the above society. Extra trains leading from the city, by spécial arrangement for the accommodation of those passing from and to the grounds, will be held in reserve; also arrangements at this point are being musde by which these attending may reach the city at reduced rates, and it is hereby made a special request of the friends that they negotiate with the proper authorities at their respective points for reduced railroad fare, and report the result at once to the undersigned, notice of which will be given to the public in due time.

Speakers and mediums are particularly invited, and will receive due and proper attention. Those intending to be present will confer a favor by notifying the Secretary at once, that timely notice thereof may be given. A full attendance and a good time is anticipated. Lat all who can attend do so, and they will be made welcome. By order of committee.

JAMES HOOK, Secretary.

# EDA DARLING; OR, THE LITTLE FLOWER GIRL.

By Mrs. H. N. Greene Butts, author of "Vine Cottage Stories," otc.
Price 20 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

# Camp Meetings.

A CRAND SPIRITUAL Picnic and Crove Meeting, Under the management of JAMIESON & HIGGINS, will be held at

will be held at

Porter's Grove, near Salem, Mass.,

On the 18th and 19th days of July?

MOSES HULL. LAURA CUPPY SMITH, W. F.

JAMIESON, ANTHONY HIGGINS, JR., and other speakers are engaged. A full Quadrille Rand of music has been engaged. Swings, merry-go-rounds, boating on the lake and other amusements are provided for. The proprietor of the grove will attend to refreshments, and cater to the wants of the people.

On Saturday, the 18th, the first day of the Plenic, there will be speaking in the morning from 10 till 120 clock, when dancing will commence, and continue until 7 P. M.

Sunday the day will be devoted to singing and speaking. All those who believe in fregulem of speech-will hear of something to their advantage, and it will not be the fault of the Managers, Jamieson & Higgins, if all do not enjoy a most agreeable time.

July 4.—3w

New Life for the Old Blood!

INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer,

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-glob thes over discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yleid to its power.

Send for it to DR. H. B. STORER, No. 9-Montgomery. Place, Boston, Mass. Send for R to DR. H. B. STORER, No. 9 Montgomery Place, Boston, Mass. Price 81.00; Nix Packages, 85.00. For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dr. Fred. L. H. Willis. Address, after June 20th, till further notice: Glenora, Yates Co., N.Y.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. bad falled.

Send for Utrculars and References.

THEISM, Doctrinal and Practical, Didactic Religious Utterances. BY FRANCIS W. NEWMAN.

In the Preface the author says: "Nearly nine years ago I published a small treatise crititled." The Soul, which was designed as an Essay toward putting. Theology on its true basis. In this volume an attempt is made considerably in advance of the former. Naturally the general outlines are the same; but on some points a careful reader will discover variations which it is not important here to specify. Nine years of closer acquaintance with the noblest kind of (self-entitling) Atheism have enabled me, I trust, to express more simply and truly the strength of Theism." We have only a few copies of this work, English edition, 1859, and it will be found a valuable acquisition to the possessor of a library.

Price \$43,00, postage 25 cents. sessor of a library.
Price \$3.00, postage 25 cents.
For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOUL READING,

Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and hints to the inharmontously marriade. Full delineation, \$2.50, and four 3-cent stamps.

Address,

\*Centre street, between Church and Prairie streets, July 4.—tt

White Water, Walworth Co., Wis.

PHOTOGRAPHS OF MISS LIZZIE DOTEN. We have received some very fine Carte-de-Visite Photographs of Miss Doten, the talented Poetic-Medium, author of Poems from the Inner Life," Poems of Progress,"

Price 25 cents.
Price 25 cents.
For sale by COLBY & RICH, at No. 9 Montgomery
Place, corner of Province street (lower floor), Boston,

B. C. HAZELTON, Specialty Photographer, July 11.—iw\*

THE NERVES · WND THE NERVOUS.

A Practical Treatise on the Anatomy and Physiology of the Nervous System, with the Nature and Cause of all kinds of Nervous Diseases; showing how they may often be prevented, and how they should be treat-ed. Including, also, an explanation of the New Practice of Neuropathy, or the Nervo Cure. Intended for popular

BX DR. F. HOLLICK

Price \$1,00, postage free.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass. NEW EDITION.

RULES To be Observed when Forming

Spiritual Circles. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and religible author.

Price 5 cents, postage free.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

LESSONS

Elementary Physiology. BY THOMAS H. HUXLEY LL.D., F.R.S.

This is the sixth London edition of this useful book, containing a frontispiece descriptive of each particular part of the human frame. It is also profusely illustrated with plates throughout the entire work.

Price \$1,50, postage 12 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

FIRST AMERICAN EDITION.

THE DEICIDES.

Analysis of the Life of Jesus, and of the several Phases of the Christian Church in their relation to Judaism.

By J. Cohen. Translated by Anna Maria Goldsmid.

As a most thorough and able exposition of this important side of the great question at issue, the above work will commend itself to every student of theology, religion and history. It fills a hiatus long known and recognized, and supplies a want long felt and realized in this department of pillosophic research.

Price \$1,75, postage is cents.

Price \$1,75, postage is cents.

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

Second Edition.

Is it the Despair of Science? BY W.D. GUNNING.

This pamphlet is very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations by tracing the analogies offered by the subtler forces of Nature.

Price 16 cents, postage 2 cents.

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

Adbertisements.

HELL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERST

GREAT NERVINE, REGULATOR,

BLOOD PURIFIER. A Complete and Reliable Family Medicine, PURELY VEGETABLE.

Magnetic and Electric Uterine Wafers! A Local Remedy for Female Diseases.

AGENTS WANTED EVERYWHERE. CIRCULARS and Agents' Terms sent FREE to any decress upon application to proprietors.

Address HULL & CHAMBERLAIN. 127 East 16th street, New York City. Annie Lord Chamberlain, Magnetic Physician,
Office, 127 East 16th st.,
Office, 127 East 16th st.,
(Near Union sq.) New York.
For sale wholesale and retall by COLBY & RICH,
No. 9 Montgomery Place, corner of Providee street (lower
floor), Boston, Mass.

Mediums in Boston.

Clairvoyant Medical Practice! DR. STORER'S OFFICE

Formerly at 137 Harrison avenue, ) is now in the beautiful nd commodious Banner of Light Building, Rooms Nos. NO. 9 MONTGOMERY PLACE.

MRS, MAGGIE J. FOLSOM,

Patients in the country, and all persons ordering DR, STORERS NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER. DR. H. B. STORER.

MRS. M. SUNDERLAND COOPER, THE original New England Medium, No. 38 Milford street, Boston. Hours 10 A. M. to 4 P. M. July 4.—4w\* Dr. Main's Health Institute,

AT NO. 342 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please on close 41,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Plaw—April 25. HEALING INSTITUTE.

No. 3 Tremont Row, Room 11, Boston., SITTINGS and Examinations from 9 A. M. to 12 M., and form 2 to 6 P. M. Counsel and advice given on-all subjects. Developing and Test Circles every evening, except Saturday and Sunday, at 8 o'clock. Admission 25 cents. June 27.—4w\*

MISS S. F. NICKERSON, TRANCE and Business Medium, 35 Doverst. Hours, 9A. M. to 6 r. M. Public Séances Sunday and Wednesday ève. July 11.

Magnetic Treatment.

D.R. W. A. DUNKLEE, 94 Tremont street, Room 10

Office hours, 9 to 12 and 2 to 5. A lady in attendance
for female patients. Patients visited at their residence
when desired. May 16.

MRS. JENNIE POTTER, TRANCE MEDIUM, II Oak street, 3 doors from 643 Washington st. VA. M. to VP. M., Sundays 2 to VP. M., July II. -3w

Mrs. S. E. Crossman,
MAGNETIC PHYSICIAN and Trance Medium, examines and prescribes for diseases, and answers scaled letters on business. Examines by lock of hair at any distance-terms 42,00. 57 Tremont street, (Pavillon,) Boston.
July 11.—2w\*

MRS. C. H. WH.DES, No. 3 Bulfinch place, 8 Roston. Tuesdays, Wednesdays and Thursdays, from two 3½. MRS. N. J. MORSE, Electro-Magnetic Physician, 46 Beach street, Boston, Mass. 2w\*—July II.

IZZIE NEWELL, the great Magnetic Healer.
Fruit and Herb Baths given. Cures Rhoumatism, Weakness, Nervous and Fenale Complaints. Examines from lock of hair. Terms \$2.00. 31 Winter street, Boston. Also Test and Business Clairvoyant. 2w\*—July II.

MRS. L. A. SARGENT, Magnetic Physician, July 4.—3w\*

MICHAEL MAGNETIC MAGNETIC Physician, July 4.—3w\*

MRS. S. DICK, Trance and Business Medium, 687% Washington street, Boston, Room 5. Hours # to June 27.—4w\*

CLAIRVOYANT PHYSICIAN and Healing Medium, No. 9 East Canton street, Boston. 13w\*-May 16.

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 3. Thursdays and Fridays only during her vacation. 13w\*-May 9. only during her vacation.

JRN. E. B. CHANE

AS great success in all cases of Nervous Debility, Livery, Billous, and Female Complaints. At home Mondays, Tuesdays, Thursdays and Fridays, from 10 to 2. No. 37 East Brookline street, Boston.

tf-Aug. 30.

MRS. CARLINIE IRELAND.

1 EST, Businessand Clairvoyant Physician. Hoursfrom
9 to 12, and 1 to 5. 94 Camden street, Beston.
May 23,—13w\* P. MORSE, Magnetic Physician, 46 Beach street, Boston, Speciality-Rheumatism, Neuralgia, Liver and Kidney Diseases. Patients visited at their residences if desired.

TENRY C. LULL, Business, Medical and Test Medlum, has taken rooms at Hotel Norwood, corner t Washington and Oak streets, Boston, Ash street enance, Room 2. Hours from 9 to 12 and 2 to 5.

N. B.—Would like to make engagements to lecture. June 20.—13w

DR. F. HATCH, Magnetic Physician, has re-D moved to 233 Trement street, corner of Ellot street, Boston. Consultation free. Office hours from 9 A. M. to 4 P. M. Residence, "Hyde Park." 4w\*-June 27. MRS. GORDON, Business Medium and Medical Clairvoyant. Magnetic Treatment. 48 Shawmut av.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, July 4.—4w\*

A. netic Gift in licaling the sick from 9 to 4, at 5 Davis atreet, Boston. At other hours will visit patients. Also sends Magnetized Paper. Paper 25 cents or more, optional.

CAMUEL GROVER, HEALING MEDIUM, No. 55 Dovor street (formerly 23 Dix place). Dr. G. will attend funorals if requested. MRS. FRANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. tf—June 27. MRS. YORK, Business and Healing Medium,

MRS. DR. MOORE.

MAGNETIC AND ELECTRIC PHYSICIAN, will be in LYNN (Glonmere), at the residence of J. M. Fowler, for a few weeks. Also sittings and examinations. Drs. Skinner & Beaman,

SURGEON DENTISTS, No. 50 School street, Boston Successors to A. B. Child, M. D. 4w-June 27. Spiritualist Home. 46 BEACH STREET, Boston, Mass. Good Rooms and 2w -July 18.

NOTICE.

NOTICE.

NOTICE.

R. PETER WEST, Test Medlum, Psychometrist, Clairvoyant, Inspirational and Trance Speaker, leaves for Colorado Territory in a few days. Letters must be addressed to the Doctor at Denver City, Col. 4w—June 27.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

JOHN M. SPEAR, 2210 Mt.-Vernon st., Philadelphia, Jan. 17.—†

RCLECTIC MEDICAL COLLEGE.—Fall term expenses. For particulars, address J. BUCHANAN, M. D., Dean, Philadelphia, Pa. 12w\*—June 27.

New Books.

MY EXPERIENCE.

FOOTPRINTS OF A PRESBYTERIAN

SPIRITUALISM BY FRANCIS H. SMITH.

An interesting account of "sittings" with various me-liums, by a Ballimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many inter-

esting messages are given.

Price 55 cents, postinge free.

For sale wholesale and retail by COLBY & RICH, at No.

For sale wholesale and retail by COLBY & RICH, at No.

The sale wholesale and retail by COLBY & RICH, at No.

The sale wholesale are given.

Spiritualism Defined and Defended: Spiritualism Defined and Defended:
Being an Inthoductiony Lecture delivered in the Temperance Hail, Melbourne, Australia, by J. M. PERILES.
The author says: "Spiritualists bave no creed to cramp and crush the Intellect. They acknowledge no infailible oracle, honor no image, trust to me sperificial 'scapegoat' to screen them from justice; nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and naturing individual soverelgnty toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all subjects for himself."

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

THE

PSALMS OF LIFE:

A Compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritaal,
Progressive and Reformatory Sentiment of the Present Age.

By John S. Adams.

This selection of music will be recognized by all who have had experience in singing, to comprise times with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chants will be found unusually large; a feature that their rapidly hereasing use will at once commend, and one which furnishes a number of poems not suffed to common times, but which will be highly valued for the sentiments they represent.

Price, boards \$1,25, postage if cents; paper \$1,00, postage 4 cents.

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

Works of P. B. Randolph. NEW EDITIONS.

AFTER DEATH: THE DISEMBODIMENT AFTER DEATH: THE DISEMBODIMENT OF MAN. The Location, Topography and Scenery of the Supernal Universe. New edition; revised, corrected and enlarged. This work of Dr. Randoiph's is by far the best that has yet fallen from his pen. It discusses questions concerning our state and doings after death. For instance—do weet, drink, dress, sleep, love, marry, beget our kind, after death? These and many other interesting subjects are treated in this volume. Price \$2.00, postage 21 cents.

PREADAMITE MAN: DEMONSTRATING

PRE-ADAMITE MAN: DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100,000 YEARS AGO. The author's researches among the monuments of the past are especially rich in results. His book is filled with geological, phrenological, chronological, blographical, historical and philosophical facts, that open the way-to mental light and splittual freedom. Price \$1.50, postage 20 cents. LOVE AND ITS HIDDEN HISTORY, AND THE MASTER PASSION.

A book for men, women, husbands, wives—the loving and the unloved. In this curlous and original cook the author offers to the public a powerful argument in favor of love, the great passional hat rules the world; and he sets forth its manifold charms and necessities with keen wisdom and wonderful tact. Two volumes in one. Price \$2.50, postage 24 cents.

THE WONDERFUL STORY OF RAVA-LETTE, AND THE ROSICRUCIAN'S STO-

RY.

New edition. Two volumes in one. "The fictions of genius are often the vehicles of the sublimest verities, and its flashes often open new regions of thought, and throw new light, on the mysteries of our being,"—Channing, Trice \$1.56, postage 16 cents.

THE DIVINE PYMANDER.

this most ancient book ought to be in the house of every ristian, moral and religious person in the land. Price \$1.50, postago 16 cents. CURIOUS LIFE OF P. B. RANDOLPH. Price 60 cents, postage 4 cents.
WOMAN'S BOOK: A LIFE'S ISSUES OF

WOMAN'S BOOK: A LIFE'S ISSUES OF LOVE IN ALL ITS PHASES.

This is a work on Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnette Leechings, Good and Evil Effects of Varied Magnetisms, the Infernalisms of Modern (so-called) "Philosophiles." Price & Colo postage 2d cents.

THE NEW MOLA.—The Secret of Mediumship. A Hand-Book of White Magle, Magnetism and Clair-voyance. The new doctrino of Mixed Identifies, fluies for obtaining the phenomena, and the celebrated rules of Asgill, a Physician's Legacy, and the Ansahetic Mystery, Price 60 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 2 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Just Issued.

A Charming New Book: MMORTELLES OF LOVE

"What cannot be trusted is not worth having."
-Soul-Seer.

· Axiomatic---Radical---Spiritual. Equality of the Sexes. Moral Incidents.

Perfected Marital Relations. IMPROVED CHILDHOOD DEMANDED.

Sacredness of Home.

MATED SOULS IN THE EDEN OF LOVE,

Bound in tinted paper, beveled boards, \$1,50, postage 1 conts. Plain cloth \$1,00, postage 12 conts.

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

INNER MYSTERY AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Afusic Hall, Boston, March 31, 1868.

Price 35 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

SOCIAL FREEDOM. **MARRIAGE:** IT IS AND AS IT SHOULD BE.

BY J. O. BARRETT. "Highest Freedom is compatible with Strictest Virtue." -Soul Seer.
"Whatever is just is the true law; nor can this true law be abrogated by any written enactment."—Cicero.

Price 25 cents, postage 1 cent.
For sale wholesale and retail by the publishers, COLBY
t RICH, at No. 9 Montgomery Place Boston, Mass. POEMS OF PROGRESS.

BY MISS LIZZIE DOTEN Author of "Poems from the luner Life." In this book will be found all the beautiful

Inspirational Poems Given by Miss Doten since the publication of her first volume of "Poems." Illustrated with a Fine Steel Engraving of the Talented Authoress. Price \$1,50, postage 29 cents; full gilt; \$2,00, postage 20 cents.

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

eow

A FINE STORY FOR CHILDREN. THE FAIRFIELDS. BY F. M. LEBELLE.

Commences Oct. 5. Fees for the course 430. No other expenses. For particulars, address J. BUCHANAN, M. D., Dean, Philadelphia, Pa. 12w - June 27.

DR. J. R. NEWTON, Arcade Hotel, Sacramento, Call.

DRECT all letters to CHARLES H. FOSTER, Care Fifth Avenue Hotel, New York.

July 4.

CONTENTS. - Castle Rock, The Piedge, Walter's Secret, Aunt Jerusha's Visit, The Separation, The Departure, Willing Hands, Playing Lady, Something Wrong, The Victory. The Confession, Compensation.

Price 75 cents, postage 8 cents.

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

New Nooks.

Life--Health--Happiness. Mental Medicine:

A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY.

BY, REV. W. F. EVANS. Author of "The Mental Cure."

Author of "The Mental Cure,"

One of the hest, clearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject be could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician. And to those who desire to lift the heavy burden of sickness and debility from their suffering fellow-beings, this book is as a light shining has back place, and a guide to neclables, The nature of the force employed the qualifications of the practitionery the dicthods of applying the force and the results byte obtained under varied conditions. are clearly stated, and in a manner that tenders this treatise a standard work of 8 tudy and reference by students of practical psychology.

The Mental Cure. BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and alsease, and the Psychological Method of Treatment. 304 pp. The work has received the encominums of able critics, and is considered one of the best books in the English kingnage, adapted to both sick and well, also the physicial, and shows how persons can ward off and crafticate disease without medicine. It contains more sound philosophy in regard to the laws of life and health than all the medical works in the libratics.

Price \$1.50, posing 18 cents.

The Vital Magnetic Cure. BY A MAGNETIC PHYSICIAN.

The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Heller and Currole all Curable Diseases of the Mind and Body. It gives instructions for both healter and patient as far as is practical, and mast become a standard work, as these natural forces are eternal continuous and masterial masterial masterial masterial forces. and universal, Price \$1,50, postage is cents.

Nature's Laws in Human Life.

The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D.s. and others in opposition to its truitfulness; Normal, Inspirational and Trance Speakers and Writers in favor. 38 pp. is immortality Universal? Knowledge of Snature's laws and the destiny of the human race result in happiness. Also proye an antidote to "Free Love" ism, and its destined to do a great work, hasmuch as it deals with principles and laws that relate to the material and spirit-lyte. Giving different persons' views as no other work has, the subject should interest humanity more than all others.

Price \$4,50, postage 18 cents.

The above books are for sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

PRICE REDUCED. DAWN:

A Novel in the Deepest Sense

RADICAL THOUGHT, On the treatment of existing social cylis; SPIRITUAL GRACE,

Fraught with influences of the highest good to those who may read;
GEMS OF WISDOM, Which cannot fail of finding lodgment in appreciative hearts; and EARNEST LIFE LESSONS. Calculated to attract attention to

ADVANCE MOVEMENT

Which forms the chief characteristic of this active spech. Mrs. J. S. Adams,

Well known, by her works, to the liberal public, is its author, which fact alone is a sufficient guaranty of its inauthor, which fact alone is a sufficient guaranty of 118 interest.

The startling revelations of spiritual visitants; the sweet joys of true domesticity; the sharp social trials which lead the struggling heart upward to angelie purification, while they work out upon the wrong doer a sure recompense of reward; the blasting glare of passion and the glory of save are all embodied in this charintag volume, the thought finding expression at all times in clear, concise and chaste language—many passages being portrayed which the sympathetic soul will read through a mist of tears, yet upon which the author's genial, hearty trust in the eventual good of all, and the divine unity which is yet to bies the world, easts a rainbow of prismatic cheer.

Those benefit who halt in the furrow of life,

Those lienris who hult in the furrow of life, hopeless of the task before them, will do well to read this Those who doubt the efficacy of charity, should peruse its pages, that they may obtain glimpses of heaven, while yet upon earth, which they have heretofore failed to comprehend.

to comprehend.

Those who, regardless of the demands of re-form, have falled to look upon the living issues of the hour, should examine it, that they may see how far the bright daylight of bettered conditions for humanity is breaking along the plain of time? Circulate it, Spiritualists and Friends or

Free Thought, For it is calculated to win its way as an active inissionary in fields where more direct polemical publications might fall of obtaining entry. 100 pages, 12mo. 

#2 When sent by mail, 25 cents extra for post-For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place; corner of Province street (lower floor), Boston, Mass.

Mrs. Maria M. King's Works. THE PRINCIPLES OF NATURE, as discovered

in the 137 comment and Structure of the Universe; The Solar 176; c.n., Laws and Methods of its Development; Earth, Elstory of its Development; Exposition of the Spiritual Universe, Price reduced to \$1,75, postage 24 REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spirit-Life, and the Principles of the Spirit-nal Philosophy. Price \$4.00, postage 16 cents.

SOCIAL EVILS: Their Causes and Cure. Being a brief discussion of the social status, with reference to methods of reform. Price 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY VS. DIAROLISM. In two lectures. Price 25 cents, postage free. WHAT IS SPIRITUALISM? and SHALL SPIRITUALISTS HAVE A CREED? In two lectures. GOD THE FATHER, AND MANTHE IMAGE OF GOD. In two lectures? Price 25 cents, postage free. THE BROTHERHOOD OF MAN, and what

For sale wholesale and retail by the publishers, COLBY & RICHI, at No. 9 Montgomery Place, corner of Province street-(lower floor), Boston, Mass Theodore Parker's Writings. NEW EDITION.

A DISCOURSE OF MATTERS PERTAINING TO RELIGION. Fourth Edition. I vol. 12mo, cloth. Price \$1.50, postage 20cents.

SERMONS OF THEISM, ATHEISM AND THE POPULAR THEOLOGY. I vol. 12mo, cloth. Price \$1.50, postage 20 cents.

ADDITIONAL SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 2 vols. 12mo, cloth. Price \$3.00, postage 40 cents.

SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 3 vols. 12mo, cloth. Price \$1.50, postage 60 cents. CRITICAL AND MISCELLANEOUS WRIT-CRITICAL AND MISCELLIAN ROUS WRITINGS. 1 vol. Funo, cloth. Price \$1.50, postage 20 cents.
HISTORIC AMERICANS—Franklin, Washington, Adams and Jefferson. With an introduction by Rev.
O. B. Frothingham. Price \$1.50, postage 20 cents.
THE RELIGIOUS DEMANDS OF THE AGE.
A reprint of the preface to the London-cidition of the
collected works of Theodore Parker. By Frances Power
Colbe. Price 25 cents, postage 2 cents,
For sale wholesate and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Looking Beyond. BY J. O. BARRETT.

A most beauliful book, written in the author's usual fusished style, adash with spiritual illuminations and affections. It contains the testimony of the departed respecting what they see and hear of the 'better land,' the philosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of funerals on a more attractive scale, and visions of the 'Beyond,' It is a casket of sweet immortelles, and a Bethlehem star in every bereft home.

Postant Search

pereit home.
Postage 55 cents, postage 12 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Hew York Advertisements.

SPENCE'S Positive and Negative POWDERS.

THE magic control of the PONITIVE AND NEGI. ATIVE POWDERN over e sease of all kinds, is wonderful beyond all precedent. They do no volcience to the system, causing no priging, no unuseasing, no vomiting, no merculaing.

The PONITIVE'S cure Neuralgin, Headache, Rhemmatiam, Painsof all kinds; Diarrhea, Dysentery, Vouviling, Dyseppsin, Flaubehee, Worms; all Fernate Wenkinesses and derangements; Fits, Cramps, M. Vitus Dange, Spasins; all high gradesof Pever, Small Pox, Measles, Searlatina, Eryslpelas; all Inflammations, acute or chronic diseases of the Kidneys, Liver, Lungs, Heart, Bladder, or any otherorgan of the body; Unterrh, Consumption, Broughtis, Conglis, Calds; Newfrends Netvonses, Asthuma, Sleeplessness, &c.

The NEGATIVES cure Paratysis, or Paby, whether of the muscles or senses, as in Blindness, Deafness loss of taste, snell, feeling or motion; all low Fevers, such as the Typhoid and the Typhus.

Both the PONITIVE AND NEGATIVE are needed in Challs and Fever.

AGENTS WANTED EVERYWHERE.

138 East 16th street, New York City. For sale also at the Ranner of Light Office, 9 Montgomery Pince, Boston, Mass. Moduly 4.

THE MAGNETIC HEALER. DR. J. E. BRIGGS

OFFICE, 2) East Fourth street. Address, Box 82, Station D. New York City. Feb. 7. Magnetic Treatment in Brooklyn, N. Y. DR. CHARLES B. KENNEY, now established five years in this city, continues to trear disease magnetically while in the trance state. He is especially successful in Chronic cases. Office Sc Lafayette Avenue, corner Portland Av., Brooklyn, N.Y. — Bw. May 26.

MRS. H. S. SEYMOUR, Business and Test Medium, 109 Fourth avenue, cast side, near 12th street, New York. Hearts from 2 to 5 and from 7 to 9 F. M. Circles Tuesday and Thursday eventings. SPIRITUAL MEDIUM.—MRS. S. M. HALL, S. No. 982 8 Mh avenne, hear 54th street, New York City, May 9. 448\*

SARAH E. SOMERBY, Trance and Healing Medium. Will read character and develop medium-ship at 23 trying Place, New York: 2w July 18, MRS. MARY TOWNE, Magnetic and Electric Diseases of Women treated with great success. Chairvoyant Examinations made. Best of references given.

THE MAGNETIC TREATMENT.
SEND TEN CENTS to Dit. AND REW STONE. Troy,
N. Y.; and obtain a barge, highly illustrated blook on
this system of vitalizing treatment.
U. July 4. A USTIN KENT ON LOVE AND MAR-MIAGE. I will mall my Rook, "Fric Love," In paper cover, my Pamphlet, "Mex, Woodhall and Her Social Freedom," my Tract, "Vonjugal Love; The True and the Father," my Tract, "Vonjugal Love; The True and the Father," with one or, two other Pamphlets or Tracts, and my Photograph, all for \$1.00, or for secents with the Phot-tograph left out. I mach need and shall be grafffylf for the money, Address-AUSTIN KENT, Stockholm, St. Law-rence Co., New York.

Never to be Re-published. Harmonial Philosophy and Spiritualism

COMBINED. By special purchase we possess all the reinalider of the first and only edition of that highly-prized volume

BY ANDREW JACKSON DAVIS, Comprising a remarkable series of twenty spontaneous discourses delivered by the Harmontal Philosopher in the city of New York, in 1821, entitled

MORNING LECTURES! Best judges pronounce these inspirational lectures among the finest of the author's productions. It is well to bear in mind that

No more Copies of this Volume will ever be Printed,

the plates having been destroyed, in fart, and otherwise appropriated; so that now is the time for all readers of Mr. Davis's works to purchase copies of The Last Edition of a Rare Book. Price, bound in paper, reduced to 75 cents, postage 8 cents; bound in cloth, \$1,50, postage is cents.

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

Works of J. M. Peebles. THE SEERS OF THE AGES, Sixth Edition.
This work, treating of ancient Seers and Sagest, of Spirtmalism in India, Egypt, China, Persia, Syria, Greeco and Rome; of the modern manifestations, with the doctrines of Spirtmalists concerning God, Jesus, Inspiration, Edith, Judgment, Heaven, Heb, Erli Spirits, Love, the Resurrection and Immortality, has become a standard work in this and other countries. Price \$2,00, postand work in this and other countries. Price \$2,00, postage 32 con 8.

JESUS-MYTH, MAN, OR GOD? Did Jesus
Christ exist? What are the proofs? Was he man, begotten fife other men? What Juffan and Cesus said of him.
The Moral Indusence of Christianity and Heathenism
compared. These and other subjects are citically discussed. -Pride-5c cents, postage 4 cents. •

WITCH-POISON; or, The Rev. Dr. Baldiwin's
Sermon relating to Witches, Hell, and the Devil, reviewed. This is one of the most severe and caustle things
published against the crthodox system of religion. Price
35 cents, postage 4 cents.

35 cents, postage 4 cents. SPIRITUAL HARP. A fine collection of vocal initial to ALI HAM. A fine context of a vocation of vocation must for the choice congregation and social circle: is especially adapted for use at Grove Meetings, Plendes, ede., Edited by Jr. M. Petoles and J. O. Barriett, E. 11. Balley, Musical Editor. Cloth, 42.0. Full gith, 45.00; postage 25 cents. Abridged childon 44.00; postage 14 SPIRITUALISM DEFINED AND DEFEND-ED; Being an Introductory Lecture delivered in Temperance Mail, Melbourne, Australia, Price 15 cents, perance sHall, Melbourne, Australia, Price 15 cents, postage feent.
For sale wholesale and retail by the publishers, COLBRy & HICH, at No. 9 Montgomery Place, corner of drowines street (lower floor), Boston, Mass.

Religion without Superstition.

THE LYCEUM, A LIBERAL PAPER
For the Young.

MONTHLY, ILLUSTRATED. 75 CTS, TER YEAR,
THE LYCEUM is just such a paper as every Spiritualist,
and Liberal parent-should place in the hands of bis
children to counter act the permicious influence of Secturian,
sunday Schools and Otthodox publications for the Young.
It is also specially designed to meet the wants of the Children's Progressive Lycenus.

BRITTAN'S JOURNAL,

FOR APRIL. A Spiritualistic Quarterly. · CONTENTS.

James M. Peebles by the Editor; Creeds and Conduct, by Alfred Cridge; The Angel Inthe Dream, by the Editor; Songs of the Winds, (Poetry, ) by Fanny Green McDougal; Slent Volces, by the Editor; The Wings of Science; Maider, Ether and Spirit, by Judge Israel Dille; The Gates of the Morn, (Poetry, ) by Belle Bush; Adam, the Father of Men, by Fanny Green McDougal; The Platform, by Charlotte B. Wilbour; Lesson of Life, (Poetry, ) by J. Effreth Watkins; Swedenborg, by George Sexton, M. D., Li, D., Barlarism and Ckillization, by the Editor; Sorrates and Evil Spirits; Original Music-The Solar, Barley by Prof. George Harrison.

Price Socents; postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower Boot), Boston, Mass.

Now Music. Loved Ones are Waiting for Me. Song and Chorus. Words and Music by S. W. Tucker.
Price 40 cents, postage I cent.
No. 9-Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### THE FAVORITE CHILD.

Which of five snowdrops would the moon Think whitest, if the moon could see? Which of five rosebuds flushed with June Were reddest to the mother tree?
Which of five birds that play one tune
On their soft-shining throats, may be
Chief singer? Who will answer me? Would not the moon know, if around One snowdrop any shadow lay? Would not the rose-tree, if the ground Should let one blossom droop a day: Does not the one hird take a sound Into the cloud, when caught away, Finer than all the sounds that stay?

Oh, little, quiet boy of mine, Whose yellow head lies languid here— Poor yellow head, its restless shine Brightened the butterflies last year! Whose pretty hands may intertwine With paler hands unseen but near: You are my favorite now, I fear! -Mrs. Piatt's New Poems.

#### REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE.

Prepared expressly for the Banner of Light, BY. G. L. DITSON, M. D.

A new glory, a new halo, is gathering around earth habitable by humanity, and its serene, its fair Minervian head among the very stars.

Psychography is the art, that is illuminating, that is wreathing this nimbus about the temples of our newly-created goddess-a goddess that throws the missiles of Jupiter, has the speed of a Diana, and the grace and gentleness of a Venus.

These thoughts suggested themselves as I gazed at the spirit-photographs, or psychographs, that have just come to hand from Paris, London and

The June number of the Revue Spirite contains a nobly-executed psychograph of a noble head taken by Monsieur Buguet, which is mentioned as follows in said magazine:

"Monsieur C-, a superior officer, and Mon-"Monsieur C—, a superior officer, and Monsieur Leymarie made an experiment at M. Baguet's without his being aware of any previous preparation for especially invoking the spirits. They had themselves made all the preliminary manipulations. Between M. Leymarie, who is at the left hand side, and M. C—, who is covered by a thin spirit-veil (un voile fluidique), appears a personage (a spirit) whom M. Leymarie has recognized: it is M. Edouard Poiret, his friend, dead these twelve years, at Pimprezfriend, dead these twelve years, at Pimprez

In the group above described, Messrs. C. and L. appear partially scated, while the spirit figure rises above and behind them, so that its shoulders are on a level, with the top of these gentlemen's heads. The spirit has on a veil, but thrown back sufficiently to show a large, broad forehead, the right ear, the whole face and gray chin-whiskers. As the veil hangs down it covers almost entirely the figure of Mr. C.; but, the veil being very thin, this gentleman's fine head and face are quite clearly distinguishable. It is worthy of particular note that while Mr. L.'s head is in front of and conceals the extremity of the spirit's left shoulder, the spirit's veil so falls portion of it. This drapery, in fact, does such admirable service - so artistically veiling Mr. C.'s face, yet by its delicate texture enabling Mr. C.'s friends to recognize him through it\_that any novice can discover that it could not have been on the plate in advance of the sitting, while any previous arrangement of the camera had been provided against.

Katie's psychograph, the clearly defined, speaking likeness of that beautiful spirit-described by Prince Wittgenstein with such chaste enthusipedestal of beauty-that angelic being's likeness, who never saw the articles handed to her (though and which is now on sale at the Banner of Light office, is, if possible, more wonderful, more attractive by her fascinating smile, than anything of the kind that has ever preceded it—granting Mr. Mumler all due praise for his many lifelike psychographs, and which every Spiritualist ought or held in her hand. My sister-in-law, she says, psychographs, and which every Spiritualist ought to essay to possess.

Katie's features, I should judge from this picture, are extremely delicate; I mean, not only not heavy and animal, but finely cut, as a sculptor would say, and spirituelle. The nose is particularly fine: the face oval, the chin small, the lips rather too attenuated, though wreathed with a smile. It is to be regretted that her "rich golden auburn" hair, as described by Mr. Crookes, her fair shoulders and her pretty feet are not given in this psychograph-her veil concealing both hair and neck, and the figure being represented only to the knees.

Regarding Mr. Buguet's success in Paris, I will add (to the several testimonies given in my article last month) what a few more distinguished persons have said "One of the spirit photographs, that envelops us with a veil, has been universally recognized as my friend, the Baron de K-, dead about fifteen years."-Prince Emile De Sayn Wittgenstein.

"I obtained two epreures on which, behind me, my well-beloved co laborer, Allan Kardec. came. On one he held a wreath over my head on the other was a white square on which, with a microscope, could be read : Merei, chere Femme (thanks, dear wife) ; merci, Leymarie; courage, Bouguet,"-Madame Attan Kardec."

These two reports are somewhat abbreviated. I would like to give a full account of Mr. Williams's scances in Paris (where he remained nineteen days), but space forbids. I will, however, mention briefly two facts, as reported by Madame de Veh: "My husband, Mr. Clement, Mr. Williams and myself being together, a desire for Mr. King was expressed. Soon he was conversing with us, and answering our questions. Mr. V. saying that we had had no direct spirit writing, King at once promised to write upon the celling if we would preserve it. Daylight being admitted, we found there 'God bless you all.' J. K. At another time Williams was lifted to the ceiling, then lowered into a chair on the table, placed there by the spirits. Again, a little music box went floating about the room playing its accustomed air, while in a large box an accompaniment was kept up as from a harp—the difficultv of which all can understand."

In the Droit, French, occurs the following: A dead body was found, and in the pocket of the a clothing was this: " Monday. I went home content and slept, but was suddenly awakened by two loud raps upon my window. God have 'mercy upon my wife and child!" " (who were absent) I said. Tuesday. I have been disquieted all the day. At midnight a fearful sound, as if from a heavy blow with a hammer, startled me. 'God punish me, 'I said, 'but spare my wife and time of the two raps upon his window a crisis in away." 

the sickness of his child was reached, and at midnight, when the last warning came, his child

The Rerue publishes a letter from Russia, Gov-

ernment of Saratow, containing these facts: In a priest's house, in the village of Basachew, at nine o'clock in the evening, various objects began to move about. Things upon the table, heavy and light, pictures upon the wall, pots of flowers, were thrown down and broken by some invisible power. The stove was so shaken as to throw off all that was upon it: Neighbors were called in, other priests came and the officials, and an attempt was made to exorcise the evil spirit, but the cross was served like the rest of the objects, and, with the Einperor's portrait, was tumbled to the ground. A stone even was wrested from the wall of the house. After five days these frightful things terminated by the destruction of a candelabra that stood upon the table, The Nouvelles Contemporaines, of Moseow, commenting upon these wonderful phenomena (and for the first time has a Russian Journal done this seriously), condemns the men of science who deny a priori all that lies outside of their (little) circle of knowledge, for fear that their sceptre the brow of Spiritualism. A gigantic statue has, and their crown of infallibility will be shaken. arisen, spreading its arms from horizon to hori- Thus of mesmerism: science has treated it alzon, with its feet upon the outermost verge of ways with levity, refusing to occupy itself with that he believed himself in communication with its very eyes. "How astonishing it is," continour academicians from taking into consideration | heard." this order of phenomena we have just cited, notwithstanding they occur frequently and every-

It seems that at Rotterdam a new and quite powerful medium, a Mr. Wasch, has been recently developed. A variety of musical instruments are played upon by the invisibles in his presence; the medium was raised to the ceiling, so that those who held him by his hands were forced to get up on chairs to allow him to ascend; and a flower was brought from without and presented to the little daughter of the gentlemanly host, &c., &c.

From the Psychische Studien my friend Mr. Martz has furnished the following account of some very interesting experiments. "The magical knowledge of hidden things, and proof thereof," from Lady Baroness de Vay. By Prof. Dr. Perty:

By magical knowledge I mean that which is derived not through the senses or the reason, but through a still more comprehensive, hidden power of the soul, which perhaps all human beings possess, but which shows itself only in certain persons and under extraordinary circumstances. It can show itself in the somnambulic as well as in the day-ecstasy and in dreams. It is probable that the human mind experiences an enlarging and an elevation; that it momentarily sees further into the unknown: it is even to be conceived that it receives communications from spirits of its own degree. Here material communications may the easier take place, inasmuch as the matter is also spiritual. By this we do not pretend to establish an identity between mind and matter. It is a union of both in the deepest of the depths over Mr. L.'s left breast as to conceal a large of creation (world-all). That material connections can be established is proved by the fact that seers can observe by objects the things belonging to them, and are enabled to recognize and portray the past, the distant, the hidden, and even look into the future.

This is shown by Haddock's somnambulic "Emma," in my "Mystic Manifestations." I said that it was especially through the agency of hair and other things coming from the absent that the somnambulists are enabled to commune with them. . . . "Emma" was able to find persons asm as to render her to us a veritable goddess, a in a far-off country, by the handwriting or by Psyche, an antique statue descended from its anything belonging to them. Frau von Vay, so well taken by Mr. Crookes and his assistants, she may have known much through her souland which is now on sale at the Banner of Light affinity with the persons from whom the articles or held in her hand. 'My sister-in-law, she says, placed in my hand a little tortoise-shell box, received from a deceased friend. I had pain in the breast, pricking in the head, saw a fine profile of a lady, a foot on a sandy coast, an eyeglass with tortoise-shell frame a sailing vessel; it is hot! The spirits explained this by writing with my hand: 'You saw the profile of the donor, you felt the pains in her breast, you saw the turtle from whose shell the box was made, likewise the eyeglass from the same, then merchant vessels on the Nile.

Second experiment: My mother-in-law gave me a glass containing human bones of heathen times, dug up in Hungary. I saw a gentleman with a cap; a half naked savage; saw a dark cave; men digging; large stones, trees and plants, all different from what we see now-a-days. The spirit wrote through me: 'You saw the donor of the article, the savage to whom the bones belonged, and the cave from which they were obtained.

Third experiment: The Baroness Clara Banhidy, my sister-in-law, gave me her engagementring wrapped up in a large bundle. I saw immediately her husband, and described a place which Clara recognized as the one she inhabited when

Fifth experiment: An object was placed in my hand, done up in paper. I saw a lady in the costume of 1800, felt a desire to snuff, heard the box open itself, went through the motions of a snuffer, felt a tickling in the nose; saw a fine city, people dressed as in the time of Napoleon, a gentleman with a snuffbox containing the portrait of a lady; felt great heat; saw a mine, lightning, diamonds. The spirits wrote with my hand: You saw the donor of the box (a snuffbox inlaid with diamonds, a gift in the early part of this century), you felt the snuff, you saw the city where the box was made, the mine whence the diamonds came.'

Sixth experiment. ' Netter from a captain of Hussars was fastened on my brow. I felt like a man, large, stout; felt a desire to use strong language; swore in Hungarian, and struck the table with my fist and twirled an imaginary mustache, etc., till interrupted by the laughter of my husband, who full well recognized his former companion in arms.

Eleventh experiment. "Count G. W. gave me a dagger. I saw Italian boatmen; they wore scarfs about their waists in which were daggers. I saw a fine apartment in the old fashion. My neck was pierced on the right side; I began to cough. Upon a magnificent couch lay a pale lady. She had a wound in her neck. I described the velvet curtains and covering of the bed : likewise a man, and how he crept in with a fine dagchild!' The police discovered that at the exact | ger in his hand. Fearfully I put the instrument

The baroness gave many other examples of this strange power; but lack of space warns me to stop, while their deeply interesting character urges me to write more.

The celebrated poet and professor, Gottfried Kinkel, says in his biography that his sister saw her deceased grandmother walking in the flower garden, and had heard those mysterious rappings, on the death of a friend; and adds: "I may be pardoned, then, for my fear of ghosts." Thus it appears, says the narrator in the above-quoted Leipzig journal, that we have lead spirit rappings in Germany, long before the American table-rappers were announced.

Le Messager (June 1st and 15th) is largely occupied with addresses delivered at Liege in commemoration of the death of Allan Kardec. There is, however, in the June 15th number, an article from a French journal, La Meuse, and a reply, that I would like to give entire if only to showhow, under such a heading as "Causerie Scientifique," absolute stupidity, ignorance, or malevolence (aimed at Spiritualism) can figure before the world. I need quote only a sentence or two, to express the animus of La Meuse: "Socrates, the great philosopher of ancient Greece. was nothing but an hallucine. And every page of the writings of his disciple Plato, shows us it, denying even the facts which passed before a spirit " (un dieu or demon). "Thus Socrates was a fool" (or crazy). "He was persuaded of ues the Moscow journal, "that pride prevents the reality of that voice which he thought he

Enough of this for the present; I will try and give something of the Messenger's able reply, in my next.

The ever-interesting El Criterio Espiritista (of Madrid) for May, is before me; but I can only name its contents here, though I may refer to it again. Our Sun, only philosophically considered in relation to our new light. Spiritualism of the Future. Then come three communications, through media, on Woman; The Day of Death; The Worlds and the Redeemers. The next is a letter on the scances of John and Katle King in London-going over much of that which the readers of the Banner are already familiar with. I think, however, that it contains some items which have heretofore escaped my notice. I will examine it more carefully and report whatever seems to be new.

#### The Lord's Day in the Land of the Pilgrims.

One Sunday morning, during the war of 1812, if we recall the case aright, a post-rider cantered into a New England village with the news of the military movement of the British upon Washington, and in haste spurred his horse across the green of the meeting house, thereby disturbing the singing of the seventy-second psalm. The deacons emerged from the sanctuary and captured the sacrilegious disturber of the congregation; and on Monday morning they prosecuted him before a magistrate for violating the Lord's day. The point at issue was whether the prisoner was traveling "from necessity," and the higher was traveling "from necessity," and the high-est tribunal of the Commonwealth finally ad-judged that if he merely rode post-haste on the public business, without blowing his horn, the deacons were in the wrong; but if he blew his horn while he was riding he was a disturber of

horn while he was riding he was a disturber of the peace as well as a miserable sinner.

But not to explore so remotely, there have, in our own day and generation, in the same exemplary Commonwealth of Massachusetts in which the deacons pounced upon the post-rider, been adjudications by the court of the last resort which are equally droll. In the year of grace, 1864, two honest old codgers were tilling an unproductive farm in the seaside town of Scituate, where sea-weed has from time immemorial been used for manure by the country-folk. James used for manure by the country-folk. James and Gamaliel Sampson were the homely names of these husbandmen. They were pious and prudent. In their prudence they had purchased a license, for which they made an annual pay-ment, from the owner of a beach near Scituate harbor, distant about four miles from their farm. In their piety they attended "meeting" three times every Sunday, besides teaching in the Sun-

day school. that there was a fresh breeze blowing in such a direction as on former occasions had caused seaweed to float away from the beach when the tide rose, and be wholly lost. After grave consulta-tion upon the state of affairs, they procured a pitchfork, an ox-cart and a yoke of oxen, and proceeded therewith to the beach, where they arrived at ten o'clock. There was no house near, and the highway was at a considerable distance. But even if the neighborhood had been populous all the rest of the good people of Scituate, ac cording to the usage of half-a-dozen generations, were abed and asleep by half-past nine.

Arrived at the shore, James pitched the seaweed into the cart, and Gamaliel goaded the

oxen into drawing it to the top of the beach, where they tipped out the load, above the possible reach of the tide, and then they went home and to bed, and rested from their bubers. But their works followed them. Early the next-morning the town of Scituate was apprised of this breach of law and morals by other less prudent farmers whose sea-weed had been floated far A public prosecution was forthwith in stituted against James and Gamaliel, for a violation of the Lord's Day, and these two flagrant criminals, upon proof of the foregoing facts, were tried and convicted. Like the hasty post-rider, they were not content with the decision of any tribunal short of the final court of appeal, which, in the year of grace, 1867, rendered its decision by the mouth of a witty judge, who soon afterwards became Attorney General of the Linted wards became Attorney General of the Lifted States, and whose own quick sense of humor must have occasionally contrasted the occupations of Sunday in Washington with those of Sunday in Scituate. The decision was "that taking the sea-weed was not a work of necessity within the meaning of the law." But the judge added—perhaps as a suggestion to James and Gamaliel for future contingencies: "How it would be if a whale happened to be stranded on the shore we need not determine." the shore we need not determine.'

The same court, in the same year of grace, drew a fine distinction between the animal king-dom and the vegetable kingdom under the Sunday law. Works "of charity" as well as of "necessity" are permissible by the statute. It has sometimes been attempted to gain the decision of the six learned judges of last resort in Massachusetts which the statute are charged as sachusetts, whether the work of shaving, executed by a barber upon a customer upon the Lord's day, was indeed charitable when performed with a dull razor. But we believe that this important question-remains undetermined. "To save life, or prevent or relieve suffering, and this in the case of animals as well as men," has, however, been pronounced to be charitable by the same learn d judge whom we have quoted above. Yet the grave tribunal of which he was a member, almost at the same time, solemnly adjudged that hoeing potatoes at eight o'clock on a Sunday morning, which would otherwise have wilted and died in the heat of noonday, was neither ne-cessary nor charitable, and by consequence was unlawful, and subjected to punishment an un-lucky shoemaker who was guilty of the act in the

vear of grace 1866. The statute book of the Commonwealth of Massachusetts punishes severely not only whoever practices any "game, sport, play or public diversion, except a concert of sacred music," upon the evening of the Lord's day, but also "whoever is present," wittingly or unwittingly, at any such profane exercise; and, not content with this, it

applies the same penalties to "the evening next-preceding the Lord's day," unless the diversion preceding the Lord's day," unless the diversion shall have been duly licensed by the public and thorities. It has been suggested that, under these provisions, any reverend magistrate of the these provisions, any reverend magistrate of the Commonwealth would become a culprit if a malicious neighbor should visit him on a Saturday evening and suddenly dance a 'jig in his parlor, or, unexpectedly producing a pack of cards, should perform in his presence the demoralizing game called solitaire. This, however, may be doubted. Captious critics have also vainly striven to reconcile the letter of the law with the lively performance of operatic music in the Boston churches at the religious services on Sunday. It is even whispered that strains from the "Grande Duchesse" have been heard on such occasions. But, passing all this, there is another provision But, passing all this, there is another provision in the same statute book which subjects such outrageous practices as blowing post horns, gathering seaweed or hoeing potatoes on the Lord's day, to further penalties of fine and imprisonment, if they are conducted in such a manner as to-disturb divine worship. It therefore becomes a matter of very serious consideration for good people what is and what is not divine worship in Massachusetts, and in the last volume of the judicial reports of the State, just published, we find an engring definition of it

ind an amazing definition of it.

It seems that Madame Feital, a worthy dame who lived in the city of Charlestown, under the shadow of Bunker Hill monument, broke her leg, or was injured in some such way, in an accident which befel a horse car of the Middlesex Railroad Company on the afternoon of Sunday, September 6th, 1868, in which she was riding as a passenger. In a suit brought by her against the railroad cor-poration, to recover damages for her injury as caused by their negligence, they set up in defense that she was traveling on the Lord's day; to which she rejoined that the allegation was true, but that she was traveling lawfully to attend di vine worship. And the parties butted and re-butted and sur-rebutted until the issue was refined to this: That Dame Feital could recover damages for her leg if the services which she was traveling to attend were services for divine worship; but otherwise, under the beneficent law of Massachusette the complex contents. Massachusetts, the careless corporation would go

The case was tried on this narrow issue. Madame Feital, it appeared, was a Spiritualist, and usually attended public religious services conducted by ministers of her own faith in her own neighborhood in Charlestown. But on this particular Sunday afterneon her meeting-house was neighborhood in Charlestown. But of this particular Sunday afternoon her meeting-house was closed, and, looking around for some other place to worship, her eye fell upon the newspaper entitled the Banner of Light, and fixed itself on an advertisement of a camp-meeting to be held in Malden, at which "Miss Laura Ellis would give physical menticetations in a tent to which an Malden, at which "Miss Laura Ellis would give physical manifestations in a tent, to which an admittance fee of twenty-five cents would be charged." The railway of the Middlesex Railroad Company runs to Malden, and Madame Feital was duly conveyed to the camp-ground in the cars of that corporation, and then and there attended the services conducted by Miss Ellis, the nature of which was testified to be as follows: Miss Ellis was put into a box with her hands tied; music was heard coming from the box; and when it was opened Miss Ellis was found with her hands untied, and a ring that had been on her finger was then on the end of her nose."

It was on her way home from these services that Madowe Feital broke, her log. The coursel for Madame Feital broke her leg. The counsel for the railroad company argued that this was not divine worship, but was an "idolatrous show," and was adapted not to the edification but to the disturbance of "serious people." The jury, however, found that it was divine worship, and gave Madame Feital five thousand dollars damages for her leg. The question of idolarty and jugglery were afterwards gravely and exhaustively argued before the six judges of the court of last resort by eminent counsel on both sides, and the court, after solemn consultation, refused to distribute the residies.

to disturb the verdict.

We think that the railroad corporation were righteously mulcted. Their plea of Sunday traveling to avoid the just penalty for their negligence, was a mean one at the best. And we are not disposed to dispute the ruling of six so learned judges. We merely call the attention of such of our readers as reside in the good State of Massachusetts, or are interested in its affects to Massachusetts, or are interested in its affairs, to the fact that if anybody had blown a post-horn, or gathered seaweed, or hoed potatoes in such a way as to disturb Miss Laura Ellis while she was in the box, whether the ring was on her finger or her nose at the time, the offender would not only her nose at the time, the offender would not only have been liable to the ordinary penalties for the violation of the Lord's day by unnecessary and uncharitable labor, but also to "imprisonment in the jail not exceeding thirty days, or fine not exceeding fifty," for disturbing divine worship. Let summer visitors to "Massachusetts heed and beware.—N. Y. Evening Post.

Spiritualist Lectures and Lyceums.

MERTINGS IN BOSTON.

John A. Andrew Hall. — Fres Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 r. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Old Fraternity Hall.—The Children's Progessive Lyceum, No. I, which formerly met in John A. Andrew Hall, will hold its sessions at this place, 554 Washington street, every Sunday, at 10½ o'clock. G. W.S. French, Secy.

The Ladies' Spiritualist Aid Society meets in Cotton Hall, corner of Chauncy and Essex streets. Meetings every Tuesday afternoon. Free Sociables in the evening. Mrs. C. C. Hayward, President: Mrs. E. M. Mead, Secretary, The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sunday at 10½ A. M. and 3 r. M. Good speakers or test mediums always present.

present.

Codman Hell, 176 Tremont street.—Sunday morning, circle, Mrs. Belle Böwditch, medlum. At 1 P. M. a free circle. Alt medlums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Coffon Hall.—Mrs. Lottle Taber and other medlums will hold seauces at 10½ A. M. In this hall, corner of Chauncy and Essex streets.

and Essay streets.

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

Bostos. - Old Fraternity Hall, - The members and friends of the Children's Progressive Lyceum No. 1, of Boston, are hereby notified that all sessions and meetings of this society will hereafter be held in their new hall. No. 54 Washington-street. All friends are cordially invited to Per order of the Board of Directors.

G. W. S. FRENCH, Clerk.

Boston, July 14th, 1874.

Mrs. S. A. Floyd lectured at John A. Andrew Hall Sun day, July 12th, afternoon and evening, to appreciative audiences, on subjects of much interest to all who attended. The singing by the quartette was excellent.

New Fraternity Hall, -Rev Dr. C. A. Bartol, (Unitarian,) delivered an able and liberal discourse on "The Claims of Spiritualism," at this place Sunday afternoon, July 12th, his remarks receiving the attention of a good audience.

In the evening of the same day Parker Pillsbury lecturer on "Free Religion." Mr. Pilisbury will speak for the Spiritualists at this hall, Sunday afternoon and evening, July 19th. Nassau Hall .- Mr. B. F. Underwood's lectures at this

Hall, Sunday forenoon and afternoon, July 12th, were very

able and interesting, and gave much satisfaction to the

Spiritual and Liberal hearers, of whom his audiences were In the forenoon Mr. Underwood devoted an hour to a critical examination of some of the more popular arguments used by theologians to maintain the divinity of the Bible and the supernatural origin of Christianity. The very points on which the representative eleggmen attempt to base their claims he showed to be as untenable as those

on which was founded the mythology of the ancient Pa-The afternoon discourse was a more elaborate, scientific, and philosophical effort, the object of which was to show the application of the principle of evolution, not only to the formation of worlds according to the theory of Lapl and the development of organic form according to Darwin, Haeckel and Wallace, but likewise to the origin and progress of language, ethics, the relation of the sexes, government, and even religion itself. It was a systematic presentation of the latest and freshest thought of the age.

#### ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE

RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE, IN THE UNITED STATES CONSTITUTION

BY W. F. JAMIESON. Price 10 cents, postage 2 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province atreet (lower floor), Boston, Mass.

THE GREAT LITERARY SENSATION!

# MYSTERY OF EDWIN DROOD

COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS. The press declare the work to be written in "Dickens's Happiest Vein!"

Read Edwin Drood. Read Edwin Drood. Read Edwin Drood. Read Edwin Drood, Read Edwin Drood.

By Spirit-Pen of Charles Dickens. By Spirit-Pen of Charles Dickens.

Read Edwin Drood. Read Edwin Drood. Read Edwin Drood. Read Edwin Drood. Read Edwin Drood.

By Spirit-Pen of Charles Dickens. By Spirit-Pen of Charles Dickens.

26,000 copies Sold. 26,000 copies Sold. 26,000 copies Sold. 26,000 copies Sold. 26,000 copies Sold.

There are forty-three chapters in the whole Work, which mbrace that portion of it written prior to the decease of he great author, making ONE COMPLETE VOLUME of about 30 pages, in handsome cloth binding. Price 82,00, postage 34 cents.

Just Issued, A PAPER EDITION, price \$1,00, posinge of cents.
For sale wholesale and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Roston, Masss LABOR REFORM TRACT.

## THE GREAT LABOR PROBLEM SOLVED

Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Eugene Hutchinson.

Mrs. Hutchinson."

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

# BANNER OF LIGHT:

POPULAR FAMILY PAPER, AN EXPONENT

SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH.

Publishers and Proprietors.

THE BANNER OF LIGHT is a first-class, eight-pige

Family Newspaper, containing Forty Columns of inter-ESTING AND INSTRUCTIVE READING, classed as follows: ESTING AND INSTRUCTIVE READING, classed as follows:

LITERARY DEPARTMENT.—Original Novelettes of reformatory tendencies, and occasionally translations from French and German authors: POETRY, original and selected; CHOICE STORKES FOR CHILDREN, etc.

REPORTS OF SPIRITUAL LECTURES—By
able Trance and Normal Speakers.

ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT. — Subjects of General Interest, the Spiritual Philosophy, its Phonom-ena, etc., Current Events, Entertaining Miscellany, No-tices of New Publications, etc.

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

ORIGINAL CONTRIBUTIONS from the most talented writers in the world. All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorieus

TERMS OF SUBSCRIPTION, IN ADVANCE.

In remitting by mail, a Post-Office Money-Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colny & RICH, is preferable to Bank Notes, since, should the Order of Draft be lost or stolen, it can be renewed without loss to the sender. Subscriptions discontinued at the expiration of the time

pald for.
Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—Subscribers should not fail to write legibly their Post-Office Address and name of State.
Those wishing the direction of their paper changed from one town to another, must always give the name of the Town. County and State to which it has been sent.

Specimen copies sent free.
Twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a year:
Patrons of the BANNER when renewing their subscriptions should be careful to always state the place to which the paper is malled; and the same care should be exercised when a change of location is desired.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent invertion. subscribers in Canada will add to the terms of subscrip-

NEW ENGLAND NEWS COMPANY, 41 Court street, AMERICAN NEWS COMPANY, 121 Nassaustreet, New York City.

WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa. RETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street,

OSTON.
C. W. THOMAS, 449 Fourth avenue, New York.
HENRY WITT, at the Brooklyn Progressive Library
79 South 4th street, Brooklyn, E. D., N. Y.
GEORGE H. HEES, westend from Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
HENRY HITCHCOCK, 633 Pine street, St. Louis, Mo.
W. R. ZIEBER, 106 South 3d street, Philadelphia, Pa.
HENRY BURROWES, East of Custom House, Philadelphia, 12, 13

elphia, Ia.

D. S. CADWALLADER, 1005 Racest., Philadelphia, P.

W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, M.
DAVIS BROTHERS, 53 Exchange street, Portland, M.
J. ADAMS, corner of 8th and F streets, (opposite to the control of the control

SUBSCRIPTION AGENTS:

WARREN CHASE. ANDREW JACKSON DAVIS, 24 East 4th street, 1 York City. HENRY T. CHILD, M. D., 634 Race street, Phila HENRY HITCHCOCK, 603 Pine street, St. Louis HERMAN SNOW, 319 Kearney st., San Francisco,

\*\*Publishers who insert the above Prospecties in respective journals, and call attention to it editor shall be entitled to a copy of the BANNER OF LIGHT year, without sending theirs in return. It will be warded to their address on receipt of the papers coning the advertisement, marked.